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A  
RELIGIOUS ENCYCLOPÆDIA:

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OF

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY.

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

EDITED BY

PHILIP SCHAFF, D.D., LL.D.,

*Professor in the Union Theological Seminary, New York.*

ASSOCIATE EDITORS:

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

TOGETHER WITH AN

ENCYCLOPÆDIA OF LIVING DIVINES

AND

CHRISTIAN WORKERS

*OF ALL DENOMINATIONS IN EUROPE AND AMERICA.*

EDITED BY

REV. PHILIP SCHAFF, D.D., LL.D.,

AND

REV. SAMUEL MACAULEY JACKSON, M.A.

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## P R E F A C E.

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

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every ten years; and it is hoped that this work will renew its youth and usefulness as soon as the present edition is out of date.

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

have been taken to secure strict accuracy, and mistakes are corrected in the plates as soon as discovered.

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

PHILIP SCHAFF.

NEW YORK, Feb. 1, 1884.

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AUTHORIZATION.

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

(Signed)

*Herzog-Professor*  
*Dr. Hauck, Professor*  
*J. C. Hinrichs'sche Buchhandlung*

ERLANGEN und LEIPZIG, December, 1881.



RELIGIOUS ENCYCLOPÆDIA.

S TO Z.

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ENCYCLOPÆDIA OF LIVING DIVINES.

A TO Z.



## S.

**SAADIA HA GAON**, Ben Joseph, Jewish rabbi; b. at Fayûm, Upper Egypt, 892; d. at Sura, Babylonia, 941 or 942. He was educated by the Karaites, yet he became their vigorous opponent. He is distinguished for his Arabic translation of the Pentateuch, Job, Psalms, Canticles, and other books (each of which he accompanied by brief annotations), his grammatical and lexical works, and, above all, for his treatise in defence of Judaism, *Religion and Doctrines*, written in Arabic, but now known only by the Hebrew translation of Judah ben-Tibbon, German translations by Fürst (*Die jüdischen Religionsphilosophen des Mittelalters*, i. Bnd., *Emanot We-Deot oder Glaubenslehre und Philosophie von Saadia Fajjumi*, Leipzig, 1845) and by Ph. Bloch, in *Jüdisches Literaturblatt*, Magdeburg, 1878. By his translations, made between 915 and 928, he acquired such fame that in the latter year he was called to Sura in Babylon to be *gaon* (head teacher) of the famous Jewish school there, and held the office until his death, with the exception of four years (933-937), when he was kept from his office, and lived in Bagdad. It was in this period that he wrote his *Religion and Doctrines*. His position in the history of exegesis is thus indicated by Professor C. A. Briggs: "The *Peshat*, or literal interpretation, is used in the Targum of Onkelos and the Greek version of Aquila, with reference to the law, but found little expression among the ancient Jews. The Qarites [Karaites] were the first to emphasize it in the eighth century. Before this time there is no trace of Hebrew grammar or Hebrew dictionary. The Qarites threw off the yoke of rabbinical Halacha, and devoted themselves to the literal sense, and became extreme literalists. Influenced by them, Saadia introduced the literal method into the rabbinical schools, and used it as the most potent weapon to overcome the Qarites. He became the father of Jewish exegesis in the middle ages, and was followed by a large number of distinguished scholars, who have left monuments of Jewish learning." — *Biblical Study*, New York, 1883, pp. 303, 304. See also L. WOGUE: *Histoire de la Bible et de l'Exégèse biblique jusqu'à nos jours*, Paris, 1881; J. GUTTMANN: *Die Religionsphilosophie des Saadia dargestellt u. erläutert*, Göttingen, 1882.

**SAALSCHÜTZ**, Joseph Levin, German rabbi; b. at Königsberg, March 15, 1801; d. there Aug. 23, 1863. He studied in the university of Königsberg; became Ph.D. in 1824, and in 1849 Privatdozent in philosophy, and afterwards professor extraordinary, — the first Jew who ever received the appointment. From 1825 to 1829 he taught in the Berlin Jewish public school; from 1829 to 1835 was rabbi in Vienna; from 1835 to his death was rabbi in Königsberg. His principal works are *Das Mosaische Recht* (1846-48, 2 vols., 2d ed., 1863), and *Archäologie der Hebräer* (1856, 2 vols.).

**SABA'OTH** [סַבְאוֹת, σαβαωθ, "hosts": the translation occurs in the English Version only in Rom. ix. 29, cited from Isa. i. 9, and Jas. v. 4; elsewhere the translation is used]. The designa-

tion of God as "Jehovah Sabaoth" is not found in all the Old Testament. It is lacking in the Pentateuch, Joshua, and Judges; is used first in First and Second Samuel (1 Sam. i. 3, 11, iv. 4, xv. 2, xvii. 45; 2 Sam. v. 10, vi. 2, 18, vii. 8, 26, 27), then in Kings, but very seldom, and only by Elijah and Elisha (1 Kings xviii. 15, xix. 10, 14; 2 Kings iii. 14). In the prophetic books of Amos, Isaiah, Jeremiah, Haggai, Zechariah, and Malachi, it frequently occurs; but in the others seldom, and in Ezekiel and Daniel not at all. It is missing in Job, Proverbs, Ecclesiastes, and Canticles, generally in the Psalms, entirely in the post-exilic books, except in 1 Chronicles, in direct relation to David (xi. 9, xvii. 7, 24). The original meaning of the appellation "Jehovah Sabaoth" does not imply, as many maintain, that Jehovah was a god of war; for it is precisely in that period when he was fighting in a wondrous way for his people that the appellation is unknown. In 1 Sam. xvii. 45 its juxtaposition with "God of the armies of Israel" shows that it did not mean the same as the latter. So also Ps. xxiv. 8 (cf. with 10) proves that "the Lord mighty in battle" was a different and lower conception to "the Lord of hosts." Nor are the "hosts" to be understood of the creation generally. The appellation comes from the "heavenly hosts," including both the stars and the angels, and calls attention to the position of Jehovah above both classes: hence the folly of star-worship, so common in the countries surrounding Israel. The stars are mere lights (Gen. i. 14), created for a definite purpose (Ps. civ. 19), although in their way eloquent of Jehovah's praise (Ps. viii. 3, xix. 1). Above them far is Jehovah, who made them, and rules them. Similar is the case respecting angels. They constitute the upper congregation of worshippers (Ps. cxlviii. 2, cl. 1), who praise God for his wonders of providence and grace (Ps. xxix. 9, lxxxix. 6 sqq.). They also are the messengers of God and the witnesses of his mighty acts. When God is styled "Jehovah Sabaoth," his superiority to angels is set forth: hence the epithet rebukes star-worship, and other forms of idolatry; represents him as the absolute ruler of the world, and at the same time as ready to put down every opposition to the people of his choice.

OEHLER.

**SABAS**, St., b. at Mutalasca, or Mutala, a village in Cappadocia, 439; d. near Jerusalem, about 531. When he was only eight years old, he gave up all his wealth, and retired into a monastery, whence he ten years afterwards went to Palestine, and settled as a hermit, and pupil of Euthymius, in the desert near Jerusalem. As his fame for sanctity increased, many Christians joined him, and a laura was formed under the rule of St. Basil. In 484 Bishop Sallustius of Jerusalem ordained him a priest, and made him abbot of an order of monks he had founded, and which was called, after him, the *Sabatites*. He introduced a very severe discipline, was a zealous defender of the synod of Chalcedon, founded several monasteries, and enjoyed the confidence and

esteem of the Emperor Anastasius. He is commemorated by the Roman Church on Dec. 5. The existing convent of Mar Saba, on the western shore of the Dead Sea, was founded by him. — Two other saints of the same name, both of whom suffered martyrdom, — the one in Rome (372), the other in Wallachia (372), — are commemorated respectively on the 24th and the 12th of April. — Finally it may be noticed that the hermit Julian of Edessa also is surnamed Sabas. See *Acta SS.* April 12 and Oct. 18; *SCHÜRÖCKH: Kirchengeschichte*, xviii. 44 sqq. NEUDECKER.

**SABBATARIANS.** See SEVENTH-DAY BAPTISTS.

**SABBATH** (Heb. *shabbath*; Gr., *to sabbaton*, or *ta sabbata*), the seventh day, regarded among the Israelites as holy, and a day of rest. It is of divine origin, its type being the seventh day, on which God rested from all his work. Moses introduced the sabbath first in connection with the manna (Exod. xvi. 5, 22-30), in such a manner as indicated that the sabbath was as yet unknown to the people. The people by observing the sabbath, having experienced its blessing, received then the commandment concerning that day on Sinai. The expression in Exod. xx. 8, "Remember the sabbath day," is not intended to remind of the sabbath as an ancient institution, but it rather means that the people should always remember the now existing order of the sabbath. The *signification* of the sabbath can only be known from the Old Testament (cf. Gen. ii. 3; Exod. xx. 11, xxxi. 13-17), which is as follows: God created the world in six days, and rested on the seventh day: he therefore blessed and sanctified this day of completing his work. In like manner, the people which he had sanctified unto himself, and which acknowledged the Creator and Lord of the world as their God, was to sanctify, after every six days of labor, the seventh day as a day of rest; and this was to be a sign of the covenant between God and his people. These sentences convey the following ideas. (1) Like God, so is man to work and to rest. The life of man is to become a likeness of the divine: especially are the people, called to be the organ of establishing a divine order of life upon earth, to be known as the people of the living God by the change of labor and rest, corresponding to the rhythm of the divine life. (2) In blessed rest the divine work is finished: because the creating God rests satisfied in the contemplation of his works, his creation itself is finished. In short, "the seventh day is not the negation of hexahemeron, but the blessing and sanctification of the same." Therefore, also, the work of men is not to be of a negative nature, but it was to finish itself in a blessed harmony of existence. In the same manner, also, the whole history of men was to complete itself in an harmonious order of God, as is already guaranteed in the sabbath of the creation, and figured in the sabbath seasons. The rest of God on the seventh day of creation, which is without an evening, moves over the whole course of the world to receive it at last in itself. The whole fourth chapter in the Epistle to the Hebrews bears upon this; viz., that the rest in God is to become also a rest for men.

But we get the full object of the sabbath idea by combining it with the dominion of sin and

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

26). This principle prevailed afterwards (Jos., *Antt.* XIV. 4, 2), but not always (Jos., *War.* II. 19, 2). The inventive spirit of later times laid down the minutest and strictest sabbath regulations, which are contained in the Talmud, and a whole Talmud treatise is devoted to this subject. That this micrology had already been developed in the time of Christ, we know from such passages as Matt. xii. 2, John v. 10 sq. In spite of these minute injunctions which were hedged about the sabbath, this day was to be regarded as a day of joy. The meals for the sabbath were prescribed, every one was to eat three meals; and the Talmud *Shabbath* (fol. 118, col. 1) says, "Whoever observes the three meals on the sabbath will be saved from the birth-pains of Messiah, the judgment of hell, and the war of Gog and Magog." For the strict sabbath observance of the Essenes, cf. the art. *ESSENES*. Cf. SCHROEDER: *Satzungen u. Gebräuche des talmudisch-rabbinischen Judenthums*, pp. 34 sq., 52 sq.; [BUXTORF: *Synagoga Judaica*; VITRINGA: *Synagoga*; PICARD: *Religious Ceremonies*]; the art. "Sabbath," in RHEIM'S *Handwörterbuch* and in HAMBURGER'S *Real-Encyclopädie*.

**SABBATH-DAY'S JOURNEY** (Acts i. 12). From the injunction in Exod. xvi. 29 the scribes laid down the rule that an Israelite must not go two thousand yards beyond the limits of his abode. The permitted distance seems to have been grounded on the space to be kept between the ark and the people (Josh. iii. 4) in the wilderness, which tradition said was that between the ark and the tents. Whilst the rab-bis on the one hand regulated the walking on the sabbath days by allowing only a certain space, yet on the other hand they also contrived certain means whereby the sabbath-day's walk could be exceeded, without transgressing the law, by the so-called *mixtio terminorum*, or *connection of distances*. They ordained that all those who wished to join their social gatherings on the sabbath were to deposit on Friday afternoon some article of food in a certain place at the end of the sabbath-day's journey, that it might thereby be constituted a domicile, and thus another sabbath-day's journey could be undertaken from the first terminus. Not only does an entire Talmudic treatise (*Erubin*) treat on this "connection of distances," but rabbinism has also invented a prayer for that purpose, "Blessed art thou, Jehovah, who hast commanded (I) us the *erub*" (i.e., connection of distances). Comp. LEUSDEN: *Phil. Hebr. mixt. dissert.* 32, no. 14; SELDEN: *De jure nat. et gent.*, iii. 9; FRISCHMUTH: *Dissert. de itinere Sabbat.*, Jena, 1670; WALTHER: *Dissert. de itin. Sabbat.* (in *Theo. nov. theol. phil. s. sylloge diss. exeg. ad sel. V. et N. T. loc. ex mus.*, Th. Hassavi et P. Kemi, Lug. Bat., 1732, pp. 417, 423); the art. "Sabbatweg," in RHEIM'S *Handwörterb. des bibl. Alterthums*; ZUCKERMANN, in Frankel's *Monatschrift*, Breslau, 1863, xii. 467 sq.]. LEYER.

**SABBATH LAWS.** See SUNDAY LEGISLATION.

**SABBATHAISM.** See ISRAEL, p. 1129.

**SABBATHARIANS, or NEW ISRAELITES**, is the name of a religious sect founded by Joanna Southcott (b. about 1750, at Gittisham in Devonshire), who regarded herself as the bride of the Lamb, and declared herself, when sixty-four years

of age, pregnant with the true Messiah, the "Second Shiloh," whom she would bear Oct. 19, 1814. She surrounded herself with prophets, and in order to prepare the way for the new dispensation ordered the strictest observance of the Jewish law and sabbath. A costly cradle was kept in readiness for the reception of the Messiah, and for a long time she waited for his birth. At last a supposititious child was declared to be he. But the fraud was detected, and those who participated in it were led around with the picture of Southcott in the public street. Joanna died in her self-delusion, Dec. 27, 1814; but her followers, who at one time numbered a hundred thousand, continued till 1831 to observe the Jewish sabbath and the ceremonials of the law in order to receive the hoped-for Messiah in a worthy manner. Her writings number sixty separate publications, of which the best known is the *Book of Wonders*, London, 1813-14, 5 parts. Comp. BLUNT: *Dictionary of Sects*, s.v. "Southcottians;" MATTHIAS: *J. Southcott's Prophecies and Case stated*, London, 1832.

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

house-property. The only exceptions to the general rule were the houses and the fields consecrated to the Lord. If these were not redeemed before the ensuing jubilee, instead of reverting to their original proprietors, they at the jubilee became forever the property of the priests (Lev. xxvii. 20, 21).

As to the design of the sabbatical and jubilee year, we may say that the spirit of this law is the same as that of the weekly sabbath. Both have a beneficent tendency, limiting the rights, and checking the sense of property: the one puts in God's claims on time; the other, on the land. The land shall "keep a sabbath unto the Lord" (Lev. xxv. 2). This is the main idea. Man, by withdrawing his hand from the cultivation of the soil, and putting it at the disposal of Jehovah's blessing, hereby actually acknowledges the exclusively divine right of possession. At the same time, the land pays a debt to Jehovah (cf. Lev. xxvi. 34; 2 Chron. xxxvi. 21), and thus returns, in a certain sense, to that condition which it had before the words of Gen. iii. 17 were pronounced: yea, more, the sabbatical year points typically to that time when the creature itself shall be delivered from the bondage of corruption (Rom. viii. 21). The jubilee year, in which the sabbath cycle completes itself, takes up in itself the idea of the sabbatical year, but has its special signification in the idea of the *redeeming restitution*, and of bringing back the theocracy to the original divine order, where all are free as servants of God, and where every one enjoys the fruits of his inalienable possession. God, who once redeemed his people from Egypt's bondage, appears here again as their Redeemer, by giving liberty not only to the slave, but also by providing for the poor a certain portion of the heritage of his people, since there was to be no poor among the covenant people (Deut. xv. 4). To bring about such a year of grace, sins had to be forgiven: therefore the year of jubilee was proclaimed on the day of atonement. As the year in which the restitution of all things will take place, the year of jubilee in the prophecy of Isa. lxi. 1-3 (fulfilled in Christ, Luke iv. 21) is taken as a type for the messianic time of salvation, in which, after all the battles of the kingdom of God have been victoriously fought, the dissonances of the history of mankind will be lost in the harmony of the divine life, and, with the rest that remaineth for the people of God (Heb. iv. 9), the acts of history will be closed.

As to the practicability of the system of these institutions, it was possible, provided the people were willing to sacrifice all selfish interests to the divine will. In how far this order was executed in the post-Mosaic period, we know not; but that the sabbatical year was not celebrated in the last centuries before the exile, we know from 2 Chron. xxxvi. 21. After the exile, the people took it upon themselves to observe the sabbatical year (Neh. x. 31); and from that time on it seems to have been observed (cf. 1 Macc. vi. 49, 53; Joseph., *Antt.* XII. 8, 1, XIV. 10, 6, XV. 1, 2; *War.* I. 2, 4). As for the year of jubilee, its laws seem not to have been carried out; yet there might have existed an era according to jubilee periods.

The rabbinic laws concerning the sabbatical year are contained in the Mishna treatise *Shebi'ith*; but these laws had only reference to Palestine

itself, because it is said (Lev. xxv. 2), "When ye come unto the land." Outside of Palestine there was no sabbatical year. Comp. the arts. "Jubeljahr" and "Sabbathjahr," in WINER'S *Realwörterbuch*, where the literature is also given; HUG: *Ueber das mosaische Gesetz vom Jubeljahr*, in *Zeitschrift für das Erzbisthum Freiburg*, i. 1; the essays by KRANOLD and WOLDE: *De Anno Hebraeorum Jubilæo*, 1837; and [arts. "Sabbathjahr," in RHEIM'S *Handwörterbuch*, and "Sabbath- und Jubeljahr," in HAMBURGER'S *Real-Encyclopædie*].

OEHLER. (B. PICK).

**SABBATIER**, Pierre, b. at Poitiers, 1683; d. at Rheims, March 22, 1742. He entered the Benedictine order in 1700, and is famous for his edition of the Itala version, *Bibliorum sacrorum Latine versiones antiquæ, seu Vetus Italica* (Rheims, 1743-49), which was published under the supervision of Ballard and Vincent de la Rue.

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

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

SUS (*Contra Arian oratio*), [collected in ROUTH: *Reliquiæ Sacræ*]. Of his life also very little is known. He was a presbyter, and seems to have been a Libyan by birth, from the Pentapolis. He spent some time in Rome in the beginning of the third century. His doctrine found adherents both in Rome and in his native country, and in 260 or 261 he was excommunicated by Bishop Dionysius of Alexandria. But his influence, or rather the influence of the view he represented, reaches down to Schliermacher [and Bushnell. See the art. ANTI-TRINITARIANISM, and SCHAFF: *History of the Christian Church*, rev. ed. (1883), vol. ii. pp. 580 sqq.]. TRECHSEL.

**SABIANS.** The name occurs for the first time in the Koran (Sur. 2, 59; 5, 73; 22, 17). Its place in the enumeration—Moslems, Jews, Sabians, Christians, Magians, and Polytheists—shows that it there denotes a monotheistic people: it, no doubt, refers to the Mendaans; which article see. How it afterwards came to be applied to a Pagan people settled in Northern Mesopotamia, more especially in Harrân, has been told us by an Arabic writer from the ninth century,—en-Nedim, a Christian. The caliph el-Mamûn (813-833) passed through that region on one of his expeditions against the Byzantine emperor, and all the peoples gathered to salute him. By their long hair and peculiar dress the people of Harrân attracted his attention; and he asked them whether they were Jews, or Christians, or Magians. As they could give no satisfactory answer, he allowed them to consider the matter until his return, when they would have to conform to one of the religions recognized by the Koran. They were thrown into great consternation by this resolution. Some of them adopted Islam, others Judaism, others, again, Christianity; but most of them clung to their old Paganism, concealing the fact by assuming the name of the Sabians. The caliph, however, never returned, and the question was dropped. But the name was continued.

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

SOHN: *Die Ssabier und der Ssabismus*, St. Petersburg, 1856, 2 vols. H. PETERMANN.

**SABINA**, one of the most celebrated martyrs and saints of the Roman-Catholic Church; lived as a widow of distinguished social position in Rome, or in some city of Umbria, in the middle of the second century, and was instructed in Christianity by Serapia, a young girl from Antioch, and probably a slave. Both suffered martyrdom, and are commemorated on Aug. 29. In 430 their remains were entombed in the church in Rome erected in honor of them. See *Act. Sanct.* Aug. 29.

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

**SACERDOTALISM.** See **PRIESTHOOD**.  
**SACHEVERELL**, Henry, b. in Wiltshire, about 1672; d. in London, June 5, 1724; was graduated at Oxford, 1696, and appointed preacher at St. Saviour's, Southwark, in 1705. In 1709 he preached two sermons, which, on account of their political bearing, gave the gravest offence to the ministry and the majority of Parliament (Whigs). He was impeached for libel by the House of Commons; and in 1710 he was convicted by the peers, and suspended for three years from the ministry. He was ardently supported, however, by the Tories, the clergy, and the country squires; and the excitement caused by his trial contributed much to the defeat of the Whigs in the general election of 1710 and the downfall of Godolphin and his colleagues. In 1713 he was made rector of St. Andrew's, Holborn, in which position he died. See *The Life of Dr. H. Sacheverell*, London, 1711.

**SACHS**, Hans, b. in Nuremberg, Nov. 5, 1494; d. there Jan. 20, 1576; was the son of a tailor, but frequented, from 1501 to 1509, the Latin school of his native city, in which he learned "*Puerilia, Grammatica, und Musica, auch Rhetorica, Arithmetica, Astronomia, Poeterey, und Philosophia.*" He complains, however, that he soon forgot all that he had learned; and, in spite of the comprehensive and varied reading which his writings evince, he calls himself an "unlearned man, who understood neither Greek nor Latin." In 1509 he was apprenticed to a shoemaker, and in 1511 he commenced the professional wanderings which formed an important element of the education of a thorough mechanic. He visited all the principal cities of Germany, and in the guilds of his trade he studied at the same time the craft of his profession and the art of poetry. The master-singers were mechanics, and every Sunday or holiday they assembled in the afternoon in the church or in the guild-hall. A "singing"-match took place; and he whose poem won the prize received a wreath of silken flowers, or a woollen string with a silver coin bearing the image of King David. Hans Sachs felt that only among the master-singers he could find what he considered enjoyment and amusement; and in 1514, in Munich, he appeared for the first time among them as a "singer" with the poem, *Gloria Patri Lob und Ehr.* In 1516 he returned to Nuremberg, settled there as a shoemaker, married, and,

while he sustained a numerous family with the proceeds of his professional labor, he developed a literary activity which soon made him the "prince and patriarch of the master-singers." Nuremberg was at that time a free imperial city, and at the height of its prosperity. Charles V. often visited it; Luther praised it highly; among its citizens were Albrecht Dürer (d. 1528), Peter Vischer (d. 1529), Andreas Osiander (1522-49), Peter Henlein (d. 1540), Lazarus Spengler (d. 1534), and others. Among these men, — known all over Germany, some of them all over the world, — Hans Sachs took rank. He became the representative poet of his age, and by the outspoken tendency of his poetry he occupied a place in the history of the German Reformation. It was the first rule of the Nuremberger master-singers, that nothing should be written against Luther's Bible; and, when the competing poems were tested, one of the judges had the office of comparing their ideas and their language with that book.

Hans Sachs was an exceedingly prolific author, and is in this respect surpassed only by the Spanish poet, Lope de Vega. His works consist of thirty-four large volumes in folio, written with his own hand, and containing 6,636 pieces, of which several hundreds are dramas, the rest epics and lyrics. The poetical tone of these pieces is very various, — tragical and comical, humorous and sentimental, sarcastic and enthusiastic; but the æsthetical character is always the same, always didactic: the ideal contents is some moral proposition, and the tendency of this proposition points directly towards the Reformation. Among his poems, which generally were printed on fly-leaves, and in that form scattered throughout all Germany, some of the most celebrated are his transcriptions of Luther's translation of the Psalms; *Die Wilttembergisch Nachtigall*, in seven hundred verses, and giving an explanation of the difference between "divine truth and human lies;" *Eyn wunderliche weysagung*, in thirty strophes, and with a preface by Ossiander, giving thirty pictures of the Pope in glory and in distress. It was forbidden, and the poet was rebuked by the magistrates; but immediately after, appeared *Inhalt zweierlei Predigt: Hæc dicit Dominus Deus — Sic dicit papa*, etc. His dramas comprise tragedies, comedies, farces, fables, and dialogues (*Schwänke* and *Fassnachtsspiele*), and were represented by himself and his brother-mechanics in the guild-hall or in private residences on festal occasions. Among his tragedies is one on the expulsion of Adam and Eve from paradise, in three acts and with eleven *dramatis persone*, 1553; another, on the last judgment, in seven acts and with thirty-four *dramatis persone*, 1558, etc. Of his comedies, the most celebrated is *Die ungleichen Kinder Eve*, which he recast three times. The idea he took from Philip Melancthon: God-Father visits Eve, takes her two sons on his knees, and examines them in Luther's Catechism. Abel answers every question correctly, Cain always goes wrong. (See *Corpus Reform.*, iii. 653; and K. Hase: *Das geistliche Schauspiel*, Leipzig, 1856, pp. 217-239.) Also his *Uecastus* is interesting in various respects. (See K. Goedecke: *Every-man, Homulus und Hekastus*, Hanover, 1865.) His dramas are often dialogues between virtues and vices; and even his *Schwänke* and *Fassnachtsspiele*, — such as *The devil*

*marrying an old woman*, *The pious nobility which alone has the right of robbery*, *The man who hears his wife confessing*, etc., — although they certainly have not only the intention, but also the power, of "dispelling melancholy," are, nevertheless, constructed on a strictly moral plan and for a decidedly moral purpose.

King Louis I. of Bavaria put a bust of Sachs in the *Ruhmeshalle* at Munich; Kaulbach put him in the foreground of his great picture, *The Reformation*; and in 1874 a bronze statue of the famous shoemaker was erected in the *Spitalplatz* at Nuremberg. [The earliest collective edition of his works appeared in Augsburg, 1570-79, 5 vols. folio, reprinted at Kempten, 1612-17, 4to; selections from his poems form vols. iv., v., vi., of GOEDECKE and TITTMANN'S *Deutsche Dichter des 16. Jahrhunderts*, Leipzig, 1870-72, 3 vols., new ed., 1874. A new edition of his poems by ADALBERT v. KELLER is in the *Bibliothek des litterarischen Vereins zu Stuttgart*, 1870 sq. (13th vol., 1883). His *Fassnachtsspiele* have been edited by E. GOETZE for the series *Neudrucke deutscher Literaturwerke d. XVI. u. XVII. Jahrh.*, Halle, Nos. 26, 27 (1880), 31, 32 (1881), 39, 40 (1883), and in the same series, for the first time, *Der hürnen Seufried* (a tragedy in seven acts), No. 29 (1880). The majority of his works have not yet been printed.] The most comprehensive biography of Sachs is by SALOMON RANISCH, Altenburg, 1765: there is another by J. L. HOFFMANN, Nuremberg, 1847. [See F. SCHULTHEISS: *Hans Sachs in seinem Verhältnisse zu Reformation*, Leipzig, 1879, 45 pp.] HOFF.

**SACK, August Friedrich Wilhelm**, b. Feb. 4, 1703, at Harzgerode, in the principality of Anhalt-Bernburg; and d. in Berlin, April 23, 1786; was educated at Bernburg; studied theology at the university of Frankfurt-on-the-Oder; visited, as tutor to a young nobleman, the universities of Leyden and Groningen; spent three years (1728-31) at Hohenleben as tutor to the young prince of Hesse-Holmberg; and was in 1731 called as third preacher to the German-Reformed congregation in Magdeburg. In 1740 he was made court-preacher in Berlin; and in this position he opposed with great energy, but also with perfect tact, the French scepticism and English deism which through many channels found their way to the court of Friedrich II. In 1745 he was chosen a member of the Academy of Sciences in Berlin, and in 1750 he was made a member of the consistory. In 1748 he published his chief work, *Vertheidigte Glauben der Christen*, of which a second edition appeared in 1773; and from 1735 to 1764 he published six volumes of sermons, several of which were translated into Dutch, French, and English. His biography (Berlin, 1789, 2 vols.) was written by his son, **Friedrich Samuel Gottfried Sack** (b. in Magdeburg, Sept. 4, 1738; d. in Berlin, Oct. 2, 1817), and his successor as court-preacher and in the consistory, with the title of bishop. K. H. SACK.

**SACK, Karl Heinrich**, b. in Berlin, Oct. 17, 1790; d. at Poppelsdorf, Oct. 16, 1875. He was docent in the university of Berlin (1817), extraordinary professor in Bonn (1818), and ordinary professor (1832). In 1847 he was called to Magdeburg as *Consistorialrath*, and later made *Ober-consistorialrath*. He was a representative of the so-called "right" of the Schleiermacher school.



His writings are numerous. The chief are *Christliche Apologetik*, Ilangburg, 1829, 2d ed., 1841; *Christliche Polemik*, 1838; *Die Kirche von Schottland*, Heidelb., 1844-45, 2 parts; *Die evangelische Kirche u. d. Union*, Bremen, 1861; *Geschichte d. Predigt von Mosheim bis Schleiermacher*, Heidelb., 1866, 2d ed., 1875; *Theologische Aufsätze*, Gotha, 1871.

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

KLITTEL.

**SACRAMENT** (from *sacramentum*, which in classical usage means an *oath*, especially a military oath, and also a gauge in money laid down in court by two contending parties) is not, strictly speaking, a scriptural term, but occurs repeatedly in the Latin Vulgate as a translation of the Greek *μυστήριον*, "mystery" (Eph. i. 9, iii. 3, 9, v. 32; 1 Tim. iii. 16; Rev. i. 20). It came into technical ecclesiastical use with Tertullian at the close of the second century and the beginning of the third. It was first loosely employed for all sacred doctrines and ceremonies, like the Greek *μυστήριον*, and then more particularly for baptism and the eucharist, and a few other solemn rites connected with Christian worship. In the Greek Church they are called "mysteries." St. Augustine defines sacrament in the narrower sense to be the visible sign of an invisible grace (*signum visibile gratiæ invisibilis*). To this was afterward added by Protestants as a third mark, that it must be instituted not only by the church, but by Christ himself, and enjoined upon his followers in the New Testament. Sacraments are also called signs, seals, and means of grace and of public profession. The Reformed churches emphasize the sealing character of these ordinances; the Roman Church makes them the channels of all divine grace.

The number of the sacraments is by Protestants confined to two, viz., baptism and the Lord's Supper (corresponding to circumcision and the passover in the Old Testament); because these

alone are instituted by Christ, and commanded to be observed to the end of time. The Roman Catholic and the Greek churches add to them five others, viz., confirmation, penance, extreme unction, ordination, and matrimony. The number was so fixed by the schoolmen of the middle ages, who defended it by various illustrations taken from the sacredness of seven,—the seven needs of human life, the seven virtues, and seven sins or infirmities, etc. The Council of Trent anatomizes those who teach that there are more or less than seven sacraments (*esse plura vel pauciora quam septem sacramenta*).

As to the efficacy of the sacraments, the confessions of the Reformed churches require faith as a subjective condition; while the Roman-Catholic Church teaches that the sacraments work *ex opere operato*, i. e., by the inherent power of the institution, or by the performance of the act, independently of the moral character of the priest and the state of the recipient. Two of the sacraments, baptism and ordination, are supposed to confer an indelible character, and cannot be repeated: once baptized, always baptized; once a priest, always a priest. This does not exclude, however, the danger of losing the benefit, and consequent excommunication and deposition.

There has been much controversy about the sacraments (especially the Lord's Supper, which is sometimes emphatically called the sacrament) between Protestants and Roman Catholics, and also between Luther, Zwingli, and their followers. Calvin occupied a mediate position between the two on the sacramental question, and his views passed into the Reformed Confessions. The Quakers reject the sacraments as external ceremonies, and hold only to internal baptism or regeneration by the Spirit, and internal communion with Christ. See STEITZ, in Herzog xiii. 264-299, and arts. on the several sacraments, especially BAPTISM and LORD'S SUPPER.

LIT.—Besides the treatment of sacraments in general theological works, see (1) for the Roman-Catholic side, ALEX. AUREL. PELLICCIA (*De christ. eccles. prim., med. et noviss. aet. politia*, Naples, 1777-81, 3 vols., new ed., Cologne, 1829, Eng. trans. by C. Bellett, London, 1883), A. J. BINTERIM (*Die vorzüglichst. Denkwürdigkeiten d. christ. kath. Kirche*, Mayence, 1825-33, 7 vols.), J. H. OSWALD (*Die dogmatische Lehre von den heiligen Sakramenten der katholischen Kirche*, Münster, 1855, 3d ed., 1870); (2) for the Protestant side, BINGHAM (*Origines ecclesiasticæ, or the Antiquities of the Christian Church*, London, 1708-22, 10 vols., best ed., Pitman and R. Bingham, Oxford, 1855, 10 vols.), J. CH. W. AUGUSTI (*Denkwürdigkeiten aus der christlichen Archäologie*, Leipzig, 1817-31, 12 vols.), and the pertinent articles in SMITH and CHEETHAM (*Dictionary of Christian Antiquities*, London, 1875-80, 2 vols.). PHILIP SCHAFF.

**SACRED HEART, Society of the.** See JESUS, SOCIETY OF THE SACRED HEART OF.

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

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

**SACRIFICES.** See OFFERINGS.

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

Between the Mosaic law and the Roman, there is a striking difference with respect to their conceptions of sacrilege. According to the Mosaic law, sacrilege could be committed by a Jew only; and the punishment which he incurred comprised complete restitution or compensation, a fine of one-fifth of his income, and an expiatory sacrifice (Lev. v. 15, 16, xxii. 14, 16). When the crime was committed by a non-Jew, the Lord himself was expected to avenge the deed (see 1 Sam. v. 6; the Philistines having taken the ark of the Lord, and brought it to Ashdod; Jer. 1. 28, li. 11, and elsewhere). With the Romans the crime of sacrilege became only so much the more aggravated by having been committed by a foreigner, and death was always the punishment. In the older Roman law *sacrilegium* comprised not only the appropriation of *res sacræ* to secular uses, but also the appropriation of objects not *sacræ* which had been deposited in the temple, or in other ways placed under the guardianship of the gods. (See CÆCERO: *De legibus*, i. 16.) Afterwards, by decrees of Severus and Antoninus, a distinction was made between the stealing of *res sacræ* in a sacred place and the stealing either of *res sacræ* in a profane place or of objects not sacred in a sacred place: only the first case was defined as *sacrilegium*; the two last, as simple theft (*furtum*). In the Christian Church the crime appeared very early; and complaints occur that clergy and laymen took away from the churches wax, oil, etc. The decrees of the Mosaic law were applied, and excommunication was added (*Can. Apost.*, c. 72, comp. c. 73). But the crime spread, and is more and more frequently mentioned in the decrees of the synods, the writings of the Fathers, the penitentials, etc., though at the same time the penalties became heavier and heavier (REGINO: *De synodalibus causis*, lib. ii. c. 276 sq.). By degrees, as the Germanic element became prominent in the legislation of the nations of Central and Western Europe, the Germanic conception of sacrilege as violation of the sacredness of the church prevailed, and the Roman distinction between *res*

*sacræ* and *non sacræ* was abolished (*Lex Ribuarum*, tit. lx. cap. 8; *Lex Alamannorum*, tit. v., vii.; *Lex Bajuvariorum*, tit. i. cap. 3, 6; *Capitulare Paderbrunnense*, a. 755, c. 3, in PERTZ: *Monum. Germanicæ*, t. iii. fol. 48). In *Lex Frisionum* we even find an old law concerning the sacredness of the Pagan temples applied directly to the Christian churches. Of great interest is the legislation of Charles V. on this point (1532). Here is a return to the distinctions of the Roman law, though in such a way that the appropriation of *res sacræ* or of *res non-sacræ*, deposited in a sacred place, never becomes a simple theft; and this aggravation of the crime, when it becomes sacrilegious, is adopted by all modern legislations.

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

**SACY**, Louis Isaac Le Maistre de, b. in Paris, March 29, 1613; d. Jan. 4, 1684; studied at Beauvais together with Antoine Arnauld; was ordained priest in 1648, and became in 1650 confessor and spiritual director of the recluses of Port-Royal. During the persecution of the Jansenists he lived concealed in the suburb of St. Antoine; but, as he continued to correspond with the nuns, his residence was discovered, and May 13, 1666, he was imprisoned in the Bastille. Oct. 31, 1668, he was released, and returned to Port-Royal; but in 1679 he was once more compelled to leave the monastery; and the last days of his life he spent in the house of his cousin, the Marquis of Poinponne. He is principally known by his translations of the Bible. In 1667 appeared his *Le Nouveau Testament, traduit en Français*, generally called *Nouveau Testament de Mons*, though it was printed in Amsterdam by the Elzevirs. It was vehemently attacked by several bishops, condemned by Pope Clement IX. (April 20, 1668), defended by Arnauld and Nicole, and caused a controversy which lasted twenty years. *La Sainte Bible*, containing the *Vulgata*, a translation into French, and notes (Paris, 1672, 32 vols.), was often republished, and is still widely used in France. *Les Psaumes de David*, also with notes, appeared in 1679. See SALETTE-BEUVE: *Port-Royal*, vol. ii.

**SADDUCEES**. All sources agree in putting Sadduceeism in opposition to Pharisaism. It is not the name of a sect, but of a party which refused to adopt the exaggerations of ritualistic and ascetic formalism of Pharisaism. In a certain sense the Pharisees were the innovators. Their peculiar teachings were additions to the law, which the Sadducees regarded as sole authority; and thus only can we understand the reluctance of the latter against the traditional system, and its religious and ascetical requirements, as well as the rejection of the doctrine of the resurrection. Being forced by the natural course of things to make an opposition in the field of public and social life, the Sadducees were finally entangled in political difficulties, till they thus became the opponents of the Pharisees in matters of which they had not thought at the beginning. Less favored by the people, they easily accommodated

themselves to make political connections with foreigners, as the misfortunes of the nation required it, and to live in peace with a world which they could neither conquer nor with which they could assimilate themselves. They took things as they were; they went their own way, and had no sympathy with the people, which from the very start was pharisaically inclined, because the Pharisees had the appearance of greater piety, and because they hated every thing foreign. Thus the Sadducees became at last only a political *coterie*, and with the destruction of Jerusalem they disappear from history. From a political point of view it must be said that they were wiser and more far-seeing than the Pharisees, and that they cannot be blamed for the final catastrophe. It must be said of them that they refused to gain an influence by hypocritical demagoguery which they could not gain by straight measures: still, this also must be said, that most of them, by befriending themselves with Greeks and Romans, and serving a foreign policy, had their personal interest in view, and cared just as little for the religious interests of the nation as for the civil.

This brings us back to our assertion that the Sadducees, still less the Pharisees, formed a sect. Towards the Pharisaic Judaism they observed a cold neutrality; and it is sufficient to say that the very basis of Judaism, the idea of the theocracy, was violently shaken. The weakening of the theocratic principle naturally led to giving up other ideas connected with it: hence the messianic hope and teachings, including the dogma of resurrection, appeared to them as chimerical.

In the New Testament the Sadducees are mentioned in Matt. iii. 7, xvi. 1, 6, xxii. 23, 34; Mark xii. 18; Luke xx. 27; Acts iv. 1, v. 17, xxiii. 6-8. From the Gospel narrative it seems to be evident that at that time these parties opposed each other more on political grounds; and this seems to be clear from the narrative in the Acts of the Apostles, where the Sadducees always opposed the Christians, while the Pharisees favored them in many respects (Acts v. 17, 31). How are we to explain this phenomenon? or are we to believe that Christianity, after the death of Jesus, had degenerated into sheer Pharisaism? The fact, however, seems to be this: the preaching of Jesus which concerned the inner life naturally brought it into conflict with the Pharisees. But the moving power and vitality of the first Christian Church was the messianic hope; and this it shared with the Pharisees, who beheld in it something which they could utilize for their special purposes; whereas the Sadducees regarded it as something dangerous, because exaggerated, if not demagogical.

Occasionally we also hear (Acts xxiii. 8) that the Sadducees believed neither in angels nor spirits, whereas the Pharisees believed in both; and this we explain best by bearing in mind, that, as political parties, one affirmed what the other denied. Passing over from the New Testament to Josephus, who has always been regarded as the main authority in this respect, we are led to the supposition that the Sadducees were a school of philosophers; and for Greek readers every thing that concerned the future life belonged to the sphere of speculation. But the Jewish historian studiously avoided giving his readers an

inside view of the political party-machinery; and that the Sadducees were philosophers was the more believed, since Josephus asserted that they denied the doctrine of fatalism, but contended for the freedom of the will. And whereas we will not deny that there were some speculating spirits among the Sadducees, yet we must bear this in mind, that Josephus only mentions what serves his purposes, thus deceiving the inexperienced and inconsiderate reader. And the scanty notices which we find in the Talmud also lead us to the supposition that both Pharisees and Sadducees were nothing but parties; that in the main they both stood on the ground of the same Judaism as far as the inner relations were concerned, and that in this sphere there were no oppositions which had to lead to a rupture; for evidently both parties were represented in the Sanhedrin, where they could defend their different ideas, but always with a view of gaining a victory which would need endanger the State.

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

LIT. — JO. RESKE: *De Sadduceis*, Jena, 1686; J. H. WILLEMER: *De Sadduceis*, Wittenb., 1680; CONR. IKEN: *De Sadduceorum in Judaica gente auctoritate in Symb. lit. brom.*, i. 299 sq. [B. W. D. SCHULZE]: *Conjecturae hist. criticae Sadduceorum Sectæ novam lucem accendentes*, Hal., 1779; CHR. GLOR. LEHR. GROSSMANN: *De philosophia Sadduceorum*, Lips., 1836 sq. pp. i.-iv.; (MÜLLER): *Pharisäer und Sadduceer, oder Judentum und Misai-*

ismus, Wien, 1860; GEIGER: *Urschrift u. Uebersetzungen der Bibel*, pp. 101-158; the same, in *Sadducäer und Pharisäer* (in *Jüd. Zeitschrift*, vol. ii., 1863, pp. 11-54); the same: *Das Judenthum und seine Geschichte*, i. (2d ed., 1865), pp. 86 sq.; GRAETZ: *Geschichte der Juden*, iii. 71 sq., 455-463; DERENBOURG: *Histoire de la Palestine*, pp. 75-78, 119-144, 452-456; HANNE: *Die Pharisäer und Sadducäer als politische Parteien* (*Zeitschrift für wissenschaftl. Theologie*, 1867, pp. 131-179, 239-262); KEIM: *Geschichte Jesu*, i. 250-282 (Eng. trans., pp. 321 sq., London, 1873); HOLTZMANN, in WEBER und HOLTZMANN, *Geschichte des Volkes Israel*, ii. 124-135; HAUSTRAT: *Zeitgeschichte*, i. 117-133; the same, in SCHENKEL'S *Bibelliteratur*, iv. 518-529; SCHÜRER: *Lehrbuch der Neutestamentlichen Zeitgeschichte*, Leipzig, 1873, pp. 423 sq.; the same, in RIEHM'S *Handwörterbuch des Bibl. Alterthums*, pp. 1321 sq.; WELLSHAUSEN: *Die Pharisäer und die Sadducäer*, Greifswald, 1874; BANETH: *Ueber den Ursprung der Sadokäer und Boëthosier* (in *Magazin für die Wissenschaft des Judenthums*, 1882, 1-37, 61-95; ED. MONTET: *Essai sur les origines des partis saducéen et pharisien et leur histoire jusqu'à la naissance de Jésus Christ*, Paris, 1883, reviewed by SCHÜRER, in *Theolog. Literaturzeit.*, 1883, col. 169 sq.) ED. REUSS.

**SADOLETO, Jacopo**, b. at Modena in 1477; d. in Rome, Oct. 18, 1547; studied philosophy and rhetoric at Pisa, Ferrara, and Rome, and became secretary to Leo X. in 1514, and bishop of Carpentras in 1517. During the reign of Adrian VI., who had no taste for literature, Sadoleto, who was best known for the elegance of his style, and as author of some poems, lived at Carpentras; and, although Clement VII. called him to Rome as his secretary, he soon again returned to his episcopal see. During the next ten years he wrote — besides *De liberis recte instituendis liber*, *Interpretatio in Psalmum, Miserere mei Deus*, etc. — his chief work, *In Pauli epistolam ad Romanos Commentarium libri tres*. It gave offence in Rome on account of its Semi-Pelagian views, and Sadoleto undertook to alter it. In 1536 Paul III. again called him to Rome, made him a cardinal, and employed him frequently in diplomatical negotiations with Francis I. and Charles V. He was very active, and very successful as an administrator and diplomatist, but continued to cultivate his literary and philosophical tastes. His *Phædrusive de Philosophia* appeared in 1539. The best collection of his works, including his letters and his biography by Fiordibello, was published in Verona, 1737-38, 4 vols. fol. See PÉRICAUD: *Fragments biographiques sur Jacob Sadoleto*, Lyons, 1849; JOTY: *Étude sur Sadoleto*, Caen, 1857; BALAN: *Monumenta*, vol. i., Innsbruck, 1855. A fresh collection of his letters, ed. Rochini, Modena, 1872.

**SACITTARIUS, Kaspar**, b. at Lüneburg, Sept. 23, 1643; d. at Jena, March 9, 1694; was educated in the gymnasium of Lübeck; studied theology and philology in the university of Helmstadt; was appointed rector of the school of Saalfeld in 1668, and professor of history in the university of Jena in 1671. He was possessed of an almost encyclopedic knowledge, travelled much in Germany and Denmark, examining the archives and libraries, and published a number of valuable works relating to the history of Thuringia and Saxony. In 1691 he published at Jena his *Theologische Lehr-*

*sätze von dem rechtmässigen Pietismo*, in which he protested against the use of the term "pietism" as a nickname, as the religious stand-point thereby denoted was indeed the true representative of Christianity. The book was hotly attacked, especially by superintendent Johann Schwartz of Querfurt; but Sagittarius left none of his adversaries without an answer: *Theses apologeticae theologicae* (1692), *Christlicher New-Jahrs-Wunsch an alle evangelische Theologos* (1692). He also wrote *Historia vitæ Georgii Spalatinii* (1693), and *Introductio in historiam ecclesiasticam*. See J. A. SCHMID: *Commentarius de vita et scriptis Caspari Sagittarii*, Jena, 1713. NEUDECKER.

**SAHAK**. See ARMENIA (*Literature*, p. 142).

**SAILER, Johann Michael**, b. in the village of Aresing, near Schrobenhausen, Bavaria, Nov. 17, 1751; d. at Regensburg, May 20, 1832. In 1770 he entered the Jesuit college at Landsberg, and after the dissolution of the order, in 1773, he studied theology and philosophy at the university of Ingolstadt. In 1777 he was ordained priest, and appointed *repetitor publicus* in theology and philosophy. In 1780 he was made professor of dogmatics, and in 1784 he moved to Dillingen as professor of pastoral theology. But on Nov. 4, 1794, he was suddenly dismissed, accused of participation in secret political intrigues, and of connection with the *Illuminati*; and for many years he lived in retirement in Munich or at Ebersberg, developing, however, a great literary activity. His orthodoxy had long been suspected by the Ultramontanists, but the suspicion was entirely without ground. However much he at times was harassed by doubts (see his book, *Der Friede*, 1821), he never swerved from that which forms the essential and vital points of the Roman-Catholic faith; and his opposition to the rationalism and indifference of the age was energetic and successful. Meanwhile his works — *Briefe aus allen Jahrhunderten, Grundlehren der Religion, Glückseligkeitslehre* (afterward entitled *Moralphilosophie*), *Ueber Erziehung für Erzieher, Die Weisheit auf der Gasse*, etc. — gathered a considerable number of disciples around him. Without forming a theological school, he wielded a great religious influence, and he received tempting offers from abroad. In 1818 the king of Prussia offered him the archiepiscopal see of Cologne. But he declined; he would not leave Bavaria. In 1821 he was made capitular at Regensburg; in 1822, coadjutor to the bishop; in 1829, bishop. A collected edition of his works, consisting of forty volumes, was commenced in 1820, but not completed until after his death. The most prominent among his disciples was Melchior Diepenbrock (q. v.). See lives of Sailer by BODEMAN (Gotha, 1856), and Aichinger (Freiburg-i.-Br., 1865). HERZOG.

**SAINT ALBANS**, the seat of an English bishopric, a town of Hertfordshire, twenty miles northwest of London. Population in 1871, 8,303. The cathedral-like abbey-church was part of a Benedictine monastery, founded in 795.

**SAINT JOHN, Knights of**. See MILITARY RELIGIOUS ORDERS.

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

institution, studied law, entered afterwards the army, and became, while a young officer in the garrison of Bordeaux, an enthusiastic adherent of Dom Martinez de Pasqualis. The pupil, however, soon separated from the master, entered into connection with Cagliostro, studied Swedenborg, resigned his position in the army, wrote books which attracted much attention, — *Des erreurs et de la vérité* (1775), and *Tableau naturel des rapports entre Dieu, l'homme, et l'univers* (1782), — and travelled extensively in England, Italy, and Germany, making everywhere intimate acquaintance with the mystical spirits of the age, William Law, Best, the Galatzin family, and others. From 1788 to 1791 he lived in Strassburg, his "paradise;" and while there he studied Jacob Boehme, and wrote *L'homme de désir* (1790), *Ecce homo* (1792), and *Le nouvel homme* (1792). The French Revolution he hailed with great enthusiasm: but he soon discovered the utter lack of moral responsibility which characterized its movements, and he sent out a word of warning, *Lettre à un ami* (1796), *Éclair sur l'association humaine* (1797), *Esprit des choses* (1800); but his books were not read, and his last independent work, *Ministère de l'homme Esprit* (1802), was completely thrown into the shade by Chateaubriand's *Génie du Christianisme*. In the last years of his life he was much occupied with a French translation of Jacob Boehme, which, considering the enormous difficulties, is remarkably well done. Most of his own works were translated into German and commented upon by Frantz von Baader. His life has been written by GENCE (1821), L. MOREAU (1850), SAINTE-BEUVE, in *Causeries du Lundi*, vol. x., CARO (1852), SCHAURER (who published his correspondence, 1862), and MATTER (1862). A consistent theosophical system he did not give; but deep glimpses of Christian truth sparkle everywhere in his books in close proximity to singular expressions of the prejudices and the fanaticism of his time.

G. BÜCHSENSCHÜTZ.

**SAINT-SIMON DE ROUVROY, Count Claude Henri**, b. in Paris, Oct. 17, 1769; d. there May 19, 1825. He was educated for the army, and fought with bravery in the American War of Independence. But from early youth his brain was busy with great social schemes. In Mexico he proposed to cut a canal through the isthmus; in Spain he proposed to connect Madrid with the sea. During the Revolution he speculated in confiscated estates, made a fortune, kept a magnificent establishment in Paris, squandered all his riches, and found himself penniless just as he had finished his great plan of a complete social reorganization, — the consummation of the Revolution. He proposed to Madame de Staël-Holstein, in order to have her as a partner in his great scheme of revolutionizing society; but she declined the offer. And from that moment till his death he often had to fight against actual starvation. His books attracted no attention, — *Lettres d'un habitant de Genève*, 1802; *Introduction aux travaux littéraires du 19 siècle*, 1808, 2 vols.; *De la réorganisation de la société européenne*, 1811; *L'industrie*, 1817, etc., — though he found enthusiastic pupils among men like Augustin Thierry and Aug. Comte. In despair, he attempted to commit suicide, but was fortunately prevented. On his bed

of suffering he wrote his two best books: *Catholicisme politique*, 1823-24; and *Nouveau Christianisme*, 1825. In many respects he was far in advance of his time. He had not the prejudices of many of his contemporaries. He was aware of the part Christianity has played in the history of civilization, and he spoke with respect of the labor of the lower clergy. But his knowledge was utterly incomplete, and led him to extremely wrong views. He considered the Reformation a retrograde movement. Most influence he has exercised through his disciples, Olinde Rodrigues, Bazard, Enfantin, and others. His life was written by G. HUBNER, Paris, 1857. G. BÜCHSENSCHÜTZ.

**SAINTS', Day of All.** See ALL-SAINTS'-DAY.

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

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

The worship of saints was fixed in the Oriental

Church by the Second Nicene Council (787), John of Damascus having before argued for the practice. The theologians of the West took up the subject, and advanced arguments in favor of the custom. Peter Lombard, Alexander of Hales, and Thomas Aquinas display much skill in this direction, but distinguished between the worship (*latreia, adoratio*) due to God, and the worship (*doxologia, invocatio*) due to saints. Thomas demanded for Mary an honor lower than that due God, and yet higher than that due the saints (*hyperdulia*). The increasing host of the saints was divided into six classes; and the Roman Breviary ordains that they shall be addressed ("Apostles, martyrs, etc., pray for us") at all other times than the high festivals. The art of the middle ages was likewise devoted to bring out the emblems and peculiarities of the saints. Peter was pictured with the keys, John with a lamb upon his arm, Paul with a sword, Bartholomew with a knife, etc. On account of the smuggling-in of martyrs, the Pope was called upon to declare who were saints; and in 993 John XV. canonized the first saint in the person of Bishop Ulrich of Augsburg.

In the eleventh century Guibert, abbot of Nogent raised his voice against the abuses of saint-worship in his work, *De pignoribus Sanctorum*. Wielif ridiculed those who sought the intercession of any other than Jesus Christ. Nicolaus of Clemanges, in his *De novis celebritatibus non instituendis*, advocated a return to the practice of the early ages, when the worship of the saints did not prevail to the exclusion of the worship of God. The Reformers lifted up their voices in sternest protest against the practice of the church, and the confessions deny all scriptural warrant for it. The Council of Trent (XXV.) established it, condemning all who denied the efficacy of the intercession of the saints. Modern Roman-Catholic divines endeavor in vain to find a scriptural warrant for it in Rev. v. 8, viii. 3, xx. 4; and, if they appeal to the *Disciplina Arcana* of the first centuries, Protestants reply by giving a different explanation of that secret discipline.

The legends of the saints form a large literature, which is full of fancies and falsehoods. *Calendars* and *Martyrologies* dating back to the eighth century are in existence. The collection most highly prized in the East is that of SIMEON METAPHRASES of the twelfth century. The *Legenda Aurea* of JACOB DE VORAGINE is highly prized in the West. The most important of the later works is the *Acta Sanctorum*, edited by the BOLLANDISTS, [Antwerp, 1643 sqq., Paris, 1875; Mrs. JAMIESON: *Sacred and Legendary Art*, London, 1818, 2 vols.; *Legends of the Monastic Orders*, 1850; BARING-GOULD: *Lives of the Saints*, London, 1873-77, 15 vols.]. See arts. ACTA MARTYRUM, CANONIZATION.

**SAKYA MUNI.** See BUDDHISM.

**SAL'AMIS**, the largest and most important city of the island of Cyprus; situated on the eastern shore, with an excellent harbor; was the first place in the island visited by Paul and Barnabas, who preached the gospel in the synagogue (Acts xiii. 5).

**SALEM WITCHCRAFT.** See WITCHCRAFT.

**SALES, Francis de.** See FRANCIS OF SALES.

**SALIC, Christian August, b.** at Domersleben, near Magdeburg, April 6, 1692; d. at Wolfen-

büttel, Oct. 3, 1738. He studied at Halle and Jena, and published, besides other works, a *Vollständige Historie der Augsbürgischen Konfession* (Halle, 1730-35, 3 vols.), and a *Vollständige Geschichte des Tridentinischen Conciliums*, which, however, did not appear until after his death (1711-45, 3 vols.). His biography was written in Latin by Ballenstedt, Helmstädt, 1738.

**SALISBURY, or NEW SARUM**, capital of Wiltshire, Eng., seventy-eight miles west-south-west from London; population in 1871, 12,903. It is the seat of a bishopric, transferred from Old Sarum in 1217, where it had been established prior to 1078. Its cathedral was commenced in 1220, and finished in 1258; it has been since 1868 completely restored. See W. H. JONES: *Salisbury*, London, 1880.

**SALISBURY, John of.** See JOHN OF SALISBURY.

**SALMANTICENSES.** Towards the close of the sixteenth and in the beginning of the seventeenth century the hostility between the Dominicans and the Jesuits became very intense in Spain. Pope Paul V. commanded the contending parties to keep silence: but the controversy continued; and at Salamanca, the headquarters of the Dominican camp, the professors took an oath to give a pure representation of the views of Augustine and Thomas Aquinas, without any Semi-Pelagian coloring. For this purpose the celebrated *Collegii Salmanticensis cursus theologicus* was published, Salamanca, 1631 sqq., 9 vols.; Lyons, 1679, 12 vols.; new ed., Paris, 1871 sqq., 20 vols. It was directed against Molinos. The principal authors were ANTONIO DE OLIVERO, DOMINICUS A S. THERESIA, and JOHANNES AB ANNUNCIATIONE ZÖCKLER.

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

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

**SALT** (חֶמֶל, *hælac*) plays in the Bible an important part: in the Old Testament through its use in all sacrifices (Lev. ii. 13; Mark ix. 49), and in the New Testament through its symbolical application to the position of Christians in the world (Matt. v. 13). The Mosaic injunction rests upon the Oriental custom of eating salt, on the ratification of a covenant, as the pledge of perpetual and mutual friendship between the contracting parties, because of its property of preservation: hence a lasting covenant was called "a covenant of salt" (Num. xviii. 19; 2 Chron.

xiii. 5). The salt of the sacrifice symbolized the firmness of the bond between Jehovah and Israel. But salt was also strewn over a cursed place to indicate that nothing could any longer be allowed to grow there, because there can be no vegetation where the ground is saturated with salt (Deut. xxix. 23; Judg. ix. 15; Zeph. ii. 9); hence "a salt land" was a barren land (Job xxxix. 6; Jer. xvii. 6). The necessity of employing salt in cooking is expressed in Job vi. 6. Josephus (*Antiq.* XII. 3. 3) states, what of course would be understood, that in the temple there was always a great quantity of salt. It was also for sale in the temple-marts (MAI: *Diss. de usu salis*, Giessen, 1692).

The salt thus used was obtained principally from the valley of salt (2 Sam. viii. 13), south of the Dead Sea, where the soil is entirely covered with salt, left there every year on the recession of the waters; from Jebel Usdum, two or three miles south of the Dead Sea, substantially a mountain of rock-salt, about seven miles long, from a mile and a half to three miles wide, and several hundred feet high, and by evaporating Dead Sea water. According to Josephus, only "Sodomitish" salt could be used in the temple [cf. CARPZOV: *Appar.*, p. 718]. The reasons of this regulation were, (1) that this salt was a witness to the terrible consequences of God's wrath, and a constant exhortation to repentance, and (2) it was a product of the Holy Land itself. But since Oriental salt contains many mineral impurities, by exposure to rain or dampness it may lose its savor: hence our Lord's expression (Matt. v. 13; Mark ix. 50; Luke xiv. 34). Christians lose their savor by undue exposure to the sinful world. [By "salt-pits" (Zeph. ii. 9) are meant such pits as the Arabs still dig on the shore of the Dead Sea in order that they may be filled when the spring freshets cause the sea to overflow. Then, when the water has evaporated, the sides of the pits are found to be incrustated with salt an inch thick.] WILHELM PRESSEL.

**SALT SEA** (Deut. iii. 17; Josh. iii. 16, xii. 3), commonly, although never in the Bible, called the **Dead Sea**. The Bible writers also call it the "sea of the plain" (Deut. iv. 49), the "east sea" (Joel ii. 20; Ezek. xlvii. 18; Zech. xiv. 8), and "vale of Siddim" (Gen. xiv. 3). The designation "Dead Sea" was given by early Greek writers; so the Arabs call it, more commonly, however, *Bahr Lüt* ("Lake of Lot"). It is sixteen miles east from Jerusalem, is forty-six miles long, and ten and a third wide at the widest part, and covers nearly three hundred square miles. In shape it is oblong; on each side are mountains. The Jordan empties into it, as do also several minor streams; but the lake has no outlet: hence the water is impregnated with mineral substances, containing, on an average, twenty-five per cent of solid substances, half of which is common salt, and has extraordinary buoying qualities, and a specific gravity of from 1.021 to 1.256. From the presence of chloride of magnesium the water gets its bitter taste; from chloride of calcium, its smooth and oily touch. The lake is surrounded by "unmixed desolation." But it is not true that birds flying over it drop dead, for there are numerous varieties of birds on its shores; but no fish can live in it. The bottom of the lake is gradually

sinking. See Lieut. W. F. LYNCH: *Narrative of the United States Expedition to the River Jordan and the Dead Sea*, Phila., 1849, 9th ed., 1853; F. DE SAULCY: *Narrative of a Journey round the Dead Sea in 1850 and 1851*, London, 1853, 2 vols.; E. H. PALMER: *The Desert of the Exodus*, 1871, 2 vols.; Canon THISTRAM: *The Land of Moab*, London and New York, 1873; ROBINSON: *Researches*; SCHAFF: *Bible Lands*, pp. 289-295.

**SALTZMANN**, Friedrich Rudolph, b. at Strassburg, March 9, 1719; studied jurisprudence and history; travelled as tutor to Baron von Stein, afterwards Prussian minister of state; settled in 1776 in his native city, and began publishing a political paper, but was suspected of aristocratic tendency, and compelled to flee in 1793. After the fall of Robespierre he returned, and resumed his activity as an editor. But in the mean time a great change had taken place in his inner religious life. He had become acquainted with the French and German mystics; and though he kept aloof from the so-called spiritists, Mesmer, Cagliostro, etc., he became himself a pronounced mystic. Of his religious writings, *Es wird alles neu werden* (1802-10), *Das christl. Erbauungsblatt* (appearing from 1805 for several years), *Blicke in das Geheimniss des Rathschlusses Gottes* (1810), *Religion der Bibel* (1811), found many readers on both sides of the Rhine, and even in Northern Germany. He died after 1820. MATTER.

**SALVATION**. See REDEMPTION.

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

drumming, banners, and singing, are obligated to go anywhere they may be sent, and exhibit courage bordering upon recklessness. In November, 1853, according to report of the army's "commissioner for the United States of America," the army had 500 stations, 1,400 officers wholly paid by the work in England. It had spread all over Great Britain, the North of Ireland, the United States of America, and had entered Sweden, France, India, Africa, and New Zealand. In the United States it had 50 stations, including 3 in California, 99 permanently engaged officers, and during 1852 and 1853 had purchased, by contributions of "those blessed through the work of the army," nine properties valued at \$38,000. *The War Cry*, the army's organ, had a circulation of twenty thousand weekly. See *All about the Salvation Army*, London, 1853, 28 pp.

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

**SALVE**, a salutatory formula of great solemnity, is used as the opening word in many celebrated Latin hymns, of which we mention, *Salve, caput cruentatum*, one of the seven passion-hymns by St. Bernard, translated by Mrs. Charles (*Christian Life in Song*), "Hail, thou Head! so bruised and wounded;" by Alford (*Year of Praise*), "Hail that Head with sorrows bowing;" by Baker (*Hymns, Ancient and Modern*), "O sacred Head, surrounded." — *Salve, festa dies, toto venerabilis ævo*, a resurrection-hymn by Venantius Fortunatus, translated into English by Mrs. Charles (*l.c.*), "Hail, festal day! ever exalted high;" in *Lyra Eucharistica*, "Hail, festal day! forevermore adored;" in Schaff's *Christ in Song*, "Hail, day of days, in peals of praise." — *Salvete, flores martyrum*, by Prudentius, translated into English by Chandler (*Hymns of the Primitive Church*), "Hail, infant martyrs;" by Caswall (*Hymns and Poems*), "Flowers of martyrdom." — *Salve mundi salutare*, a passion-hymn, translated into English by Mrs. Charles (*l.c.*), "All the world's salvation, hail;" and by Kynaston (*Lyra Messianica*), "Jesus hail! the world's salvation."

**SALVIANUS**, b. in Gaul, probably at Cologne [Treves], in the beginning of the fifth century; d. as presbyter, in Marseilles, after 495; was an elegant and prolific writer. Of his works are still extant, *De avaritia*, written about 440, first edited by Richardson, Basel, 1528, a denunciation of the avarice of the laity, in favor of the church; *De gubernatione Dei*, often called *De providentia*, written about 451, first edited by Brassicanus, Basel, 1530, a defence of divine Providence, somewhat resembling the *De civitate Dei* by Augustine; nine letters to different persons. Collected editions of his works were published by Pithouex (Paris, 1580), Baluzius (Paris, 1669), [C. Halm (Berlin, 1878), F. Pauly (Wien, 1883)]. There is a French translation by Grégoire and Colombet, Paris, 1834. See also F. PATLY: *Die handschriftliche Ueberlieferung des Salvianus*, Wien, 1851 (41 pp.).

**SALZBURG**. From Bohemia, the Hussite movement penetrated into the diocese of Salzburg, and in 1420 Archbishop Eberhard III. was compelled to employ very severe measures in order to suppress that heresy in his countries. Apparently he succeeded. Nevertheless, the very first

writings of Luther caused a singular commotion throughout the whole population; and when, Staupitz, Paul Speratus, Stephan Agricola, and Georg Schärer had successively preached the views of the Reformation in the country, the archbishop, Wolfgang Dietrich, found it necessary not only to silence and expel a number of preachers, but to cleanse the very flocks. In 1558 he issued a decree ordering the inhabitants of the city of Salzburg either to return to the Roman-Catholic faith, or to leave the country within a month; and in 1614 the edict was extended to the whole country, and enforced by means of a swarm of Capuchins and a troop of soldiers. Again, for some time, the country seemed on the right path, until in 1655 a priest in the Teuffegger valley discovered a whole congregation of secret Lutherans. They used the Bible, Luther's Catechisms, Spangenberg's postils, and Urban Rhegius's *Seelewarzeney* (medicine for the soul) for their edification and instruction; and they assembled often in the dead of night for common prayer and singing. The archbishop, Maximilian Gaudolph, ordered them to present their confession of faith; but, the confession being a very simple statement of purely biblical views, it was found utterly heretical; and, in spite of the interference of the elector of Brandenburg and the diet of Ratisbon, the archbishop gave his subjects the option between recantation and exile. The next year, however, Gaudolph died; and the question was dropped by his successor. But in 1728 Leopold Anton ascended the episcopal chair, and his principal object was to amass power and wealth for himself and his family. The heresy question seemed to him a suitable point of operation; and he declared that he would have the heretics out of the country, even though all the field should be covered with thorns and thistles. The Jesuits were let loose on the population, and chicaneries very rapidly turned into actual persecutions. The old conditions were revived, — recantation, or exile; and, in order to suit the purposes of the archbishop, exile was made to mean confiscation of property, and renunciation of family. As such measures were utterly at variance with the stipulations of the peace of Westphalia, complaints were made both to the emperor in Vienna, and to the diet at Ratisbon; and Prussia, Denmark, Holland, and England interfered. The archbishop charged a committee with investigating the whole matter, and placing it on a legal footing. The committee travelled from county to county to register the names of the Protestants, and hear their complaints; and as it gave golden promises of religious freedom, and justice in every respect, the Protestants were not slow in coming forward. But, when the archiepiscopal government discovered that no less than 20,678 persons wished to separate from the Roman-Catholic Church, it immediately changed its policy. Austrian troops were sent for, and quartered upon the Protestant households; and a kind of *dragonades* was introduced. Only with great difficulty could the Protestants obtain permission to leave the country, and their children and property were retained. In this great emergency the king of Prussia came to the aid of his co-religionists. He threatened to adopt a similar policy towards his Roman-Catholic subjects, and formally invited



the Salzburg Protestants to come and settle under his sceptre. The archbishop was compelled to yield, and a regular emigration was arranged. No less than 18,000 people were removed to Prussia, and Leopold Anton lived to see thorns and thistles cover large tracts of his country. See GÖCKING: *Emigrationsgeschichte der Salz. Luth.*, Leipzig, 1731; PANSE: *Geschichte der Auswanderung der evangelischen Salzburger*, Leipzig, 1827; [CLARUS: *Die Ausw. d. prot. gesinnt. Salz.*, Innsbruck, 1864; and ERDMANN, in HERZOG<sup>2</sup>, vol. xiii. pp. 323-335.]

**SAMARIA AND THE SAMARITANS.** Samaria is the name of a city of the province. 1. *City.* It was, according to 1 Kings xvi. 23, 24, built by Omri the sixth king of Israel, who, after the burning-down of his palace at Tirzah, bought a hill from a certain Shemer, on which he built a city which he called Shomron, after the former possessor. Samaria continued to be the metropolis of Israel for the remaining two centuries of that kingdom's existence; was twice besieged by the Syrians (1 Kings xx. 1; 2 Kings vi. 24-vii. 20), but without effect, till at last it was taken by Shalmaneser (2 Kings xviii. 9, 10), and the kingdom of the ten tribes was destroyed. After this capture, Samaria appears to have continued, for a time at least, the chief city of the foreigners brought to occupy the places of the departed natives. At the time of the Maccabæans, Samaria was again a fortified city; for Josephus describes it as a very strong city (*Ant.*, XIII. 10, 2). John Hyrcanus took it after a year's siege, and razed it (Joseph., *Wars*, I. 2, 7, *Ant.*, XIII. 10, 2). By directions of Gabinius, Samaria and other demolished cities were rebuilt (*Ibid.*, XIV. 5, 3); but its more effectual rebuilding was undertaken by Herod the Great, who called it *Sebaste*, in honor of the Emperor Augustus. It was colonized by six thousand veterans and others, for whose support a district surrounding the city was appropriated. *Sebaste* is to-day a poor village.

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

3. *Samaritans.* When Cyrus permitted the Jews to rebuild the temple, the colonists of Samaria asked to be permitted to take part in the work of building (Ez. iv. 2). On being refused to do so, the Samaritans succeeded in preventing the erection of the temple for twenty years, and offered the same unrelenting opposition to Nehemiah, when in 445 he set about rebuilding the walls of Jerusalem, which till now had lain in ruins. They welcomed with open arms any refugees from Jerusalem, who for crime, or to escape the strict Mosaic rule there established, might wish to leave their country (*Jos.*, *Ant.*, XI. 8, 7). No doubt the stern reforms introduced by Nehemiah on his second visit (*Neh.* xiii.) were highly distasteful to many who preferred the laxity which had crept in during his absence, and to these an asylum was always open at Sichem. The alienation between the two nations was

finally completed when the Samaritans at last succeeded in erecting a rival temple on Gerizim, and endeavored to transfer thither the prestige of the older one of Jerusalem. The immediate occasion of the undertaking was the refusal of Manasseh, brother of Jaddua the high priest, and son-in-law to Sanballat the Samaritan governor, to dissolve his irregular marriage in obedience to the admonition of the Jewish elders. To reward him for his constancy, Sanballat exerted himself to erect a rival sanctuary, and there established him in the high priesthood. With this the separation between the Jews and Samaritans became final, and up to this day they have perpetuated their mutual hatred. On the troubled scene of politics which opened after the death of Alexander the Samaritans suffered equally with the Jews. Under Ptolemy Lagi, a colony of Jews and Samaritans was deported into Egypt. Under John Hyrcanus, their temple was destroyed about 130 B.C.; and many Samaritans emigrated to Damascus, where they built a temple. Under the Romans, they first enjoyed many liberties; but their inquiet spirit caused them often great troubles. Under Vespasian, a revolt was quelled with the loss of 11,600 persons, and Sichem received a garrison and the name Flavia Neapolis. The rest which they enjoyed under the rule of the Antonines was interrupted under Commodus, Septimius Severus, Constantine, and Constantius. Quieter times fell to their lot under Julian, Valentinian, and Valens; their fortunes varied under the later emperors. Laws unfavorably affecting their position were passed by Honorius and Theodosius II. The latter even forbade them to erect new synagogues. The hatred with which they had formerly regarded their Jewish rivals began to concentrate itself upon the Christians, now that the new faith had become that of the empire. In the year 484, while under the rule of Zeno, they attacked the church at Nablûs, maimed the bishop, and murdered many of the worshippers, committing the like atrocities at Caesarea also. Under Anastasius and Justinian, fresh troubles broke out. In 529 a general revolt of the Samaritans took place against the Christians. The severity with which this was put down by Justinian, followed by the enactment of severe laws against them, completely crushed the Samaritan people. Many fled to Persia; many became Christians. In 636 they fell under Mohammedan rule. During the time of the crusades they came, in 1099, into the power of the crusaders; and, with the exception of some temporary occupations by the Saracens, remained under the Christians till 1244, when they again became subject to Mohammedan rule. Since 1517 they have been under Turkish rule. Brief notices of the Samaritans and their country appear in the works of Benjamin of Tudela (twelfth century). But little was known of them till the close of the sixteenth century, when Joseph Seeliger first opened communications with them, addressing a letter to the congregations at Nablûs and Cairo. Answers arrived in 1589, but not till after Seeliger's death. In 1671 Robert Huntington, bishop of Raphne, chaplain to the English factory at Aleppo, paid a visit to Nablûs, procured from them a Pentateuch, and in conjunction with Thomas Marshall, rector of Lincoln's College, Oxford, carried on a correspondence with the Samaritans, which lasted, with

intervals, till the latter's death, in 1685. About this time a few letters also passed between them and the celebrated Job Ludolf; and then, with the exception of one letter addressed, in 1790, to their "Samaritan brethren" in France, nothing more is heard of them till 1808, when the bishop and senator Grégoire set about making inquiries with regard to them by means of the French consular agents in Syria. These letters are of high value; and, together with notices which we find in the works of modern travellers, they give us an insight into their literary and religious state. As to their

*Doctrines*, they are strict monotheists, and reject all images. They believe in angels and astrology. They believe in a day of retribution, when the pious will rise again, false prophets and their followers will be cast into the fire, and burned. The coming of the Messiah is to take place immediately before the day of judgment, or six thousand years after the creation of the world. As these have now elapsed, he now, though all unknown, is going about upon earth. The Samaritans expected in 1853 a great political revolution, and that in 1863 the kings of the earth would assemble the wisest out of all nations, in order, by mutual consent, to discover the true faith. From the Israelites, i. e., Samaritans, will one be sent; and he will be the Taëb. He will gain the day, lead them to Gerizim, where under the twelve stones they will find the Ten Commandments (or the whole Thorah), and under the stone of Bethel the temple utensils and manna. Then will all believe in the law, and acknowledge him as their king, and Lord of all the earth. He will convert and equalize all men, live a hundred and ten years upon earth, then die, and be buried near Gerizim; for upon that pure and holy mountain, which is fifteen yards higher than Ebal, no burial can take place. Afterwards will all the earth remain some hundreds of years more, till the seven thousand are completed, and then the last judgment will come on.

*Usages.*—At the present day the Samaritans celebrate seven feasts in the year; though only one, the passover, is observed with its former solemnities. [A minute and interesting account of the ceremonies of this feast is given by Stanley: *History of the Jewish Church*, 1. pp. 131 sq., 359 sq. The Liturgy for this feast is very rich; thus every evening during the feast the "dream of the priest Abisha" is read, to hear which only the elders are permitted. This dream is contained in Cod. 1907, Add. MSS. Brit. Museum. There are passover hymns composed by the high priests Marka, Pinchas, and Abisha, given by Heidenheim: *Vierteljahrsschrift*, iii. 94 sq., 357 sq., 475 sq. There exists also a *History of the Exodus*, a so-called *Pesach-Haggadah*, which Dr. S. Kohn published, with a German translation, in *Abhandlungen der Deutschen Morgenl. Gesellschaft*, 1876, No. 4.] The second feast, celebrated on the 21st of Nisan, or last day of unleavened bread, is marked by a pilgrimage to Gerizim. The third feast is Pentecost; the fourth, that of Trumpets; the fifth is the Day of Atonement. The first and eighth days of tabernacles count for the remaining feast-days. The sabbath, moreover, is kept with great strictness: the years of jubilee and release are also still observed.

The Samaritans have two more days of assembly, though they do not count them as holidays, termed *Summoth*, on which the number of the congregation is taken; and, in return, every male over twenty years of age presents the priest with half a shekel, in accordance with Exod. xxx. 12-14, receiving from him a calendar for the coming six months, prepared from a table in his possession. From these offerings the priest gains his living. He may consecrate any of his family that he pleases to the priesthood, provided the candidate be twenty-five years of age, and never have suffered his hair to be cut. Like other Orientals, he never removes his turban, and thus is not easily to be distinguished from the rest of the congregation; but, in accordance with Lev. x. 6, he does not "rend his clothes" by wearing a slit on his sleeve, as other Samaritans; and, when the roll of the law is taken from the ark, he, like his assistants, places a cloth, which they call *tal-lith*, around his head. They wear white turbans; ordinarily they are compelled, by way of distinction from Mohammedans, to wear them of a pale-red color. They may cut their hair, or not, as they please, but not their beards, this being forbidden in Lev. xix. 27, xxi. 5. Women must let their hair grow, and wear no ear-rings, because of them the golden calf was made. For fear of scandalizing the Mohammedans, none but the old ones venture to attend the synagogue. When a boy is born, great rejoicing is held: his circumcision always takes place on the eighth day after birth, even though it be a sabbath. Boys marry as early as fifteen or sixteen, girls at twelve. The Samaritans may marry Christian or Jewish girls, provided they become Samaritans. When a man has a childless wife, he may take a second, but, if she also be barren, not a third. Divorees, though permitted, are uncommon. The dead are prepared for burial by their own friends: the whole body is washed, but especially the hands (thrice), mouth, nose, face, ears, both inside and out (all this is Mohammedan fashion), and lastly the feet. The burial takes place, if possible, before sunset the same day, accompanied with the recitation of the law and hymns. [The following is a part of a litany for the dead:—

"Lord Jehovah, Elohim, for thy mercy and for thine own sake, and for thy name, and for thy glory, and for the sake of our lords Abraham and Isaac and Jacob, and our lords Moses and Aaron and Eleazar and Ithamar and Phinehas and Joshua and Caleb, and the holy angels, and the seventy elders, and the holy mountain of Gerizim, Beth El. If thou acceptest this prayer, may there go forth from before thy holy countenance a gift sent to protect the spirit of thy servant N., the son of N., of the sons of N., daughter . . . from the sons of N. . . O Lord Jehovah, in thy mercy have compassion on him (or her), and rest his (her) soul in the garden of Eden, and forgive him (or her) and all the congregations of Israel who flock to Mount Gerizim, Beth El. Amen. Through Moses the trusty. Amen. Amen. Amen."]

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

Of the Old Testament they only have

*The Pentateuch.*—The text differs in many

passages from the present Hebrew text, often agreeing with the Septuagint. It is reprinted in the London Polyglot. [The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or *kazzin*, and is halved in Lev. vii. 15 (Authorized Version and Hebrew text, viii. 8). As to its critical character, there has always been a difference of opinion: and for nearly two hundred years one of the most extraordinary controversies on record was kept up. The leader in this controversy was J. Morin, who placed the Samaritan Pentateuch far above the received text; and in this opinion he was followed by men like Capellus and others. Others, as De Dieu, Hottinger, Buxtorf, took the opposite view; and while they maintained the superiority of the Hebrew text, yet in doubtful cases, when the Samaritan had an "unquestionably clearer" reading, they would adopt it. Here the matter rested until 1815, when Gesenius abolished the remnant of the authority of the Samaritan Pentateuch by publishing his *De Pent. Sam. Origine, Indole et Auctoritate*. The subject was taken up again by Kirchheim, and of late by Kohn.] As to their pronunciation of the Hebrew, it differs somewhat from the usual. [According to Petermann's transcription, the first verse in Genesis would read thus: "Baräset bara elwäm it ässämäm wit ääres."] Besides the Hebrew text of the Pentateuch, the Samaritans have also versions of the same. The most important is the

*Samaritan Version* [published by A. Brüll, in Hebrew characters, in 1875].

*The Samaritan*, in Greek (ἡ Σαμαριτικόν), probably the same which is mentioned in the Hexapla of Origen.

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

The other literature of the Samaritans is very unimportant. They have ten prayer-books for the sabbaths and feasts, besides two collections of hymns, which they call *Durrän* ("string of pearls") and *Defter* ("book"). Of their chronicles, we mention the *Samaritan Chronicle*, or *Book of Joshua* (sent to Scaliger by the Samaritans of Cairo in 1581; it was edited by Junyboll, Leyden, 1848), the *Chronicle of Abul-Fath*, full of fables, and containing little useful matter [published recently by Vilmar, with the title *Abul-fath Annales Samaritanæ*, etc., Gotha, 1865].

*Sects.*—Concerning the sects, Abul-Fath's statement is as follows: A sect appeared calling themselves "Dostän," or "The Friends," which varied in many respects from the traditions of their fathers respecting many religious matters. Thus they held for impure a fountain into which a dead insect had fallen, altered the time for reckoning the purification of women and commencement of feasts, forbade the eating of eggs which had been laid, allowing those only to be eaten which were found inside a slain bird, considered dead snakes and cemeteries as unclean, and held any one whose shadow fell upon a grave as impure for seven days. They rejected the words "Blessed be our God forever," and substituted Elohim for Jehovah; denied that Gerizim had been the first

sanctuary of God; upset the Samaritan reckoning for the feasts, giving thirty days to each month, rejecting the feasts and order of fasts, and the portions due to the Levites. They counted the fifty days to Pentecost from the sabbath, the day after the first day of the passover, like the Jews, not from the Sunday like the other Samaritans. Their priests, without becoming impure, could enter a house suspected of infection, as long as they did not speak. When a pure and a doubtful house stood side by side, the condition of the latter was decided by watching whether a clean or unclean bird first settled upon it. On the sabbath they might only eat and drink from earthen vessels, which, if defiled, could not be purified; they might give no food or water to their cattle; this was done on the day previous. Their high priest was a certain Zarä, who had been turned out of his own community for immorality.

At a later period lived Düsîs. Being condemned to death for adultery, he was respited on the promise of sowing dissension among the Samaritans by founding a new sect. He went to Asker (near Nal-lüs), and formed a friendship with a Samaritan distinguished for his learning and piety. Compelled, however, to fly for his life on account of a false accusation which he had brought against his friend, he took shelter at Shueike with a widow-woman named Amentiu, in whose house he composed many writings; but, finding that a hot pursuit after him was still maintained, he retired to a cave, where he perished of hunger, and his body was eaten by dogs. Before his departure, however, he left his books with his hostess, enjoining her to let no one read them unless he first bathed in the tank hard by. Accordingly, when Levi, the high priest's nephew, arrived with seven others in search of him, they all bathed, one after the other, in the tank; and each, as he emerged from the water, exclaimed, "I believe in thee, Jehovah, and in Düsîs thy servant, and his sons and daughters;" Levi adding, when his turn came, "Woe to us if we deny Düsîs, the prophet of God!" They then took the writings of Düsîs, and found that he had made many alterations in the law, more even than Ezra. They concealed them, and on their return to Nal-lüs reported that Düsîs had disappeared before they arrived, they knew not whither. At the next passover, Levi had to read out Exod. xii. 22 in the synagogue; but for "hyssop" he substituted "thyme." Corrected by the congregation, he still persevered, crying, "This is right, as God hath said by his prophet Düsîs, on whom be peace! Ye are all worthy of death for denying the prophetic office of his servant Düsîs, altering the feasts, falsifying the great name of Jehovah, and persecuting the second prophet of God, whom he hath revealed from Sinai. Woe unto you that you have rejected and do not follow him!" Levi was stoned. His friends dipped a palm-leaf in his blood, and ordained that whoever would read Düsîs' writings, and see the leaf, must first fast seven days and nights. They cut off their hair, shaved their beards, and at their funerals performed many strange ceremonies. On the sabbath they would not move from their place, and kept their feasts only on this day, during which they would not remove their hands from their sleeves. When one of their friends died, they would gird him

with a girdle, put a stick in his hand, and shoes on his feet, saying, "If we rise, he will at once get up;" believing that the dead man, as soon as he was laid in the grave, would rise and go to paradise. As to the age in which Dûsis lived, it must have been long before Origen; for this Father, in his *Commentary on John xii. 27* (ed. Lommatsch, ii. 49), tells us that a "certain Dositheus arose, and claimed to be the Messiah. His followers are called Dositheans, who have his books, and tell wonderful stories of him, as if he had not died, and is still alive somewhere." This agrees with the statement of Abûl-Fath concerning Dûsis. According to Origen, Dositheus must have lived long before him, probably in the first, or at least in the second century of the Christian era. That he was the teacher or pupil of Simon Magus, as some have asserted, is an untenable conjecture.

[LIT.—On the Samaritan Literature cf. PETERMANN: *Versuch einer hebr. Formenlehre nach der Aussprache der heutigen Samarit.* (Leip., 1868), introduction; JYNNBOLL: *Commentarii in Historiam Gentis Samaritanæ* (Lugd. Bat., 1846), pp. 58 sq.; NÖLDEKE: *Ueber einige samaritan.-arab. Schriften* (Göttingen, 1862); GEIGER: *Die Hebr. Grammatik bei der Samaritanern, in Zeitschrift der Deutsch. Morgenl. Ges.* (1863), xvii. 748; HEIDENHEIM: *Vierteljahrsschrift*, iv. 184 sq., 347 sq.; PICK: art. "Samaritan Literature," in McCLINTOCK and STRONG'S *Cyclop.*—On the Samaritan Liturgy, including their ritual, doctrines, and usages, cf. GESENIUS: *Theolog. Samarit.* (Hale, 1822); *Anecdota Exon.* (Lipsiæ, 1824); KIRCHHEIM: *Karne Shomron*, pp. 16 sq.; NUTT: *Sketch of Samaritan History*, pp. 65 sq., 142 sq.; FRIEDRICH: *De Christologie Samarit.* (Lipsiæ, 1821); LANGEN: *Das Judenthum in Palestina* (Freiburg, 1866), pp. 90 sq., 183 sq., 232 sq., 299 sq., 407 sq.; APPEL: *Questiones de rebus Samaritanorum* (Göttingen, 1874); PICK: art. "Samaritan Liturgy," in McCLINTOCK and STRONG'S *Cyclop.*—On the Samaritan Pentateuch, we quote from the very large literature only the following: GESENIUS: *De Pentateuchi Samarit. origine, indole et auctoritate* (Hale, 1815); FRANKEL: *Vorstudien* (Leip., 1841), and *Ueber der Einfluss der palästinischen Exegese* (Leip., 1851); KIRCHHEIM: *Karne Shomron, or Introductio in Librum Talmudicum "De Samaritanis"* (Frankf., 1851, in Heb.); KOHN: *De Pentateuchi Samaritano* (Lipsiæ, 1865); GEIGER: *Nachgelassene Schriften* (Berlin, 1877), iv. 54 sq.; PICK: *Horæ Samaritana, or A Collection of Various Readings of the Samaritan Pentateuch compared with the Hebrew and other Ancient Versions, in Bibliotheca Sacra* (Andover, 1876-78); by the same, the art. "Samaritan Pentateuch," in McCLINTOCK and STRONG'S *Cyclopaedia*.—On the Samaritan Sects, cf. NUTT: *Samaritan History*, pp. 46 sq.; BASNAGE: *Histoire des Juifs* (Taylor's trans.), pp. 94 sq.; JOST: *Geschichte des Judenthums u. seiner Sekten*, i. 62 sq.; DE SACY: *Chrestom. Arab.* i. 334 sq.; PICK: the art. "Samaritan Sects," in McCLINTOCK and STRONG'S *Cyclopaedia*.—On the Samaritan Versions, cf., besides GESENIUS, WINKER: *De Versionis Pentat. Samar. indole* (Lips., 1817); SAMUEL KOHN: *De Pentat. Samaritano*, pp. 66 sq.; *Samaritanische Studien* (Breslau, 1868), also *Zur Sprache, Literatur und Dogmatik der Samaritaner* (Leip., 1876); BRÜLL: *Zur Geschichte und Literatur der Samari-*

*taner* (Frankfort, 1876, 25 pp.); KAULEN: *Einführung in das A. Test.* (Freiburg, 1876), i. 91 sq.; NÖLDEKE, in GEIGER'S *Zeitschrift*, vi. 204 sq.; BARGES: *Notice sur deux Fragments d'un Pentateuque Hebreu-Samarit.*, 1865, pp. 45 sq.; NUTT: *Sketch of Samaritan History*, pp. 106 sq.; PICK; art. "Samaritan Versions," in McCLINTOCK and STRONG'S *Cyclop.*—On the Samaritan Language cf. G. J. NICHOOLS: *A Grammar of the Samaritan Language with Extracts and Vocabulary*, London, 1858; PETERMANN: *Brevis Linguae Samaritanæ grammatica, litteratura, chrestomathia cum glossario*, Berlin, 1873]. H. PETERMANN. (B. PICK.)

**SAMARITAN PENTATEUCH.** (See SAMARIA. SAMOSATA, Paul of. See MONARCHIANISM. SAMPSEAN. See ELKESAITES.)

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

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

2. *Samson's Vengeance* (Judg. xv. 1-8).—The ill treatment which he had received at the hands of his father-in-law, who, upon a frivolous pretext, had given away his daughter in marriage to another man, prompted Samson to a vindictive deed, which was executed by securing a multitude of jackals, and, by tying firebrands to their tails, setting fire to the cornfields of his enemies. The indignation of the Philistines, on discovering the author of the outrage, vented itself upon the family of his father-in-law, who had been the remote occasion of it, in the burning of their house, in which both father and daughter perished. This cruelty provoked Samson, and he smote them "hip and thigh with a great slaughter."

3. *The Battle Ramath-lehi, i.e., at the lifting-up of the Jawbone.*—Having taken his residence at Etam, he was thence dislodged by consenting to a pusillanimous arrangement on the part of his own countrymen, by which he agreed to surrender himself in bonds, provided they would not themselves fall upon him and kill him. Being brought, in this apparently helpless condition, to a place called, from the event, *Léhi* ("a jaw"). his

preternatural potency suddenly put itself forth, and snapping the cords asunder, and snatching up the jawbone of an ass, he dealt so effectually about him, that a thousand men were slain on the spot. Wearied with his exertions, Samson became faint from thirst. God heard his prayer, and caused a stream to gush from a hollow rock hard by; and Samson gave it the name of *En-hak-kore* (i. e., the well of him that hearth).

4. *The Gates of Gaza at Hebron* (Judg. xvi. 1-3). — Samson suffered himself weakly to be drawn into the company of a woman of loose character at Gaza. The inhabitants attempt to detain him at Gaza by closing the gates of the city, and making them fast; but Samson, apprised of it, rose at midnight, and breaking away bolts, bars, and hinges, departed, carrying the gates to a hilltop near Hebron.

5. *The Attempted Outwitting in the Valley of Sorek* (Judg. xvi. 4-11). — Here he lived with Delilah. Tempted by the bribe of the Philistines, she employs all her arts to worm from him the secret of his strength. Three times he deceived her, abashing at the same time the Philistines lying in wait.

6. *Samson's Self-treachery and Death* (Judg. xvi. 15-31). At last, in a moment of weakness, Samson disclosed to Delilah the fact that his strength lay in his hair, — not that it really lay in his hair, but in the fact that it arose from his relation to God as a Nazarite. The Philistines, having deprived him of sight, at first immured him in a prison, and made him grind at a mill like a slave. In the process of time his hair recovered its growth, and Samson experienced the help of Jehovah (Judg. xvi. 28). A feast was celebrated in honor of Dagon, and Samson was ordered to be brought out to be made a laughing-stock for the immense multitude. He grasped the massive pillars; and, bowing with resistless force, the whole building fell upon the lords and upon all the people that were therein. "So the dead which he slew at his death were more than they which he slew in his life." His brethren buried him between Zorah and Eshtaol, in the burying-place of his father.

LIT. — WINEY: *Real-Wörterb.*, ii. 166-169; *Commentaries on Judges* by ROSENFELDER, STUFFER, BERTHEAU, and CASSEL (in Lange); ROSKOFF: *Die Simsonsgage*, Leip., 1890. L. DIESTEL.

**SAMSON**, Bernhardin, a Franciscan monk noted for his traffic in indulgences in Switzerland. He was a native of Milan, but the dates of his birth and death are not known. He entered Switzerland as the agent of Cardinal Forli, who had charge of the sale in that region; but his behavior caused much scandal, and after some disastrous encounters with Zwingli and Bullinger he was recalled by Leo X. Nothing further is known of him. See HOTTINGER: *Helvetische Kirchengeschichte*, Zurich, 1708 (iii.).

**SAMUEL** was born as the son of Elkanah, an Ephrathite, at Ramathaim-zophim, in the mountain of Ephraim, and was of Levitical descent; for not only did he perform priestly functions, but his descendants also, like Heman his grandson, one of the chief singers in the Levitical choir, are counted as belonging to the Levites. His mother, Hannah, for a long time childless, sought from God the gift of a son, whom she dedicated to the

Lord before his birth, to the office of a Nazarite. When the son was born, she called him *Samuel*, "the asked, or heard of God." As soon as he was weaned, she brought him unto the house of the Lord (1 Sam. i. 24), where he afterwards remained. He was dressed in a sacred garment, an ephod of white linen; and his mother gave him every year a little mantle reaching down to his feet. And "the child Samuel grew on, and was in favor both with the Lord, and also with men" (ii. 26).

*Samuel's Call.* — Times looked rather gloomy in Israel. Eli the high priest was a weak character; his sons prostituted the sanctuary; the people served idols; and the oppressive power of the Philistines was felt. Thus it was that Samuel had no idea how the Lord revealed himself to the prophets, the messengers of his word (1 Sam. iii. 1, 7). While he was sleeping, he received his first revelation, or communication, — the doom of Eli's apostate house (iii. 11-14). Other revelations speedily followed this. The frequency of God's messages to the young prophet established his fame; his words were treasured up, and Shiloh became the resort of those who came to hear him (iii. 19-21). Samuel was not only a prophet like others, but he is also the first of the regular succession of prophets (Acts iii. 24). His influence at the beginning of his career — "and the word of Samuel came to all Israel" (1 Sam. iv. 1) — paved the way for his judicial administration; and, although he was neither called nor elected to this office, yet "Samuel judged the children of Israel in Mizpeh" (vii. 6). But the zenith of his prophetic activity was the election, rejection, and second election of the theocratic king (viii.-xvi.), which was mediated by his office. After having anointed David as king (xvi. 13 sq.), he retired to his house at Ramah; and, besides his death (xxv. 1), only his apparition at Endor is recorded (xxviii.). Samuel's prophetic activity was not confined to a mere receiving and communicating the divine word, but he also founded and guided those societies which are known as the *schools of the prophets*. The spirit of prophecy, it seems, had in the time of Samuel gained possession of many. In order to keep away all impure elements, it was necessary to conserve and purify those of whom the Spirit had thus taken a hold by teaching and discipline; and to achieve this Samuel formed them into one congregation near Ramah, where they lived in habitations (Heb., *Naioth*, xix. 19 sq.), Samuel "standing appointed over them" (xix. 20), ruling and leading them by the power of his spirit.

Samuel's judicial activity was not only the outgrowth of the prophetic office, but was also constantly guided by it. We must not only suppose that he dispensed judgment with prophetic wisdom, but that he also pleaded the cause of the people as a man who had the spirit of God. Although Samuel had never drawn the sword, except in one case (1 Sam. xv. 33), yet he was a hero. He was the first who gained such a decisive victory over the Philistines, that all the days of Samuel they never again attacked the Israelites (vii. 13); and the Eben-ezer stone was the sign of victory which Samuel put up. As to the manner in which Samuel exercised his judicial office, we know that he annually visited, in discharge

of his duties as ruler, the three chief sanctuaries, — Bethel, Gilgal, and Mizpeh (vii. 16). At other times he lived at Ramah, and exercised his functions there (vii. 17). When he became old, he appointed his sons Joel and Abiah as judges, not to take his place, but to relieve him. They were judges at Beersheba (viii. 2). But these sons possessed not their father's integrity of spirit, but "turned aside after lucre, took bribes, and perverted judgment" (viii. 3); so the elders of the people came to him and said, "Behold, thou art old, and thy sons walk not in thy ways: now make us a king" (viii. 5). Although the Lord fulfilled the desire of the people, yet the people sinned in preferring the splendor of an outward, visible kingdom to the glory of the invisible kingdom of Jehovah (viii. 7, x. 19, xii. 12, 16 sq.). At the command of God, Samuel anointed and made Saul king, and then retired from public office (xii.). Saul proved himself incapable of leading the people. Samuel's help was often needed. When after the rejection of Saul, and David's anointing to the throne, Samuel felt assured that David was the man after God's heart, able to build up the kingdom of Israel, he retired entirely from public life. Only once again he came forward before his death to defend the anointed of the Lord against the rejected by the Lord (xix. 18-24). It may be that in his retirement Samuel put in writing what is called (1 Chron. xxix. 29) the "Book of Samuel."

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

In reviewing the whole career of Samuel, we notice that he forms a transition period. He is the last judge, and mediates the reconstruction of the theocracy by founding the royal and prophetic offices, which again were of the greatest influence for the formation of the priestly office. Some regard Samuel as a type of John the Baptist. It cannot be denied that there are many striking parallels between both, but the Baptist's activity was not as comprehensive as Samuel's. John was nothing but a voice of one crying in the wilderness, whilst Samuel had to reform and to guide the whole religious and political life of the nation. Samuel died at Ramah (1 Sam. xxv. 1, xxviii. 3). All Israel lamented him. He was buried in his house at Ramah. See the works of KNOBEL: *Prophet d. Hebr.*, ii. 28 sq.; KÖSTER: *Die Propheten des A. und N. T.*; BRUCH: *Weisheitslehre der Hebräer*, 1851, pp. 38 sq.; ZIEGLER: *Histor. Entwicklung der göttl. Offenbarung*, 1841, pp. 168 sq.; SCHLLER: *Die Könige in Israel*, 1859, pp. 1 sq.; *Das Evangelium des Reiches von Christannus*, Leip., 1859, pp. 158 sq.; GEIKIE: *Hours with the Bible*, vol. iii. E. NÄGELSBACH.

**SAMUEL**, Books of, so called because he is the prominent figure in their history, not because

he was their author. They originally formed one book, as the Massoretic note to 1 Sam. xxviii. 24, which states that this verse is the middle of the book, incontestably proves. In the Septuagint they are called "The First and Second Book of the Kings." Daniel Bomberg was the first to introduce the division into the printed Hebrew text (Venice, 1517). The Book of Samuel links itself directly to Judges, which presents the confusion of that period by showing how the monarchy arose, and reached its height. It divides itself into three principal parts: (A) The history of Samuel, the last judge and the prophetic founder of the monarchy (1 Sam. i.-xii.); (B) The history of Saul, the first king of Israel (xiii.-xxxi.); (C) The history of David (2 Sam. i.-xxiv.). The death of David is given in 1 Kings. The book is a unit, but flows not from one source, but from several, which the author combines, without, however, being able always to disguise the fact. But the modern critics overdo the matter when they find everywhere contradictions. And they do not agree in tracing the sources. For instance, M. Duncker, Seinecke, and Reuss try to make out that the history of Saul's elevation to the monarchy rests upon three different and mutually exclusive accounts: (1) xi., which they say is the original historical account; (2) ix. 1-x. 16; (3) viii., x. 17-27. Dillmann and Wellhausen trace it to two sources: (1) ix. 1-10, 16, x. 27<sup>b</sup>-xi. 11, 15; (2) viii. 10, 17-27<sup>a</sup>; xi. 12-14. Wellhausen considers the second account as unhistorical, and of exilic or post-exilic origin. Dillmann maintains that one or the other must be false. But since the editor of the book, if he did really make up his history out of two different sources, evidently considered them of equal value, and mutually supplementary, the first question to be answered is, Was he not right? Of course, if there is no living God who regulates the future in its smallest details, and can reveal it, then both accounts are equally unhistorical. But, if there be such a God, then there is no difficulty in accepting both accounts as true, and fitting together.

It is true that in First Samuel there are told several similar stories, — Saul's inspiration (x. 10-12 and xix. 22-24), his rejection as king (xiii. 8-14 and xv. 12 sq.), his madness (xviii. 10 sq. and xix. 9 sq.), David's sparing of Saul (xxiv. and xxvi.), David's flight to the Philistines (xxi. 10-15 and xxvii. 1 sq.); but the second story is not an exact repetition of the first. The circumstances were similar; hence the same general result followed, yet they were not identical in the two. It is also true that there are genuine repetitions and breaks, formal incongruities and contradictions, transpositions, etc. Cf. vii. 12, 13 with ix. 16, x. 5, xiii., which is intelligible only on the supposition that there was a fresh attack of the Philistines (xi. 15), or that Samuel's victory was temporary. Again: in David's early history there is some confusion. In Second Samuel, otherwise more united, there are some such phenomena: e.g., 2 Sam. vii. 1, 9, speaks of David's peace resulting from the wars mentioned in the next chapter; between xiv. 27 and xviii. 18 nothing is said about Absalom's death. The present Hebrew text of the book is defective and faulty: e.g., 2 Sam. xxi. 8, Michal for Merab; the name of Goliath's brother, missing in 2 Sam. xxi. 19, is to

be supplied from 1 Chron. xx. 5. But the attempts (Thenius and Wellhausen) to make up deficiencies by the aid of the LXX. are conjectural, and more or less arbitrary.

While the author of Kings regularly names his sources, the author of Samuel does this only once (2 Sam. i. 18). But it is probable that the author had recourse to the official records spoken of in 1 Chron. xxix. 29. The book contains Ps. xviii. and the "last words of David" (2 Sam. xxiii. 1-7). The time of composition was after David's death (2 Sam. v. 5), after the separation of the kingdom, but before the downfall of Judah (1 Sam. xxvii. 6). Many rabbis make Jeremiah to be the author. But in truth, neither author nor definite date can be assigned to it. The author is, however, no mere compiler, but one, who, in the true prophetic spirit, made thorough use of the sources. The book takes high rank in literary and historical respects. The style is classic and graphic. The honest and impartial character of the prophetic author comes out in his statement of many things which were in plain contradiction to the Mosaic law, and in his faithful and unvarnished account of David's failings, notwithstanding his prejudice in his favor.

LIT.—See the Commentaries, especially those by THENIUS (2d ed., 1861). KEIL (2d ed., 1864), ERDMANN (in Lange, 1873); the Introductions by J. J. STÄHELIN (1862), DE WETTE-SCHRAEDER (1869), KEIL (3d ed., 1873), BLEEK-WELLHAUSEN (1875); the *History of Israel*, by EWALD (3d ed., 1864, trans.), WELLHAUSEN (1878), REISS (1881); also K. H. GRAF: *Die geschichtlichen Bücher des Alten Testaments*, 1866; WELLHAUSEN: *Der Text der Bücher Samuels*, 1871.

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

We are told that Sanballat, and Tobiah "the servant, the Ammonite," were greatly displeased at the news of Nehemiah's coming, because of his interest in "the welfare of the children of Israel" (*Neh.* ii. 10). On learning of the determination formed by the Hebrews to build the walls of the city, these two, with "Geshem the Arabian," laughed scornfully, and contemptuously accused them of a rebellious purpose against the king, Artaxerxes (ii. 1); i.e., Artaxerxes Longimanus. When, in spite of this, Sanballat found the work actually in progress, although still contemptuous, he grew very angry, and roused the hostility of "his brethren and the army of Samaria" (iv. 1 sq. = *Heb.* iii. 33 sq.). At length he conspired with Tobiah "and the Arabians and the Ammonites and the Ashdodites" — hostile peoples on various sides of Jerusalem — to go up and hinder the work by force (iv. 7 sqq. = *Heb.* iv. 1 sqq.). The plot, however, became known to Nehemiah, and was abandoned (iv. 15 = *Heb.* iv. 9). After the wall was finished, Sanballat, Tobiah, and

Geshem endeavored to secure the person of Nehemiah by inviting him to a conference. Four messengers in succession, followed by a letter, in which Sanballat mentioned rumors that charged Nehemiah with treason, failed to entice the latter (vi. 1-5 sqq.); and even the expedient of bribing a man to prophesy danger, and so to induce Nehemiah to shut himself up in the temple, was fruitless (vi. 12-14). After this we hear nothing more of Sanballat, except that a son of "Joiada, the son of Eliashib the high priest," was his son-in-law. This alliance seems to have taken place during an absence of Nehemiah from Jerusalem (cf. xiii. 6), and probably betokens a scheme of Sanballat to gain influence among the Hebrews, since he could not successfully oppose them by force (cf. xiii. 4, 7, 8).

It remains to inquire who Sanballat was. He is called "the Horonite" (*Heb.*, הַרְוֹנִי; LXX., ὁ Ἡρωνίτης καὶ τοῦ Οὐρανίου) (*Neh.* ii. 10, 19, xiii. 28). We cannot be sure whether this appellation is derived from *Horonaim*, a city of Moab (*Isa.* xv. 5, etc., and *Meshastone*), or *Beth-horon*, in Ephraim (*Josh.* xvi. 3, 5, etc.). In favor of *Horonaim* is the association of Sanballat with Tobiah the Ammonite and Geshem the Arabian, and more particularly the fact that his daughter's marriage with the high priest's grandson is classed with the marrying of "wives of Ashdod, of Ammon, and of Moab" (*Neh.* xiii. 28, cf. 23, 29). Against *Horonaim* is the lack of the term "Moabite" in connection with Sanballat, although this may be due to the fact (see below) that he did not properly belong to that people. In favor of *Beth-horon* is Sanballat's apparent residence in the territory of Samaria, and particularly his endeavor to have a meeting with Nehemiah at Ono in Benjamin (see vi. 2 and cf. xi. 31, 35), which cannot have been very far from *Beth-horon*. In any case his name points to Assyria or Babylonia as the original home of his family. They may have been among the colonists transported to the "western country" by Sargon or Esarhaddon (see those arts.). There is no evidence that Sanballat held any official position in Samaria under the Persian king. He seems to be distinct from "the governors beyond the river" (ii. 7, 9); and a Persian official would hardly have ventured to oppose so persistently one who, like Nehemiah, brought a commission from the king. We know nothing definite about "his brethren and the army of Samaria" (iv. 2 = *Heb.* iii. 31); but it seems to have been personal influence, and not official authority, which he exercised over them. The Sanballat (Σαναβαζαρ) whom Josephus (*Jnt.* XI. 7, 2 sq.) names as satrap of Samaria was a contemporary of Alexander the Great. It is interesting to notice, however, that Josephus calls him a Cuthaan (cf. *Cuthah*, Cuth, a Babylonian city, 2 Kings xvii. 24, 30), and says he gave his daughter in marriage to Manasses, brother of Jaddus, the high priest, that he might conciliate the favor of the Jewish nation. There may be here some confusion with the earlier biblical Sanballat.

FRANCIS TROWEN.

**SAN BENITO.** See INQUISITION.

**SANCHEZ, Thomas**, b. at Cordova, 1550; d. at Granada, May 19, 1610; entered the Society of Jesus in 1596; studied theology, philosophy, and jurisprudence; became director of the school at

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

**SANCHUNIATHON**, an old Phœnician scholar living before the Trojan war, is mentioned by Athenæus, Porphyry, and Suidas; and Eusebius adds that Philo translated one of his works into Greek (*σπουδαία*). Neither the original nor the translation is extant, but Eusebius gives some extracts, which have been collected and edited by Orelli (Leipzig, 1826) and by C. Mueller, in his *Fragmenta historicorum græcorum* (Paris, 1849, iii. pp. 560-575). The trustworthiness of these fragments, even the very existence of the author, has been much debated. (See LOBECK: *Aglaophamus*, ii. 1273.) It is now generally agreed, however, that they really contain true historical materials. See EWALD, in *Abhandlungen d. Göttinger Gesellschaft der Wissenschaften*, 1851, vol. v.; and RENAN: *Mémoire sur Sanchoniathon*, Paris, 1858; BAUDISSIN: *Studien*, i., 1876, pp. 1-46 ("Ueber den religionsgeschichtlichen Werth der phœnicischen Geschichte Sanchuniathon's"), and his art. in *HERZOG*, vol. xii., pp. 364-372.

**SANCROFT**, William, D.D., English prelate; b. at Freshingfield, Suffolk, Jan. 13, 1616; d. there Nov. 24, 1693. He was educated at Emmanuel College, Cambridge, where he obtained a fellowship in 1642, which, however, he lost in 1649 for refusing to sign the Solemn League and Covenant. On leaving Cambridge he retired to the Continent; returned at the Restoration; became successively chaplain to Cosin, bishop of Durham (1660), university preacher, D.D. and master of his college (1662), dean of York (1663), dean of St. Paul's (1664), archdeacon of Canterbury (1668), and archbishop of Canterbury (1677). He attended Charles II. on his death-bed (February, 1685), and crowned James II. (May 3, 1685). He would not act on James's ecclesiastical commission, and was one of the famous seven bishops (Sancroft of Canterbury, Turner of Ely, Lake of Chichester, White of Peterborough, Trelawny of Bristol, Ken of Bath and Wells, and Lloyd of St. Asaph) who refused to read James's Declaration of Indulgence, and in consequence were confined in the Tower, and tried, but were triumphantly acquitted. (See SCROFTON: *Religion in England*, new ed., vol. iv. 138-156.) Sancroft also refused to take the oath of allegiance to William and Mary, 1688, and was deprived February, 1691. He retired to his native place. His *Predestinated Thief* (Latin, 1651, Eng. trans., 1814), *Sermons* (1694), *Occasional Sermons* (1703), and *Nineteen Familiar Letters* (1757), have been published. See his life by GEORGE D'O'LY (London, 1821, 2 vols., 2d ed., 1810) and by Miss AGNES STRICKLAND, in *Lives of the Seven Bishops* (1866, pp. 1-103).

**SANCTIFICATION** is, according to the Scriptures, the fundamental principle of religious morality. Its roots strike down into the holiness of God, which is the main element in the Old-Testament conception of God. Jehovah is the Holy One (Isa. vi.), who not only is free from all sin and impurity, but institutes a holy people, and develops it through the Holy Spirit. Christ addressed God as the Holy Father (John xvii. 11);

and it is because God is holy that we are urged to sanctify ourselves, or become holy (Lev. xi. 44, 45; 1 Pet. i. 16). This vocation to become holy was symbolized in the arrangements and furniture of the temple, which was altogether holy, and consecrated to the Lord. Sanctification consists in withdrawal from the world, and presentation to God. Christ, who was holy from his birth, also sanctified himself for the world (John xvii. 19), completing the work by his self-sacrifice on the cross. Christians are designated "saints" (holy ones, Acts ix. 32; Rom. xv. 26), not only because they are called to become holy, but because they receive with their faith in Christ his holiness or righteousness as their own. Christ is made unto believers sanctification (1 Cor. i. 30). Sanctification is treated of, now as an act of God, or Christ, or the Holy Spirit, now as an act of man. God sanctifies (John xvii. 17), and man enters into the redeeming, justifying, sanctifying economy of God (Eph. i. 4; 1 Pet. i. 15).

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

**SANCTION, Pragmatic** (*Pragmatica sanctio*, or simply *pragmatica*), was in the later Roman imperial times a rescript of the emperor, couched in formal language, particularly one respecting the public law, issued on request of a city, province, or church (*Cod. Justin.*, l. 12, § 1 de ss. eccles., i. 2). It was called "pragmatic" because it was issued after consultation and treaty concerning the matter (*πράγμα*). The term through the middle age, and down to modern times, has been especially used of laws respecting weighty matters. Of pragmatic sanctions affecting the church, the chief are,—

1. That of Louis IX. of France (1268), which was the first ordinance of the thirteenth century designed as a check to the undue extension of Papal power and to the misuses of the curia, particularly to the excessive demands for tithes, and to the enlargement of Papal reservations respecting benefices. It consists of six articles. It allows all prelates, patrons, and ordinary collators of benefices, the fullest exercise and unhindered preservation of their jurisdiction, and forbids simony. This sanction was the first important law on the side of "Gallican liberty." The opponents of Gallicanism have, therefore, always endeavored to show that it is a forgery (comp. R. ROSEN: *Die pragmatische Sanctio, welche unter dem Namen Ludwigs IX.*, etc., München, 1853); but, after SOLDAN's exhaustive essay (*Zeitschr.*



*jur. hist. Theol.*, 1856, pp. 371-450, the attempt must be given up. See the text of the edict in *MANSI*, 23, 1259.

2. That of Charles VII. of France (*La pragmatique de Bourges*), issued July 7, 1338, in consequence of a national council which indorsed the reform edicts of the Council of Basel, but offered certain modifications respecting the French Church. The edict consists of twenty-three articles, and enforces the decrees of the council. It asserts the superiority of œcumenical councils to the Pope, and confirms the admired usages, observances, and statutes of the French Church. It forbids Papal encroachments. It was, however, an invasion of the ecclesiastical by the civil power. No account was taken of the Pope in the issuing of the edict. Accordingly, Pius II. (1158-64) declared it to be an infringement of the Papal prerogatives, and demanded of the French bishops to bring about its repeal. Charles VII. replied by an appeal to a general council. It was, indeed, repudiated by Louis XI. in 1461, to get the Papal assistance in making good his claims upon Naples; but the Parliament of Paris refused to assent to the king's action; and, as he did not get the desired Papal help, he let the matter drop. In 1499 Louis XII. renewed the sanction, and it has not been since really withdrawn. See the text in *DE VILERAULT: Ordonnances*, 13, 267 sqq.; and comp. *HEFELE: Conciliengeschichte*, vii. 762; *P. HINSCHUS: Kirchenrecht*, 3, 109 sqq.

3. The so-called German Pragmatic Sanction of the diet of Frankfort in 1439. The designation is misleading. It is not a law; since it was not approved by the kings present, and never proclaimed as a law of the empire: it is rather a provisional act of union between some German princes who took exception to the findings of the Council of Basel respecting certain alterations in the affairs of the German nation and its component parts. Comp. *PÜCKER: Die kurfürstliche Neutralität während des Baseler Concils*, Leipzig, 1858.

**SANDEMAN and the SANDEMANIANS.** Robert Sandeman — b. at Perth, Scotland, 1718; d. at Danbury, Conn., America, 1771 — was a son-in-law of John Glas (see art.), and an elder of the Glassite Church in Edinburgh, but removed in 1760 to London, where he formed a congregation, and in 1761 to America, where he continued active for the propagation of his ideas. The sect, however, called "Glassites" in Scotland, and "Sandemanians" in England and America, never attained any high degree of prosperity, and at present it hardly numbers more than two thousand members. Doctrinally they distinguish themselves by defining faith as a mere assent to the teachings and workings of Christ. With respect to liturgy, ritual, and discipline, their differences are more pronounced. They celebrate the Lord's Supper once a week; hold love-feasts, which consist in a common dinner, every Sunday between morning and evening services; abstain from blood and every thing strangled; and practise a kind of communism, so far as the members hold their property subject to the call of the church. Their ideas are best learned from the writings of Sandeman: *Letters on Theism and Atheism* (Edinburgh, 1757), *Thoughts on Christianity, Sign of the Prophet Jonah's Honor of Marriage*, etc. See also *PULLER:*

*Letters on Sandemanianism.* JOHN GLASS'S *Treatise on the Lord's Supper* (Edinburgh, 1743) was reprinted, London, 1885.

**SANDWICH (or HAWAIIAN) ISLANDS,** The, a group of eight inhabited and four uninhabited islands in the Northern Pacific Ocean, were first discovered by the Spanish navigator Gaxtano, 1512, and visited by Capt. Cook, 1778, and Vancouver, 1792-94. The largest island is Hawaii, one hundred by ninety miles, with two active volcanoes, Kilauea and Mauna Loa; the last eruption being in 1868. Mauna Kea, the highest mountain, rises 13,805 feet above the sea. The capital, Honolulu, situated on the Island of Oahu, is 2,100 miles from San Francisco, and has a population of about 15,000. The city has a good harbor and water-works, is well laid out, and has a number of churches and public buildings. The Hawaiians belong to the Polynesian race, and are allied to the New-Zealanders, Tongans, etc. The population was estimated by Capt. Cook at 400,000, and in 1823 at 142,000. The census of 1836 gave 108,579; of 1860, 69,700; of 1872, 56,897; of 1878, 44,088. The religion of the Hawaiians, before the arrival of the missionaries, was indistinct, but superstitious, permitting human sacrifices, the worship of idols, etc. Polygamy was universal. No word was found in the language for chastity. Infanticide was very prevalent, and Dibble calculated that two-thirds of the children were killed by their parents. The *tabu* system, by which things and days were set apart as sacred, and individuals were refused contact with each other, was a prominent feature of the life on the islands, and a source of great power to the reigning family and priesthood. The reigning king, Kalakaua, was elected by ballot in 1874.

The first missionaries arrived in the Sandwich Islands March 30, 1820. They were Hiram Bingham and Asa Thurston, both graduates of Andover Seminary, at whose ordination, at Goshen, Conn., Sept. 29, 1819, Rev. Heman Humphrey preached from Josh. xiii. 1, "There remaineth yet very much land to be possessed." The Sandwich Islands had been before the eyes of the Christian public before this. A native, Obookiah by name (b. 1795), was brought to New Haven in 1809. He there met Samuel Mills, and became one of the first pupils at the Missionary Institute at Cornwall, to whose opening his presence had contributed. Obookiah died a Christian in 1818. Nine Hawaiians were educated in the school before its discontinuance in 1826, and some of them returned to their native land as teachers. Much to their surprise, Bingham and Thurston found that the idols had been destroyed, the priesthood abolished, and human sacrifices discontinued. They had ready access to the people, and by 1822 had reduced the language to writing. That year a printing-press was set up. Mr. Ellis, the devoted Polynesian missionary and traveller, visited the islands, and rendered the American missionaries valuable assistance in acquiring the native tongue. In 1823 the missionaries Bishop, Stewart, Richards, Ely, and Goodrich arrived from the United States. The queen-dowager, Keopohahi, was baptized in 1823. The king and queen died, of measles, on a visit to England in 1824. The first Roman-Catholic missionaries arrived in 1827, were banished at a later time, but reinstated

in 1839 by the French guns. By 1830 twenty books had been printed in the Hawaiian language. In 1831 there were 50,000 learners in the schools. The translation of the Bible was completed on Feb. 25, 1839. Revivals have swept through the island at various times. In 1853 the natives sent missionaries to the Marquesas. In 1863 the Hawaiian Evangelical Association was formed; the churches being declared independent, so far as government was concerned, of the American Board. The entire expense of the mission up to 1869, when the aid of the American churches was declared no longer necessary, was \$1,220,000. The total number admitted to communion up to 1870 was 55,300. At the present time the entire population is Christian. The Roman Catholics have made some headway. The Church of England has a bishop of Honolulu and a handful of converts. The Congregational Church is still dominant. On June 15, 1870, a jubilee celebration was held in the large stone church of Honolulu; three thousand crowding into the building, and as many more unable to get admittance. The eloquent Rev. Mr. Knaea preached in Hawaiian, the king being present. Leprosy prevails upon the islands. The Island of Molokai has been set apart for them, and has a population of 800 lepers.

LIT. — **DIDDLE** (missionary): *History of the Sandwich Islands, Lahainaluna, 1843*; **BINGHAM** (missionary): *A Residence of Twenty-One Years in the Sandwich Islands, Hartford, 1847*; **HOPKINS**: *Hawaii, Past, Present, and Future*, London, 1866; Bishop of Honolulu: *Five Years' Church-Work in the Kingdom of Hawaii*, London, 1868; **RUFUS ANDERSON**: *History of the Sandwich-Islands Mission*, Boston, 1870; **TITUS COAN**: *Life in Hawaii*, New York, 1882. See also T. G. THURM: *Hawaiian Almanac for 1883*, Honolulu.

**SANDYS, Edwin**, archbishop of York; b. near Hawkshead, Lancashire, 1519; d. at York, July 10, 1588. He was educated at St. John's College, Cambridge; was converted to Protestantism; elected master of Catherine Hall (1547); was imprisoned in the Tower for espousing the cause of Lady Jane Grey, and then went into voluntary exile until Elizabeth's accession; was bishop of Worcester (1559), of London (1570), and archbishop of York (1576). He took part in the preparation of the Bishops' Bible, and in the revision of the Liturgy. See T. D. WHITAKER: *Life of Edwin Sandys*, prefaced to an edition of the Archbishop's *Sermons*, London, 1812; also the *Sketch* by JOHN AYRE, in his edition of the *Sermons* for the Parker Society, Cambridge, 1841.

**SANDYS, George**, son of an archbishop of York; b. at the palace there in 1577; d. at Bexley Abbey, Kent, March, 1644; was educated at Oxford; travelled in the East, 1610-12; was in Virginia, 1621-24, as colonial treasurer, building there "the first water-mill, the first iron-works, and the first ship;" and was for some years an attendant of Charles I., and ended life in scholarly retirement. He published a much-valued *Relation of his Oriental journey*, 1615; translated Ovid's *Metamorphoses*, partly at Jamestown, Va., and Grocius' *Christ's Passion*, 1640; and paraphrased the Psalms (1636), Job, Ecclesiastes, etc. (1638), and the Song of Solomon (1641). These were nearly inaccessible till H. J. TODD issued in 1839 a *Selection* from them, with prefatory *Life*:

a complete edition was prepared 1872 by R. HOOPER. In James Montgomery's opinion "his psalms are incomparably the most poetical in the English language, and yet they are scarcely known." Charles I., when a prisoner in Carisbrooke Castle, "vastly delighted to read" them. Fragments of one or two of them may be found in some of the hymn-books. Dryden called Sandys "the best versifier of the former age," and Pope thought English poetry much indebted to his translations. F. M. BIRD.

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

1. *Number of Members, and their Classification in the Sanhedrin.* — It consisted of seventy-one members: hence it is also called the Sanhedrin of seventy-one, to distinguish it from the provincial Sanhedrin, which consisted of twenty-three. The members were in part priests (Matt. xxvii. 1; John vii. 32, xi. 47, xii. 10), in part laymen, the elders of the people, and in part scribes (Matt. xxvi. 3, 57, 59, xxvii. 41; Mark viii. 31, xi. 27, xiv. 43, 53, xv. 1; Luke ix. 22, xxi. 1, xxii. 66; Acts v. 21, vi. 12, xxii. 30, xxv. 15). The members belonged either to the Pharisees or Sadducees: the scribes probably belonged to the former (Acts v. 17, 34, xxiii. 6). Included in the seventy-one was the president, the *Nasi*, but not the notaries. The king was not to be president; but the high priest could be, as may be seen from Acts v. 21, 27, xxiii. 2, not, however, because of his dignity as priest. On the right hand of the president sat the *abbeth din* [i.e., the father of the house of judgment, probably the vice-president]; on the left, the *hacham*, the sage [referee]. Without the assent of the vice-president, the president could not ordain. The other members of the Sanhedrin sat to the right and to the left, in a semicircle; while the two notaries stood before them, one to the right, and the other to the left. Before them sat three rows of disciples, in places appropriate to their respective attainments. The president assembled the council through his messengers; and, when he entered with his assistants he was received with special ceremony. Qualifications for membership were, that the applicant had already been a member of the smaller council, and that he was morally and physically blameless. He had to be a father of children, good-looking, and learned.

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

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

to Janniah or Jambel: it was thence transferred to Usha [under the presidency of Gamaliel II., ben-Simon II., A.D. 80-110], conveyed back to Jabne, and again to Usha, to Shafiram [under the presidency of Simon III., ben-Gamaliel II., A.D. 110-163], to Beth-shearim and Sephoris, under the presidency of Jehudah I., the Holy [A.D. 163-193], and finally to Tiberias, under the presidency of Gamaliel III., ben-Jehudah I. [A.D. 193-220], where it became more of a consistory, [but still retaining, under the presidency of Jehudah II., ben-Simon III. (A.D. 220-270), the power of excommunication]: while under the presidency of Gamaliel IV., ben-Jehudah II., it dropped the appellation Sanhedrin, and the authoritative decisions were issued under the name of *Beth Hamidrash*. Gamaliel V. [A.D. 100-125] was the last president. With the death of this patriarch, who was executed by Theodosius II., for erecting new synagogues contrary to the imperial inhibition, the title *Nasi*, the last remains of the ancient Sanhedrin, became wholly extinct in the year 425.

4. *Mode of Conducting Trials, Punishments, etc.* — Occasional intimations in the Gospels (Matt. xxvi. 62 sq.; Mark xiv. 60 sq.; Luke xxii. 67; John vii. 51, xviii. 19 sq.; Acts iv. 7 sq., v. 27 sq., xxiii. 1), and the canons laid down in the Talmudic treatise *Sanhedrin*, chaps. iii.-v., give us an idea of the mode of procedure of the Sanhedrin. In capital offences, it required a majority of at least two to condemn the accused, and the verdict of guilty had to be reserved for the following day. The verdict of acquittal could be given on the same day.

5. *Jurisdiction of the Great Sanhedrin.* — This body had, (1) charge over all matters pertaining to religion and the different religious institutions, and (2) to give decisions in matters concerning a whole tribe [when it was accused of having departed from the living God], a high priest, a disobedient Sanhedrist, false prophets and seducers of the people, blasphemers, etc. It determined whether a war with any nation contemplated by the king was to be waged, and gave the sovereign permission to do so. It also appointed the provincial Sanhedrin, or courts of justice, and regulated the calendar. It inflicted not only bodily punishments (Acts v. 40), but also capital punishments, as stoning, burning, beheading, and strangling. According to the Gospel of John, however, the Jews declare "it is not lawful for us to put any man to death" (John xviii. 31), which agrees with the remark (*Sanhedrin*, fol. 24, col. 2), "Forty years before the destruction of the temple, the power of inflicting capital punishment was taken away from Israel," which means, that, without the confirmation of the sentence on the part of the Roman procurator, the Jews had not the power to carry the sentence of the Sanhedrin into execution. This is not only confirmed by Josephus (*Ant.*, XX. 9, 1), but by the appeal of Paul to the chief captain (Acts xxii. 25-30), and especially by the whole manner in which the trial of Jesus was conducted. The stoning of Stephen (vii. 54 sq.) was the illegal act of an enraged multitude.

6. *Origin and Date of the Great Sanhedrin.* — According to the Talmud, the Sanhedrin was instituted by Moses (*Sanhedrin*, l. 6) when he appointed seventy elders, who, together with him as

their president, were to act as magistrates and judges (Num. xi. 16). According to the Talmud (*Midd. Katon*, 26 a), King Saul was president of the Sanhedrin in his reign, and his son Jonathan was vice-president. After the exile, the Sanhedrin, which existed even in the Babylonian captivity, was re-organized by Ezra. Whatever may be the claims of tradition, there seems to be little doubt that this supreme court, as it existed during the second temple, developed itself while the Greeks ruled over Palestine; and to this fact points the name *συνεδριον, συνεδριεον*, by which it has come down to us, as this word belongs to the Macedonian period. It is true that Josephus does not mention the Sanhedrin before the conquest of Judaea by Pompey (B.C. 63); but the very fact that it had such power in the time of Hyrcanus II. as to summon Herod to answer for his unjust conduct (*Jos.*: *Ant.*, XIV. 9, 1) shows that it must then have been a very old institution to have acquired such development and authority.

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

LIT. — Treatise *Sanhedrin*, in Ugolino, *Thes.*, xxv. 1-302, 339-1312; SELDEN: *De Synedr. et prefecturis*, etc., Lond., 1650; BECKER: *Synedr. magn.*, in Ugol., i.e. pp. 1161-1194; H. WITSIUS: *Diss. de synedr. Hebr.*, in Ugol., i.e. pp. 1195-1234; *Misc. sacr. Hebr.* (1712), pp. 519 sq.; ЦАРГОВ: *Apparat.*, pp. 550 sq.; LEXMUS: *Jüdische Heiligthümer* (Hamburg, 1701), pp. 461-482; OTTO: *Lex. rabbin.* (Gen., 1075), pp. 127 sq.; RELAND: *Ant. Sacr.*, ii. 7; HARTMANN: *Engl. Verbindung d. A. T. m. d. N.*, pp. 166-225; [PRIDEAUX: *Historical Connection of the Old and New Testaments* (ed. Wheeler, Lond., 1865), ii. 380 sq.; SACHS: *Über die Zeit der Entstehung des Synhedrons* (FRANKEL'S *Zeitschrift*, 1845), pp. 301-312); SAALSCHÜTZ: *Das mosaische Recht* (2d ed., 1853), i. 49 sq., ii. 593 sq.; *Archäologie der Hebräer*, ii. (1856), pp. 249 sq., 271 sq., 420-458; LEVY: *Die Präsidatur im Synedrion* (FRANKEL'S *Monatsschrift*, 1855), pp. 266-281, 301-307, 339-358); HEZKEL: *Geschichte des Volkes Israel*, vol. ii. (1855), pp. 380-396; JOST: *Geschichte des Judenthums u. seiner Sekten*, i. pp. 120-128, 270-281, ii. pp. 13 sq., 25 sq.; GEIGER: *Verschrift u. Ueberset-*

ungen der Bibel, pp. 111 sq.; KEIL: *Handbuch der öblichen Archæologie*, ii. pp. 257-260; LANGEN: *Das jüdische Synedrium u. die römische Procuratur in Judaa* (Tübingen Theol. Quartalschrift, 1862, pp. 111-163); GRAETZ: *Geschichte der Juden*, vol. iii. (2d ed.) p. 88 sq., 492 sq.; EWALD: *Gesch. d. Volkes Israel* (3d ed., 1861-68), iv. 217 sq., v. 56, vi. 697 sq.; KUHN: *Die städtische und bürgerliche Verfassung des römischen Reichs*, vol. ii. (1865), pp. 336-361; KUENEN: *Oer de samenstelling van het Sanhedrin* (Verslagen en Mededeelingen der koninkl. Acad. van Wetenschappen, Amst., 1866, pp. 131-168); *De Godsdiens van Israël*, ii. (1870), pp. 572-575; DERENBOURG: *Histoire de la Palestine* (1867), pp. 83-94, 465-468; HAUSRATH: *Neutestamentliche Zeitgesch.*, i. (1868), pp. 61-70; SCHÜRER: *Handbuch d. Neutestamentlichen Zeitgesch.* (1874), pp. 395 sq.; HOFFMANN: *Der oberste Gerichtshof in der Stadt des Heiligthums* (Jahresbericht für 1877-78, Berlin).

LEYRER.

**SANTA CASA.** See LORETO.

**SARCERIUS, Erasmus**, b. at Annaberg, 1501; d. at Magdeburg, Nov. 28, 1559; studied at Leipzig and Wittenberg; was very active in introducing the Reformation in Nassau (1538-48); and was appointed pastor at Leipzig in 1549, and at Magdeburg in 1553. He was a very prolific writer. His principal works are, *Coneiones annua* (1541, 4 vols.), *Loci communes Theologie, Von einer Disciplin* (1555), *Pastorale* (1559), etc.

**SAR DIS**, the magnificent capital of Lydia, stood in the rich and fertile plain watered by the Pactolos, with its acropolis built on an almost inaccessible rock, a spur of the Tmolos, and was, in the Lydian and Persian period, one of the principal cities of Western Asia in military, commercial, and industrial respects. After the conquest by Alexander the Great, it lost its prominent position, and under the Romans it began to fall into decay. During the reign of Tiberius it was almost completely destroyed by an earthquake, but was rebuilt by the aid of the emperor. Under the Mohammedan rule its ruin became complete, and it is now only a heap of debris. Jews settled early in the city (JOSEPHUS: *Antiquit.*, 14, 10, 24), and it was the seat of a Christian congregation (Rev. i. 11, iii. 1).

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

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

succeeded Shalmaneser IV. during the siege of Samaria, and it was in the first year of his reign (B.C. 722) that the city fell. (See 2 Kings xvii. 6, where nothing indicates that "the king of Assyria" is different from the one mentioned in v. 7. See SHALMANESER.) His inscriptions mention this conquest repeatedly; and in one account there seems to be a reference to the establishment of foreign colonies in the territory of Samaria, in place of the Israelites who were carried away captive (cf. 2 Kings xvii. 24). A confirmation of this appears in the Annals of Sargon, according to which, in B.C. 721 he transported inhabitants of Babylonia to the land of Hatti (properly Hittites, but under Sargon of wider application). Another inscription speaks of his sending colonists from other places to "the land of the House of Omri" (Samaria); and the Annals are authority for the further statement that still other colonists were transported to "the city of Samaria" in B.C. 715. It was in the year 721 that Sargon conquered for the first time Merodach-baladan of Babel (see the art.). 720 was a famous year for Sargon. He conquered Ja-u-bi-di of Hamath in a battle near Karkar, he overthrew Humbanigas of Elam, he defeated Seveh (So), king of Egypt, at Raphia, and took prisoner Hanno of Gaza. The years 719 and 718 were employed in successful campaigns against little known princes,—"Mitatti of Zirkirtu" and "Kiakku of Sinuhta." In 717 occurred a campaign against Pisiri of Gargamis (Karkemish). 716 was spent in subduing a revolt of tributary princes in Armenia. In 715 the king's attention was divided between Armenia, where disturbances continued, and Media; and in this year occurred one of the transportations of colonists, that to Samaria, referred to above. In this year, also, Sargon came for the second time in contact with the Egyptian kingdom, which in the person of its Pharaoh paid him tribute. The Arabian prince Samsieh and the Sabeen It'amar did the same. B.C. 714 found Armenia again in revolt, but the result was not successful. In 713 and 712 there were less important campaigns in the East and the West, followed in 711 by the expedition against Azuri, king of Ashdod, resulting in the fall of the city, to which Isaiah refers in the passage cited above (xx. 1). Sargon dwells on this at some length, and it was doubtless a critical campaign for his dominion in south-western Asia. The occasion of it was the refusal of Azuri to pay tribute to Assyria, backed by a league with neighboring princes. This dangerous movement called down the speedy vengeance of the Assyrian king. Azuri was dethroned, and his brother, Ahimit, made king in his place. "The men of Hatti" (the term used here also in a wide sense, see above) rejected this new ruler, and made a certain Jaman their king. Forthwith the Assyrian army came. Jaman fled to Egypt, and Ashdod was captured. We are told further that the king of Ethiopia was terrified at this success of the Assyrians so near the Egyptian frontier, and that he not only commissioned ambassadors to sue for peace for himself, but also gave up the fugitive Jaman, and even sent him in chains to Assyria. It is quite in keeping with the overweening vanity of an Assyrian monarch, that Sargon, in this account, gives no credit to

the Tartan, or general, who commanded the army before Ashdod, and narrates this conquest in the first person. But at all events his record gives us a welcome light on the relation of the fall of Ashdod to the prophecy contained in Isa. xx. 2-6. It intimates a close connection between the Philistines and Egypt at the time of the revolt of the former. It was doubtless in dependence upon help from Egypt that the revolt had been undertaken. It is probable that Ashdod had attempted to draw Jerusalem into the conspiracy, and Isaiah's prophetic act and word were designed to show the reckless folly of any such combination in view of the overwhelming power of Assyria. The Egyptian party at Jerusalem had always an uncompromising opponent in the prophet.

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

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

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

LIT. — E. SCHRADER: *Die Keilschriften u. d. Alte Testament*, Giessen, 1872, 2d ed., 1883, Eng. trans. in process, 1883; *Die Sargonstele des Berliner Museums*, Berlin, 1882 (Abhandl. der Berl. Akad. der Wiss., 1881); D. G. LYON: *Keilschriftete Sargon's, Königs von Assyrien*, Leipzig, 1883; C. GEIKIE: *Hours with the Bible*, Lond. and N.Y., vol. iv., 1882; G. RAWLINSON: *Five Great Monarchies of the Ancient Eastern World*, 11th ed., Lond., 1879, N.Y., 1880. FRANCIS BROWN.

**SARPI, Paolo**, generally known as **Fra Paolo**, or **Padre Paolo**; b. at Venice, Aug. 11, 1552; d. there Jan. 15, 1623. He entered the order of the Servites in 1566, and was ordained a priest in 1574, and in 1579 elected provincial of his order. In the controversy between Venice and Pope Paul V. he took a prominent part. He

excited the ire of the curia by his views of the secular government as divinely instituted, of ecclesiastical exemption as merely a privilege granted by the king, of papal excommunication as depending for its validity upon its justice, etc., which he developed in his *Considerazioni sopra le censure di P. Paolo I.* (Venice, 1606), *Storia particolare delle cose passate fra Paolo V. e la repubblica di Venezia* (Lyons, 1624), *De interdicti Veneti historia* (Eng. trans. by Bedell, 1626). He was summoned before the Inquisition of Rome, but refused to come. He was excommunicated, but freed from the ban by the peace between the Pope and the Republic in 1607. He was, nevertheless, persecuted as long as he lived, and attacked by assassins even in his own monastery. His most celebrated work, however, is his *History of the Council of Trent*, which first appeared at Geneva, 1619, and was translated into English (1676), French, and German. It is written with pronounced opposition to the Roman system, and, if not Protestant, is at least reformatory in its fundamental principles. Collected editions of his works appeared at Venice, 1677 and often, Geneva, 1687, Naples, 1790. His life was written by BIANCHI GIOVINI (Zurich, 1836), CORNET (Vienna, 1859), A. CAMPBELL (Florence, 1875), and GAETANO CAPASSO, in *Rivista Europea*, 1879-80. Besides the works mentioned above, there is an English translation of his *History of the quarrels of Pope Pius V. with the state of Venice* (London, 1626), *History of the Inquisition* (1655), and of his *History of ecclesiastical benefices and revenues* (Westminster, 1727).

**SARTORIUS, Ernst Wilhelm Christian**, an able and learned theologian of the Lutheran Church; b. at Darmstadt, May 10, 1797; d. at Königsberg, June 13, 1859. He studied theology at Göttingen, and was appointed professor at Marburg in 1821, and at Dorpat in 1824, and superintendent-general of the province of Prussia in 1835. His principal writings are *Beiträge zur evangelischen Rechtgläubigkeit* (1825), *Lehre von Christi Person* (1831), *Die Lehre von der heiligen Liebe* (1840-56), *Soli deo gloria*, posthumously published in 1860. He was also a steady contributor to Hengstenberg's *Evangelische Kirchenzeitung*.

**SARUM USE**, the liturgy put forth (A. D. 1087) by Osmund, bishop of Sarum, based on the Anglo-Saxon and Norman liturgies, which was gradually incorporated into the ritual books of various parts of England, more particularly in the south; "was used a good deal in France, and until quite lately in Portugal." It is supposed that the bloody opposition of the monks to the style of chanting invented by William of Fescamp, when Thurstan, abbot of Glastonbury attempted (1083), to introduce it, called Osmund's attention to the varieties of use, and led him to revise the ritual upon the occasion of opening his new cathedral. See F. PROCTER and CH. WORDSWORTH: *Sarum Breviary*, Cambridge, 1882; PROCTER: *Hist. Book of Common Prayer*, 11th ed. p. 5; HOOK: *Church Dictionary*, s.v. "Use."

**SATAN**. See DEVIL.

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

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

**SATURNINUS THE Gnostic.** See *Gnosticism*, p. 880.

**SAUL**, the first king of Israel, was a son of Kish the Benjamite (cf. 1 Sam. ix. 1), of Gibeah. Saul, i. e., the "desired," is described as "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (ix. 2). At the desire of the people for a king, Samuel is illuminated by the Spirit of the Lord as to whom he was to anoint. Saul, who had gone out to seek the asses of his father, is advised by his servant to consult the "seer" at Ramah as to the fate of the asses. At the gate they met the seer for the first time. It was Samuel. A divine intimation had indicated to him the approach and future destiny of the youthful Benjamite. Surprised at his language, but still obeying his call, they ascended to the high place; and in the inn, at the top, they found a company, in which Saul was especially distinguished. When Saul was about to return home, Samuel poured over Saul's head the consecrated oil, and with a kiss of salutation announced to him that he was to be the ruler of the nation. From that moment on, a new life dawned upon Saul; and at every step homeward it was confirmed by the incidents, which, according to Samuel's prediction, awaited him (x. 9, 10). As only Samuel and Saul knew of what had taken place among themselves, Samuel convened an assembly at Mizpeh, and lots were cast as to who was to be king. Saul was named, and by a divine intimation found hidden in the circle of baggage around the encampment (x. 17-24). His stature at once conciliated the public feeling; and the people shouted, "God save the king!" (x. 23, 24.) The murmurs of the worthless part of the community, who refused to salute him with the accustomed presents, were soon hushed by an occasion arising to justify the selection of Saul. He was on his way home, driving his herd of oxen, when tidings reached his ears of the threat issued by Nahash, king of Ammon, against Jabesh-gilead. "The Spirit of the Lord came upon Saul," and in this emergency he had recourse to the expedient of the earlier days. He sent throughout Israel as a message the bones of two of the oxen which he was driving. All the people "came out with one consent" (xi. 7) at Bezek; and Saul, at the head of a vast multitude, totally routed the Ammonites, and obtained a higher glory by exhibiting a new instance of clemency, which those experienced who had formerly despised him. Under the direction of Samuel, Saul and the people betook themselves to Gilgal, where with solemn sacrifices the victorious leader was reinstalled in his kingdom (xi.). At Gilgal Samuel resigned his office as judge, and warned both the people and Saul of the danger of disobedience to the commands of God (xii.). In the third year of his reign Saul collected a standing army of three thousand men, of whom two

thousand were at Michmash with the king, and a thousand, under the command of his son Jonathan, at Gibeah. Israel's old foe, the Philistines, had again lifted up his head, and tried to regain the former supremacy. Even a Philistine officer had been stationed in Saul's own laud (x. 5, xiii. 3). This officer was slain by Jonathan; and the Philistines now marched against Israel, and encamped at Michmash. The people panic-stricken fled to rocks and caverns for safety. Saul called the people together at Gilgal, and waited there for Samuel. When the seventh day had come, Saul at last ordered sacrifices to be offered. Just after the sacrifice was completed, Samuel arrived, and pronounced the first curse on his impetuous zeal (xiii. 5-14). Samuel, having announced the displeasure of Jehovah and its consequences, left him, and Saul returned to Gibeah. Meanwhile the adventurous exploit of his son brought on the crisis which ultimately drove the Philistines back to their own territory. Jonathan having assaulted a garrison of the Philistines, Saul, aided by a panic of the enemy, effected a great slaughter; but by a rash and foolish denunciation he impeded his success, and, unless prevented by the more enlightened conscience of the people, would have ended with putting Jonathan to death for an act, which, being done in total ignorance, could involve no guilt. The expulsion of the Philistines at once placed Saul in a position higher than that of any previous ruler of Israel. Saul was at the zenith of his glory. He was now able not merely to act on the defensive, but to attack the neighboring tribes of Moab, Ammon, Edom, Zobah, and finally Amalek (xiv. 47). The war with Amalek is twice related,—first briefly (xiv. 48), and then at length (xv. 1-9). Its chief connection with Saul's history lies in the disobedience to the prophetic command of Samuel, shown in the sparing of the king and the retention of the spoil. This rebellion against the directions of Jehovah was now visited by that final rejection of his family from succeeding him on the throne which had before been threatened (xiii. 13, 14, xv. 23). Samuel, after having slain Agag, withdraws to Ramah, mourning for Saul (xv. 35). David, whom Samuel had secretly anointed as king, was filled with the Spirit of God, which departed from Saul to make room for an evil spirit (xvi. 14). David, who was a cunning player on the harp, is brought before the king in order to divert his melancholy. David's music had such a soothing effect upon the king that he loved him greatly. When, however, after the victory which David had gained over Goliath, the people shouted, "Saul hath slain his thousands, and David his ten thousands," Saul's love towards David was turned into hatred,—a hatred which wished David's death under any circumstances (xix. 1). Saul would have carried out his murderous intentions, were it not for the intercession of his son Jonathan, the intimate friend of David. Indeed, Jonathan succeeded for a time in bringing about a friendly relation between his father and his friend; but this was of but a short duration. David was compelled to assume the position of an outlaw. A portion of the people were base enough to minister to the evil passions of Saul (xxiii. 19, xxvi. 1); and others, perhaps, might color their fear by the pretence of conscience (xxiii. 12). But his sparing Saul's life twice, when

he was completely in his power, must have destroyed all color of right in Saul's conduct in the minds of the people, as it also did in his own conscience (xxiv. 3-7, xxvi.). At last the monarchy itself which he had raised up broke down under the weakness of its head. The Philistines reentered the country. Saul, forsaken of God, who gave him no oracles, had recourse to necromancy and divination, although he had formerly executed the penalty of the law on all those who practised these things (xxviii. 3). He consults a woman living at Endor, who conjures up the spirit of Samuel. From Samuel he hears that his doom is sealed. In the battle which took place on Gilboa, Saul, after his three sons had been killed, perished by his own sword (xxxi. 4). The body, on being found by the Philistines, was stripped and decapitated. The armor was deposited in the temple of Astarte; the head was deposited in the temple of Dagon (1 Chron. x. 10). The corpse was removed from Beth-shean by the gratitude of the inhabitants of Jabesh-gilead, who carried off the bodies, burned them, and buried them (1 Sam. xxxi. 13). After the lapse of several years, his ashes and those of Jonathan were removed by David to their ancestral sepulchre at Zelah in Benjamin (2 Sam. xxi. 14). The Old Testament says nothing about the length of Saul's reign, but Acts xiii. 21 states it as forty years. Comp. SCHLIER: *Die Könige in Israel* (Stuttgart, 1853), p. 35; EWALD: *Geschichte d. Volkes Israel*, ii. pp. 502 sq.; [STANLEY: *Jewish Church*, ii. lect. xxi.]; RICHARDSON: *Saul, King of Israel* (Edinburgh, 1858); JOSEPH A. MILLER: *Saul, First King of Israel* (London, 1853, new ed., 1860); BROOKS: *King Saul* (a tragedy, New York, 1871); JAMES SIME: *The Kingdom of All Israel*, London, 1883. See A. KAMPHAUSEN: *Die Chronologie der hebraischen Könige*, Bonn, 1883]. E. NAEGLISBACH.

**SAUMUR**, a town of France, on the Loire, in the department of Maine-et-Loire, now famous for its manufactures of rosaries; was the seat of the celebrated Protestant academy founded in 1598 by the national synod of Montpellier, and suppressed by a royal edict of Jan. 8, 1685. The academy, which developed the first fertile school of criticism in modern theology, owed to a certain extent both its existence and its scientific character to Duplessis-Mornay, who was the governor of the place, and watched the young institution with great tenderness. The Scotchman Cameron became one of its first professors, and he brought with him that spirit of free and independent research which afterwards characterized the academy during the whole course of its life. Three of his disciples became professors there nearly at the same time, — Moysse Amyraut (Amyraudus), 1633-61, Josué de la Place (Placeus), 1633-65, and Louis Cappel, 1611-58. Amyraut is the father of the system of hypothetical universalism, based upon the two propositions, that God has by an absolute and arbitrary decree excluded no one from being saved by the death of Christ, but has only made persevering and unflinching faith in the Saviour an indispensable condition of salvation. The system was denounced by Pierre de Moulin, professor of the academy of Sedan, as an attack upon the divine majesty of God; but the national synods of Alençon (1637) and Charonton (1645) supported Amyraut. Placeus main-

tained that original sin consists simply in that corruption to which the offspring of Adam is heir, and that the first sin of Adam is not imputed to us. The national synod of Charonton condemned those propositions; but several provincial synods held that the national synod had acted a little hastily, and refused to carry out its decree. Of still greater importance were the researches of Louis Cappel concerning the integrity of the various documents of the Old Testament. The strict Calvinists were fully aware, that, if the results of those researches were to be accepted, the doctrine of the literal inspiration of Scripture had to be given up, and a hot contest ensued. After the death of Amyraut, Placeus, and Cappel, it was apparent that the fame of the academy of Saumur had passed its zenith: still men like Etienne Gausson, Claude Pajon (the father of Pajonism), and Etienne de Brais, continued to throw lustre over the academy, and attract great numbers of students. See AMYRAUT; SCHWEIZER: *Protest. Contradogmen* (Zurich, 1856), ii. 439 sqq.; SCHAFF: *Creds of Christendom*, i. 477 sqq.

**SAURIN, Elie**, b. at L'Isseau, in Dauphiny, Aug. 28, 1639; d. at Utrecht, Easter-Day, 1703. He studied theology at Die, Nîmes, and Geneva, and was appointed pastor of Delft in 1665, and of Utrecht in 1670. He is best known on account of his controversy with Jurieu, which grew so hot that the synod of Leuwarden (1695) forbade both parties, though in vain, to write any more on the matter. His principal works are *Examen de la théologie du M. Jurieu*, The Hague, 1694, 2 vols.; *D'ense de la véritable doctrine*, Utrecht, 1697, 2 vols.; *Réflexions sur les droits de la conscience*, Utrecht, 1697. See FRANK PEAUX: *Précursus de la tolérance*, Paris, 1881.

**SAURIN, Jacques**, the greatest orator of the French-Reformed Church; b. at Nîmes, Jan. 6, 1677; d. at The Hague, Dec. 30, 1730. He was educated at Geneva, served four years in a regiment of volunteers in the coalition against Louis XIV. (1694-97), studied theology at Geneva, and was appointed pastor to the French-Reformed Congregation in London (1700) and at The Hague (1705), where he gathered immense audiences by the earnestness, energy, and eloquence with which he preached the gospel. Besides his *Discours* (Amsterdam, 1720), whose second volume (Amsterdam, 1728) gave occasion to some disagreeable misunderstandings, he published five volumes of *Sermons* (1707-25), and after his death seven more volumes were published by his son. Collected editions were several times issued. The best is that of The Hague, 1749; the latest, that of Paris, 1829-35. One volume of an English translation of his *Discours* appeared in London, 1723. The best English translation of his sermons is edited by BERDER, London, 1824, 6 vols., New York, 1860, 2 vols. See VAN OOSTERZEE: *Jacques Saurin*, Bruxelles, 1856; GABRIEL ET DISHOUS-FARELS: *Saurin*, 1861; BERTHAULT: *Saurin et la prédication protestante*, 1875.

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

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

He taught first in his cell, then in the garden of the cloister, finally in the cathedral; and immense audiences thronged to hear him expound the Revelation. "Your sins make me a prophet," he said to them; and from the depths of that stirring, brilliant, half-pagan life which the Medicis had called forth in Florence, he conjured up a stinging sense of its emptiness and desolation. The reformer began to work. A radical, doctrinal reform, however, as was achieved by Luther and Calvin, Savonarola never dreamed of: in all essential points he agreed with the traditional system of the Church of Rome. What he wanted was simply a moral regeneration of the church, hand in hand with a political regeneration of Italy, more especially of Florence. In 1491 he was elected prior of San Marco, and Lorenzo the Magnificent soon became aware of the strong fascination the prior exercised upon the people. But Lorenzo died, April 8, 1492; and his son Pietro had neither his sagacity nor his self-control. When in August, 1494, Charles VIII. of France crossed the Apennines at the head of a powerful army, Savonarola believed that the moment for action had come. The Medicis were expelled from the city, and the re-organization of the state after a theocratical model was intrusted to him. He seemed to succeed. With the new constitution a new spirit awakened. Love to Christ seemed to have become the predominant impulse. Deadly foes fell upon each other's bosoms. Property illegitimately held was returned. All profane amusements ceased. The monasteries filled up. The churches were thronged. "Indeed," says a contemporary writer, "the people of Florence seem to have become fools from mere love of Christ."

It was the idea of Savonarola, with Florence as a basis, to push the reform farther through all Italy, and he consequently soon began to direct his attacks against the chief seat of the corruption, Rome. In 1492 the monster Alexander VI. had ascended the Papal throne. He was afraid of the preacher, and offered him the archbishop-

ric of Florence and a cardinal's hat, if he would keep silent; but the offer was declined. Then he changed tone, and summoned the reformer to Rome to defend himself; but the summons was not obeyed. Finally, in the fall of 1496, he issued a brief, forbidding, under penalty of excommunication, the prior of San Marco to preach, because he had undertaken to prophesy and reform without any authorization from the church. But Savonarola entered the pulpit with the Papal brief in his hand, and demonstrated, by a singular train of reasoning, that it came, not from the Pope, but from the Devil. Meanwhile, political affairs began to give trouble. The campaign of Charles VIII. proved a failure. Famine and the plague visited Florence in 1497. The jealousy of the Franciscans broke out into open opposition. The intrigues of the banished Medicis became more and more active, and a re-action set in against the popular enthusiasm for the reformer. Alexander VI. was not slow in utilizing these difficulties. In May, 1497, he formally excommunicated Savonarola; in October of the same year he forbade all Christians to hold any kind of converse with him; and towards the close of the year he threatened to lay the interdict on the city, unless the people delivered up the seducer.

In this critical moment Savonarola challenged an ordeal. Standing on the balcony of the cathedral, with the host between his hands, he asked God to destroy him by fire, if he had preached or prophesied lies. A Franciscan monk accepted the challenge. Savonarola hesitated, but was pressed onwards by the enthusiasm of his party. On April 7, 1498, the ordeal was destined to take place. Two pyres were formed in the market-place. They were even lighted, when a quarrel between the Franciscans and Dominicans, whether the combatants should carry the cross or the host through the fire, caused some delay. A rain-storm, in the mean time, put out the fires; and the whole disappointment of the frenzied multitude of spectators fell upon Savonarola. From that moment he completely lost his power over the people, and even became an object of pity and contempt. Arrested by his enemies, and put to the torture, he confessed whatever he was demanded to confess; and, though he afterwards retracted, he was by the Papal commissioners condemned as a heretic, and surrendered to the civil authorities for punishment. He was burned at the stake, — erected in the form of a cross, — together with two of his most zealous adherents. The Dominican order, however, has since taken great pains to have him canonized. He left several works in Latin and Italian. The treatise on Ps. li., which he wrote during his imprisonment, was republished by Luther in 1523. Of special interest for his own life is his *Compendium Revelationum*, written in 1495. His principal theological work is his *Trionfo della Croce*, a defence of Christianity against the sceptical tendencies of the Medicæan epoch, written in 1497 (English Translation, *Triumph of the Cross*, London, 1868). In 1882 a bust of Savonarola was placed in the Hall of the Five Hundred at Florence.

LIT. — His life was written by PACIFICO BURLAMACCHI (d. 1519), ed. by Mansi, Lucca, 1761 (Italian); JOAN. FRANC. PICO, a nephew of Pico de Mirandula, 1530, edited by Quétil, Paris, 1674



(Latin); BARTOLI, Florence, 1782 (Italian); A. G. RUEFELBACH, Hamburg, 1835 (German); FR. KARL MEIER, Berlin, 1836 (German); KARL HASE, in *Neue Propheten*, Leipzig, 1851; F. T. PERRENS, Paris, 1853, 2 vols., 3d ed., 1859 (French and German trans.); R. R. MADDEN, Lond., 1854, 2 vols. (English); P. VILLARI, Florence, 1859-61, 2 vols. (Italian, this is the chief work; French trans., Paris, 1874, 2 vols.); SCHUSTER, Hamb., 1878 (German); SICKINGER, Würzb., 1878 (German, 87 pp.); W. R. CLARK, Lond., 1878 (English); E. C. BAYONNE, Paris, 1879 (French); E. WARREN, Lond., 1881 (English). See also G. CAPONI: *Storia della repubblica di Firenze*, Florence, 1875; and E. COMBA: *Storia della riforma in Italia*, Florence, 1881, pp. 463-501. He has also several times been made the subject of poetical treatment, as by LENAT, in a great epic bearing his name, and by ALFRED AUSTIN in his tragedy, *Savonarola* (in which Lorenzo de' Medici and Savonarola are the chief characters; in the long preface the author dares to draw an irreverent, not to say blasphemous, parallel between Savonarola and Christ, between the tragedy on the Piazza della Signoria, May 23, 1492, and the crucifixion of our Lord), Lond., 1881; and figures prominently in GEORGE ELIOT'S *Romola*. PHILIP SCHAFF.

**SAVOY CONFERENCE.** See CONFERENCE.

**SAYBROOK PLATFORM.** See CONGREGATIONALISM, p. 538.

**SCALIGER, Joseph Justus**, b. at Agen, on the Garonne, Aug. 4, 1540; d. at Leyden, Jan. 21, 1609. He studied in Paris, and was in 1592 appointed professor at Leyden. He was the most learned man of his age, understood thirteen languages, and was well versed not only in philology and history, but also in philosophy, theology, jurisprudence, mathematics, etc. Most of his writings are philological; but his *Thesaurus temporum* (Amsterdam, 1638), the first system of chronology ever formed, and his *Expositio numismatis Constantini* (Leyden, 1604), have considerable interest to the church historian.

**SCAPEGOAT.** See ATONEMENT, DAY OF.

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

**SCHADE, Georg**, b. at Apenrade in Sleswick, May 8, 1711; d. at Kiel in Holstein, April 10, 1795. He was practising as an advocate in Altona, Holstein, when in 1760 he published in Berlin and Leipzig *Die unswandelbare und ewige Religion*, in which he gave strict mathematical evidence that metaphysics was the only true theoretical, and morals the only true practical, religion. Immediately after appeared a refutation of that book by Rosenstand Goisce, professor at the university of Copenhagen; but the refutation was evidently a mere trick by which to draw attention to the book. Fredrik V. of Denmark, who

whose dominion Holstein at that time belonged, did not relish the joke, however, but put the author in Christiansoe, the Danish Bastille, from which he was not released until 1775, under Christian VII., when he was allowed to settle as an advocate at Kiel. See J. A. BOLTES: *Historische Kirchen-Nachrichten von der Stadt Altona*, which also contains a full list of Schade's other writings. L. HELLER.

**SCHADE, Johann Caspar**, b. at Kuhlndorf in 1666; d. in Berlin, July 25, 1698. He studied at Leipzig, where he became an intimate friend of Francke; and was in 1690 appointed preacher at the Church of St. Nicholas, in Berlin, where Spener was provost. In 1697 he published *Praxis des Beichtstuhls und Abendmahls*, which occasioned a rescript from the government, according to which, private confession ceased to be obligatory in the Prussian Church.

**SCHAEFFER, Charles Frederick, D.D.**, b. Sept. 3, 1807; d. Nov. 23, 1880; an eminent theologian of the Lutheran Church, son of Frederick David Schaeffer, D.D., pastor in Philadelphia; was a graduate of Pennsylvania University; pursued his theological studies under his father and the Rev. Dr. Denme; served, 1832 to 1855, congregations at Carlisle, Hagerstown, Red Hook (N.Y.), Easton (Penn.). From 1840 to 1845 he had charge of a professorship in the theological seminary, Columbus, O.; was in 1855 called to the German professorship in Pennsylvania College, and in the theological seminary at Gettysburg, Penn., and in 1864 to the chair of dogmatic theology in the newly established theological Lutheran seminary at Philadelphia, where he conscientiously performed his duties until 1879. He was a representative of the strictly conservative tendency, adhering to the symbols of the Lutheran Church according to their original meaning. Of his solid scholarship his publications bear witness,—historical, homiletical, and doctrinal articles in the *Gettysburg Evangelical Review*; translation of LECHLER'S *Commentary on the Acts*, in Schaff's edition of LANGE'S *Bible-work*; translations of JOHN ARND'S *True Christianity*, and of H. KURTZ'S *Sacred History*. W. J. MANN.

**SCHALL, Johann Adam**, b. at Cologne, 1591; d. in China, Aug. 15, 1696. He was educated in the *Collegium Germanum* in Rome; entered the order of the Jesuits, and was in 1628 sent as a missionary to China, where he remained to his death. He acquired the confidence of the Chinese Government (which proved of great advantage to the mission), and translated into Chinese many mathematical treatises, interlarded with religious and Christian discussions. He also wrote *Historica missionis Societatis Jesu apud Chineses*, Vienna, 1665, and Ratisbon, 1672. G. H. KLITTEL.

**SCHAUFFLER, William Gottlieb, D.D., LL.D.**, missionary and Bible-translator; b. at Stuttgart, Württemberg, Germany, Aug. 22, 1798; d. in New-York City, Friday, Jan. 26, 1883. In 1801 his father removed to Olessa, South Russia. At fifteen he was confirmed in the Lutheran Church; at twenty-two, converted. He then determined to be a missionary. But his educational advantages had been small, though diligently improved, and the way seemed hedged up. But in 1826 he met the famous missionary, Joseph Wolff, who took him to Constantinople, there to be fitted for

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

**SCHEFFLER, Johann** (*Angelus Silesius*), b. at Breslau in 1624; d. there July 9, 1677. He studied medicine at Strassburg, Leyden (where he first became acquainted with Jacob Boehme's writings), and Padua (where he took his degree), and was in 1649 appointed body-physician to the Duke of Wirtemberg; but he remained only three years at the court of Oels. In 1653 he returned to Breslau, and embraced Romanism. In 1657 he published his two most celebrated works: *Cherubinische Wandersmann* (a collection of minor poems, almost of the character of proverbs), and *Geistliche Hirtenlieder* (a collection of hymns), both characterized by a peculiarly deep and sweet mysticism. His polemical writings show quite a different character. In 1661 he was ordained a priest: and from that time he spent the rest of his life in a series of violent, sometimes almost unscenely, attacks on the Reformers and the Reformed churches; which (thirty-nine treatises) were collected under the title *Æcclesiologia*, and appeared at Glatz, 1677, 1 vol. fol. See KALERT: *Angelus Silesius*, Breslau, 1853. DRYANDER.

**SCHELHORN, Johann Georg**, b. at Memmingen, Dec. 8, 1691; d. there March 31, 1773. He studied at Jena, and settled then in his native city as preacher and librarian. Of his writings the following have great interest to the church historian: *Amanitates historice eccl.* (Leip., 1737-46, 3 vols.), *Acta hist.-eccl. Sæc. XV. et XVI.* (Ulm, 1762-64, 4 vols.), *De vita Cumerarü* (1740, etc.).

**SCHELLING, Friedrich Wilhelm Joseph von**. I. LIFE AND WRITINGS.—He was b. Jan. 27, 1775, at Leonberg, near Stuttgart, where his father was pastor; d. in Ragatz, Switzerland, Aug. 20, 1851. In his sixteenth year he entered the university of Tübingen to study theology, together with Hegel and the unfortunate poet Holderlin. Lessing, Herder, and Kant were the leaders of these young men; and especially the influence of Herder is seen in Schelling's academic dissertation, *Antiquissimæ de prima malorum origine philosophematis explicandi Gen. iii. tentamen criticum* (1792), as well as in the essay on *Myths, Historical Le-*

*gends, and Philosophemes of the earliest times* (1793). In the year 1796 he went to Leipzig to study natural science and mathematics, and began in 1798 to lecture at Jena as a colleague of Fichte, whose doctrines had so far been of the most decisive influence upon the development of his own philosophy. Here he came also in contact with Goethe and the other great men of literature. In 1801 he was appointed professor of philosophy at Würzburg, where he remained till 1806. In 1807 he was elected a member of the Academy of Sciences at Munich; lectured in Erlangen, 1820-26, in Munich, 1827; was called, 1841, to Berlin to lecture on mythology and revelation. His principal writings are, *Idea of a Philosophy of Nature*, 1797; *Of the World-Soul*, etc., 1798; *System of Transcendental Idealism*, 1800; *Lectures on the Method of Academic Study*, 1803; *Philosophical Inquiries concerning the Nature of Human Freedom*, 1809; *Lectures on Mythology and Revelation*, in his complete *Works*, published after his death.

II. SCHELLING'S DOCTRINE IN ITS GRADUAL DEVELOPMENT. 1. *Schelling as a Follower of Fichte*.—Schelling, in whose philosophy two great periods may be distinguished, cannot be fully understood without a precise knowledge of the preceding philosophers; and, because his first philosophical endeavors are based entirely on the ground of Kant-Fichte's idealism, it is necessary to sketch this in a few lines. Kant, who calls his own philosophy "criticism," had by a thorough scrutiny of our faculty of knowledge come to the conclusion that our knowledge of the world exterior to us is merely subjective, that we never know the "things in themselves," but only through the forms of space and time which we add to them as the only medium of our perception. But, while our faculty of knowledge is thus very limited in regard to objects of experience, we enjoy a realm of freedom as moral beings. Pure practical reason has therefore the primacy over the speculative reason. On our moral consciousness only, our convictions of freedom, of immortality, and of the existence of God, are founded. An ethical theism was thus the result of Kant's doctrine.

This idealism was carried to its furthest consequences by Fichte. He accepts the critical result of Kant, that the Ego is theoretically limited in regard to the object as the Non-Ego. But this Non-Ego has no reality without us: it is, as well as the *forus* (space and time) by which we perceive it, the result of the activity of the Ego, the production of an unconscious intuition. This creative Ego is not the individual, but the absolute Ego. The Non-Ego is therefore the same with the Ego, which is thus not limited by an outward reality, but by itself. Yet every limit is a contradiction to the infinite nature of the Ego, its independent, free activity; and so an infinite striving at every hindrance is revealed to us. In this striving the nature of practical reasoning consists; and the antithesis of both—the limited theoretical and the infinite practical reason—constitutes the empirical Ego, the individual. This, however, could not be understood if the true nature of the Ego was not absolute activity. Under the ground of all actions of the individual lies the activity of the absolute Ego, in which both subject and object are yet one. This pure, absolute Ego may only be comprehended by an intel-

lectual intuition. It is, according to Fichte, the highest principle of philosophy, the moral order of the world, without personality and self-consciousness,—God. And this, the absolute, he made his point of departure in his later speculations.

With the enthusiasm of youth, Schelling accepted this ethical Pantheism in the earliest period of his thinking; but very soon we see him taking his own ways.

2. *Schelling's "Philosophy of Nature" and "Transcendental Idealism," 1796-1800.*—It is in this period that Schelling creates a new epoch in German philosophy, a new form of dogmatism with a creative knowledge, instead of the critical one of Kant-Fichte. To Schelling's rich mind, open to the impressions of nature, it could not remain concealed that nature took only a subordinate position in Fichte's system,—the position of an ethical medium of the individual. The great new thought which Schelling introduced now was this, that nature is a form of the revelation of the absolute Ego as well as intelligence. Nature is visible mind, and mind is invisible nature. The highest end of Nature (i.e., to reflect herself) is manifested through all nature, but is reached only in man, where she becomes wholly objective to herself. Philosophical reasoning can therefore not end with nature: it is driven to the other pole of the absolute,—to Ego, the intelligence. In his *System of Transcendental Idealism*, Schelling tries to give a history of the Ego, or the development of self-consciousness. Similar to that process of nature, to come to self-consciousness, there are different stages of development in the life of the Ego, the highest of which is art. Here the harmony of the conscious and unconscious is reached, and the Ego comes to the highest intuition.

The absolute identity of subject and object, which Schelling found embodied in the works of art, begins now to be the starting-point of his thinking in—

3. *The Period of the System of Identity.*—At the head of this system he places the notion of the absolute, and defines it as absolute reason, the total indifference of subject and object. The highest law of its existence is absolute identity ( $A = A$ ). Every thing that exists is this absolute itself: nothing exists outside of it; and so it is the universe itself, not the cause of it. As both subject and object are contained in the absolute, and the absolute must posit itself as subject and object, there may be a preponderance of either the subject or of the object, although the absolute will always be contained in both of them. In this way he obtains mind on one side, nature on the other: the different stadia of mind and nature are potencies of the subject-object.

It is in this period, and especially in his *Lectures on Aesthetic Study*, that Schelling for the first time brings religion and Christianity into the realm of his system. Corresponding to the antithesis of real and ideal, of nature and history in the universe, there is a similar antithesis in history itself. The ancient world and ancient religion represent to us the preponderance of nature (polytheism); while in Christianity the ideal is revealed in mystery. In the progress of history are three periods to be distinguished,—the period

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

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

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

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

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

5. *Schelling's Later Doctrine.*—Schelling begins with a distinction of negative and positive philosophy. As negative philosophy he describes the philosophy of Hegel, which is unable to give us a full knowledge of reality.

Because it is the desire of human reason, as well as the object of true philosophy, to find the absolute being, and because Schelling wants to obtain the notion of an absolute Spirit, he distinguishes three potencies in the divine essence,—the possibility of being (*Sein-Können*), pure being (*actus* *Sein*) without the possibility of being (*actus purus*), and absolute free being, which is neither of the two, but their unity, i.e., subject-object. Yet these three forms of being are not being (*Sein*) itself: they are only attributes of the general being, which is one, or the absolute Spirit.

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

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

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

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

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

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

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

Schelling closes his philosophy with a glance at the history of the church. He distinguishes three great periods, and names them after the characters and names of the three apostles, — *The Petrine Period*, or Catholicism; *The Pauline Period*, or Protestantism; and *The Johannan Period*, or the "church of the future."

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

LIT. — *Schelling's Complete Works*, Stuttgart and Augsburg, 1856-61, 14 vols.; *Aus Schelling's Leben*,

Leipzig, 1869-70; ROSENKRANZ: *Schelling*, Dantzig, 1843. Compare accounts of his system in the historical works of MICHELET, ERDMANN, ÜEBERWEG, and others. — *Schelling und die Offenbarung, Kritik des neuesten Reactionsversuchs gegen die freie Philosophie* (Leipzig, 1842), *Differenz der Schell'schen u. Hegel'schen Phil.* (Leip., 1842). MARHEINEKE: *Kritik der Schellingschen Offenbarungsphilosophie*, Berlin, 1842; SALAT: *Schelling in München*, Heidelberg, 1845; NOACK: *Schelling und die Phil. der Romantik*, Berlin, 1859; MIGNET: *Notice historique sur la vie et les travaux de M. de Schelling*, Paris, 1858; E. A. WEBER: *Examen critique de la phil. religieuse de Sch.*, Strassburg, 1860; also EDUARD V. HARTMANN: *Schellings positive Philosophie als Einheit von Hegel und Schopenhauer*; DR. AUGUST DORNER: *Schelling zur hundertjährigen Feier*, 1875, "Jahrbuch für d. Theol.," xxx.; CONSTANTIN FRANTZ: *Schellings positive Philosophie*, Cöthen, 1880. HEYDER (DR. JULIUS GOEBEL).

SCHELWIC, Samuel, b. at Polish Lissa, March 8, 1643; d. at Danzig, Jan. 18, 1715. He studied theology at Wittenberg, and was appointed professor at Danzig in 1675. In the great Pietist controversy he sided with the orthodox Lutherans, and published a great number of violent polemical tracts, in which he actually treated Spener as a heretic. The most important are *Catechismus-Reinigung* (Danzig, 1684), *Synopsis controversiarum* (Danzig, 1701), *De Novatianismo* (1702), *Manuductio ad August. Confess* (1711), and *Mon. ad Form. Concord.* (1712).

SCHEM, Alexander Jacob, b. in Wiedenbruck, Westphalia, March 16, 1826; d. at West Hoboken, N.J., May 21, 1881. He studied philosophy and theology at Bonn and Tübingen, 1843-46; was a priest of the Roman Church, but became a Protestant and emigrated to America, 1851; did literary work, and taught ancient and modern languages; was professor of the same at Dickinson College, Carlisle, Penn., 1854-60; was regular contributor to APPLETON'S *New American Cyclopædia* from 1859 to 1863; to the *Annual Cyclopædia*, in the foreign and religious departments, from its first number (1861) to 1-72; and to MCLINTOCK and STRONG'S *Cyclopædia*, 1867-81; foreign editor of the *Tribune* (newspaper), 1864-66; editor of the *Deutsch-amerikanisches Conversations-Lexicon*, 1869-74, 12 vols.; assistant superintendent of public schools, New-York City, 1874 till his death; with Henry Kiddle edited a *Cyclopædia of Education*, 1877, and the supplements, *Year-Book of Education*, 1878 and 1879. He also published the *American Ecclesiastical Year-Book*, 1860, and an *Ecclesiastical Almanac*, 1868 and 1869.

SCHINNER, Matthäus, b. at Müllibach, in the canton of Vaud in Switzerland, in 1470; d. in Rome, Oct. 2, 1522. He was educated at Zurich and Como, and became bishop of Sitten in 1509. Employed by Pope Leo X. in Swiss politics, he was very successful in bringing about an alliance between the Pope and the Union against France, and received as a reward the cardinal's hat, in 1511. In 1514 he went as *legatus a latere* to England to stir up a war between Henry VIII. and Francis I., and the latter acknowledged that Schinner had been one of his worst enemies, not only in the diplomatic, but also on the battle field. Zwingli's works give several striking descriptions of the great impression the cardinal

made on the soldiers. When the Reformation broke out in Switzerland, he seemed to be in perfect harmony with the movement. He offered Luther a place of refuge and support in 1519, and continued for a long time to befriend Zwingli. But his close connection with the Church of Rome, and worldly regards, at last got the better of him, and he turned against the Reformation. When Faber met him in Rome in 1521, he agreed with him that the Reformation should be put down by force.

CARL PESTALOZZI.

**SCHISM**, from the Greek *σχίσμα*, has, according to canon law, a double sense: one, more general, simply denoting a deviation from the orthodox church, with respect to organization or discipline, such as the schisms caused by Felicissimus, Novatian, Meletius, and others; and one more special, denoting a split in the highest authority of the church, such as the great Papal schism, 1378-1429. See URBAN VI., BONIFACE IX., BENEDICT XIII., etc., and the COUNCIL OF CONSTANCE.

**SCHLATTER, Michael**, missionary, and founder of the synod of the German-Reformed Church in the United States; was b. of a respectable family in St. Gall, Switzerland, July 14, 1716; d. near Philadelphia, October, 1790. He studied in the gymnasium of his native town, and probably also at Helmstadt; was for some time a teacher in Holland, where he was ordained to the ministry; and in 1745 was assistant minister at Wigoldingen, in his native country. In 1746 he was commissioned by the deputies of the synod of North and South Holland a missionary to the destitute German churches of Pennsylvania, with special directions to visit the scattered settlements, to organize pastoral charges, and, if possible, to form a coetus, or synod.

Schlatter arrived in America on the 1st of August, 1746. Before the end of the year he was called to the pastorate of the Reformed Church of Philadelphia. Though he accepted the call, he continued to prosecute his special mission with extraordinary energy. From the year 1747 to the beginning of 1751 he travelled, as he informs us in his *Journal*, a distance of not less than eight thousand miles, — not reckoning his passage across the ocean, — and preached six hundred and thirty-five times. According to his own estimate, there were at this time thirty thousand German-Reformed people in Pennsylvania, with fifty-three small churches, and only four settled pastors. Schlatter formed the congregations into pastoral charges; and on the 29th of September, 1747, the pastors and delegated elders met, at his instance, in Philadelphia, and organized the German-Reformed coetus, or synod.

In 1751 Schlatter went to Europe, at the request of the coetus, to solicit aid for the destitute German-Reformed churches of America. He was very successful, especially in Holland, where a fund was established from which the churches received much assistance. In 1752 he returned to America, accompanied by six young ministers. He brought with him seven hundred large Bibles for distribution to churches and families.

While Schlatter was in Europe, he published, in Dutch, a *Journal* of his missionary labors, containing a tender appeal in behalf of the Germans in America. It was translated into German, and published in *Fresen's Pastoral Nachrichten*, and

also separately. Rev. David Thomson, English minister in Amsterdam, translated the book into English, and became the chief promoter in England of a movement for the establishment of schools among the Germans in America. A large sum of money (Muhlenberg says twenty thousand pounds sterling) was collected for this purpose, and placed in the hands of a Society for the Promotion of the Knowledge of God among the Germans. Unfortunately, in the effort to enlist sympathy, the picture of German destitution was greatly overdrawn, and the Germans were represented in a manner that could not fail to be painful to a high-spirited people. In 1755 Schlatter was induced to resign his church in Philadelphia, and to become superintendent of the proposed "charity schools." This was a mistake; for by this time the movement had to some extent become political. An attempt was made to use the "charity" as a means of breaking the tacit alliance which had hitherto subsisted between the Quakers and the Germans, and of inducing the latter to support the favorite measures of the government party. Christopher Sauer, the celebrated German printer, exerted his immense influence in opposition to the "charity schools," which, he claimed, were intended to prepare the way for an established church. The Lutheran and Reformed ministers for a while supported Schlatter in his work; but at last the popular feeling of opposition became irresistible, and the undertaking proved an utter failure. The manner in which the charity was offered had caused it to be regarded as an insult. Seidensticker says, "Schlatter's failure was due to his connection with the cause after it had assumed this unfortunate complexion. If the affair had remained on the basis on which he had with honest zeal and decided success originally placed it, the history of these schools would have been very different."

On the failure of the school-movement, Schlatter, in 1757, accompanied an expedition to Nova Scotia against the French, as chaplain of the Royal American regiment, and was present at the taking of Louisburg. He subsequently lived in retirement at Chestnut Hill, near Philadelphia. During the American Revolution he was an earnest patriot, and was for some time imprisoned for refusing to resume his position of chaplain in the British army.

LIT. — Rev. H. HARRAUGH, D.D.: *The Life of Rev. Michael Schlatter*, Phila., 1857; Dr. O. SEIDENSTICKER: *Die beiden Chris. Sauer*; a series of arts. in *D. Deutsche Pionier*, vol. 12; H. W. SMITH: *Life and Correspondence of Rev. William Smith, D.D.*, Phila., 1879, vol. 1. JOS. HENRY DEBBS.

**SCHLEIERMACHER, Friedrich Daniel Ernst**, b. in Breslau, Nov. 21, 1768; d. in Berlin, Feb. 12, 1831.

1. *Life*. — Schleiermacher's father was chaplain of a Prussian regiment in Silesia, and belonged to the Reformed communion. To his mother, a very intelligent and pious woman (as her few letters embodied in Schleiermacher's correspondence abundantly prove), he confesses himself mainly indebted for his early training, his father being frequently absent on professional journeys. Subsequently the family removed to the country, where he lived from his tenth to his fourteenth year, mostly under the instruction of his parents

and of a teacher who first inspired him with enthusiasm for classical literature. At that time he had already commenced the struggle against a "strange scepticism," which he calls a "peculiar thorn in the flesh," and which made him doubt the genuineness of all the ancient writings. In 1783 his parents sent him, his brother, and sister, to an excellent Moravian school at Niesky in Upper Lusatia. Two years afterward he entered the Moravian college at Barby. The childlike piety, the wise mixture of instruction and amusement, and the rural quietness of these institutions, made a deep and lasting impression on his mind. He ever remembered that time with gratitude, and kept up a familiar intercourse with the society through his sister Charlotte (who had become one of its regular members), and through his intimate friend and classmate, Von Albertini, of the Grisons, subsequently bishop of the fraternity, and a distinguished hymn-writer. The type of Moravian Christianity can be clearly traced in his enthusiastic personal devotion to the Saviour, and in the strongly christological character of his dogmatic system. In his *Weihnachtsfeier*, 1803 (an imitation of the Platonic *Symposion*), Christ appears as the living centre of all faith and true religion. But his constitutional scepticism seriously tormented him, and led to a temporary rupture with his teachers, and even with his father. The correspondence between them is highly honorable to both. With all his filial reverence and affection, the son refused to yield to mere authority, and insisted on his right of private judgment and personal investigation. The father learned to respect the manly independence and earnest mental struggles of the son. Both were at last fully reconciled. With the consent of his father, he left Barby, and entered the university of Halle in 1787. His studies were rather fragmentary. He attended the lectures of Semler, the father of German neology, and of Wolf, the celebrated Greek scholar, studied modern languages and mathematics, and read the philosophical works of Spinoza, Kant, Fichte, and Jacobi. His mind was very impressive, yet too independent to follow any one teacher or system. The age was thoroughly rationalistic, and German theology was then undergoing a revolution as radical as the political revolution of France. He left the university, after a two-years' course, without a fixed system of religious opinions, yet with the hope of "attaining, by earnest research, and patient examination of all the witnesses, to a reasonable degree of certainty, and to a knowledge of the boundaries of human science and learning." In 1790 he passed the examination for licensure, and accepted a situation as private tutor in the family of Count Dohna, where he spent three years. In 1791 he was ordained to the ministry, and became assistant to his uncle, a superannuated clergyman at Landsberg on the Warta. In 1796 he was appointed chaplain at the Charité (hospital) in Berlin, and continued in this position till 1802. During these six years he moved mostly in literary circles, and identified himself temporarily with the so-called romantic school of poetry as represented by Friedrich and Wilhelm Schlegel, Tieck, and Novalis. In 1799 he published his first important work, the *Dis-*

*courses on Religion*. It had a stirring effect upon the rising generation of theologians (as Neander and Harms from different stand-points testified from their own experience), and marks the transition of German theology from an age of cold speculation to the restoration of positive faith. He appears here as an eloquent high priest of natural religion in the outer court of Christian revelation, to convince educated unbelievers that religion, far from being incompatible with intellectual culture, as they thought, was the deepest and the most universal element in man, different from knowledge and from practice,—a sacred feeling of relation to the Infinite, which purifies and ennobles all the faculties. Beyond this he did not go at that time. His piety was strongly tinged with the pantheism of Spinoza. His *Monologues* followed in 1800, a self-contemplation in the face of the world, and a description of the ethical ideal which floated before his mind, and was influenced by the subjective idealism of Fichte. In 1802 he broke loose from his aesthetic and literary connections, much to his own benefit, and removed for two years to Stolpe in Pomerania, as court-preacher. There he commenced his translation of Plato, which he had projected with Friedrich Schlegel in Berlin. The completion of this great undertaking in six volumes (1804–26) gave him a place among the best Greek scholars in Germany. His searching *Criticism of all Former Systems of Moral Philosophy*, which opened a new path in this science, belongs to the same period (1803).

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

He took an active part in the organization of the university of Berlin, which was founded in 1810. He was elected its first theological professor, and also pastor of Trinity Church. In this double office he continued to the close of his life, and unfolded his greatest activity to an ever-widening circle of pupils and admirers. For a quarter of a century he and his colleague and former pupil, Neander, were the most influential teachers of theology, and the chief attraction in the university of the literary metropolis of Germany. At the same time he felt a lively interest in public affairs. He roused from the pulpit the sense of national independence during the deepest humiliation of Prussia, and urged the people to the war of liberation against Napoleon. He advocated liberal political opinions after the Congress of Vienna (1815), and ran the risk of sharing exile with his friends De Wette and Moritz Arndt. He was no favorite with Frederic William III.; but a few years before his death he received from the king the order of the red eagle, which he never wore. They agreed, however, in zeal for the union of the Lutheran and Reformed churches, which was inaugurated in 1817, at the third tercentenary celebration of the Reformation. Schleiermacher did all he could to promote it.

He was free from all sectarian bigotry. "Christ," he said, "is the quickening centre of the church. From him comes all; to him all returns. We should, therefore, not call ourselves Lutherans, or Reformed (Calvinists), but Evangelical Christians, after his name and his holy gospel." He favored the introduction of the Presbyterian form of government. He was one of the compilers of the new Berlin hymn-book (1829), which, with all its defects, opened the way for a hymnological reform. Notwithstanding this extraordinary activity, he mingled freely in society, and was the centre of a large number of friends at his fireside. Many of his witty sayings and charades, in verse and prose, were transmitted by oral tradition in Berlin, and are still remembered.

In the beginning of February, 1831, he was seized by a severe cold, which fell on his lungs, and in a few days terminated in death. In his last hours he summoned his family around his bed, and with clear consciousness and calm serenity celebrated the holy communion. He himself distributed the elements, and solemnly confessed his implicit faith in Christ his Saviour, and in the atoning efficacy of his death. It was a worthy close of his religious career, which began in the bosom of Moravian piety. It was felt throughout all Germany that a truly representative man, and one of the brightest luminaries of the age, had departed. The funeral-orations of Steffens (a Christian philosopher), Strauss (his colleague and court-chaplain), and Marheineke (a speculative theologian of the Hegelian school, and his antagonist), gave public expression to the universal esteem and regret. His literary remains were intrusted to his friend and pupil, Dr. Jonas. He lost his only son, Nathanael, in his early youth; and the funeral-address which he himself delivered at the grave is one of his most remarkable and touching compositions. He bases there his hope of immortality solely on Christ as the resurrection and the life.

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

II. *His Character and Works.*—Schleiermacher was a many-sided man, and a master in several departments of intellectual and moral activity. He was a public teacher and writer, a preacher, a classical philologist, a philosopher, and a theologian.

As academic teacher he had that rare personal magnetism which drew the students at once into an irresistible current of thought, and roused all their mental energies. They saw the process of a great genius and scholar unfolding his ideas, and building up his system. He usually lectured

two hours a day; first, on every branch of theology except the Old Testament and the Book of Revelation, and then, by way of recreation as it were, on every branch of philosophy in a certain order. He used brief notes, and allowed his genius to play freely under the inspiration of the lecture-room filled with attentive students. All his posthumous works are based on fragmentary notes.

As a preacher, he gathered around him in Trinity Church, every Sunday morning, the most intellectual audiences of students, professors, officers, and persons of the higher ranks of society. Wilhelm von Humboldt says that Schleiermacher's speaking far exceeded his power in writing, and that his strength consisted in the "deeply penetrative character of his words, which was free from art, and the persuasive effusion of feeling which moved in perfect unison with one of the rarest intellects." He never wrote his sermons, except the text, theme, and a few heads, but allowed them to be taken down by friends during delivery, and to be published after some revision by his pen.

As a theologian he ranks among the greatest of all ages. His influence is seen among writers of different schools; and will long continue, at least in Germany, as a suggestive and stimulating force. He was a unique combination of mysticism and criticism, of religious feeling and sceptical understanding. He believed in his heart while he doubted in his head. He was a pantheist as a philosopher, but a theist as a praying Christian. He built up as a divine what he destroyed as an historian, yet he knew somehow how to harmonize and to adjust these antagonistic tendencies. He learned from Plato, Spinoza, Calvin, Fichte, Schelling, Jacobi; but he digested all foreign elements, and worked them up into an original system of his own. He can be classed neither with rationalists, nor supernaturalists, nor mystics; but he had elements from all. He rejected the orthodox doctrine of the Trinity and Christology, of inspiration and the canon; and he taught an ultimate restoration, which he ingeniously reasoned out from the Calvinistic election theory, by an expanding process from the particular to the general. His errors are as numerous as those of Origen. He was bold and unparing in his criticism. He dissected historic documents with the sharpest knife, and sacrificed almost all the miracles of the Gospel history as unessential to faith. Yet he ever held fast to Christ as the greatest fact in history, as the one only sinless and perfect man in whom the Divinity dwelt in its fulness, and from whom saving influences emanate from generation to generation, and from race to race. In this central idea lies Schleiermacher's chief merit in theology, and his salutary influence. He modestly declined the honor of being the founder of a school; and his best pupils, as Neander, Twogten, Nitzsch, Lucke, Bleek, Ullmann, Julius Müller, went far beyond him in the direction of a positive evangelical creed. He was willing to decrease, that Christ might increase.

The works of Schleiermacher, including his posthumous publications, cover nearly all the departments of philosophy and theology, — ethics, dialectics, psychology, politics, aesthetics, pedagogics, dogmatics, Christian ethics, hermeneutics,

biblical criticism, life of Jesus (posthumous lectures, exceedingly unsatisfactory), church history (likewise posthumous, and almost worthless), and a large number of philosophical, exegetical, and critical essays, and sermons. But the books which he published himself are by far the most finished and important, especially his masterly outline sketch of the course of theological study as an organic whole (1811), and his *Christian Dogmatics* (1821, 3d ed., 1835), which stands next to Calvin's *Institutes* as a masterpiece of theological genius. It is an original reconstruction of the evangelical system of faith on the basis of practical experience and the consciousness of absolute dependence on God: it is in matter independent of all philosophy, yet profoundly philosophical in dialectical method and conclusive reasoning. But more of this in the next section. We only add, that it is Protestant to the backbone, yet remarkably conciliatory in spirit and tone towards diverging types of Christianity. It reduces the differences between Catholicism and Protestantism to this formula: "Catholicism makes the relation of the believer to Christ to depend on his relation to the church; Protestantism makes the relation of the believer to the church to depend on his relation to Christ." PHILIP SCHAFF.

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

sense of those words, nor in that in which the author later on came to use them, but when compared with the stand-point of the readers whom it addressed. When Schleiermacher wrote the preface to the third edition of the book, in 1821, he observed that there was at that moment more reason for addressing the bigoted than the indifferent.

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

From Schleiermacher's philosophy of religion, as developed in his *Reden* and *Monologen*, to his systematic representation of the positive doctrines of Christianity, a transition is formed by his critico-exegetical writings, and more especially by his famous little book, *Kurze Darstellung des Theologischen Studiums*, 1811. It was not any remarkable grasp of historical and antiquarian materials which distinguished him as an exegete: but he was a good philologist and an excellent translator; and his marvellous power of understanding, and, so to speak, reproducing the whole mental process by which a literary monument has been produced, makes his criticism in the highest degree suggestive. For the Old Testament he had very little sympathy, and its close connection with the New Testament he did not understand. But his *Sendschreiben an J. Chr. Gass*, 1807, concerning the First Epistle to Timothy, is the first thorough-going examination of that remarkable document, and has led the exegetes to appreciate the intimate relation between the pastoral epistles,—a relation so intimate, indeed, that they must be accepted or rejected together. Of still greater importance was his *Kritische Versuch über die Schriften des Lukas*, 1821, though only the first volume of the work on the Gospel of Luke ever appeared. Not that Schleiermacher here really achieved what he intended, viz., to represent the Gospel of Luke as a mosaic of a great number of different, previously existing narratives: but he contributed much to concentrate the interest of biblical scholars on the questions of the origin and formation of the Gospels. More successful was his hypothesis concerning the testimony of Papias (Eusebius: *Hist. Eccl.*, iii. 39). It has been used by many, accepted by more, and hardly neglected by any.

In the *Kurze Darstellung des theologischen Studiums*, the theological stand-point of Schleiermacher is clearly defined. The fundamental facts of the Christian faith he accepts, not because he feels compelled by any philosophical demonstration, but simply because he finds them as facts in the consciousness of the Christian congregation. He then goes on to give an encyclopedic survey of those facts and their reciprocal relations, dividing the theological science into philosophical (apologetics-polemics), historical (exegesis-dogmatics), and practical theology. The book is neither a mere sketch nor an elaborate picture: it is a drawing executed with consummate skill, and rich in illustration and suggestion.

The ripest fruit of Schleiermacher's genius is *Der christliche Glaube nach den Grundsätzen der evangelischen Kirche im Zusammenhange dargestellt*,



1821, 2 vols. (2d ed., 1831, revised and improved). It made an extraordinary, not altogether favorable, impression at its first appearance. But it gradually grew upon scholars; and it now stands as a monument of religious enthusiasm and philosophical reasoning which has no equal in the theological literature, after Calvin's *Institutions*. It consists of a series of small paragraphs connected with each other by intervening explications of a more elaborate character. The feeling from which religion springs is here further defined as a feeling of absolute dependence on God; and that feeling—not the demonstrations of a dialectical reasoning, nor the letter of a scriptural text—is made the touchstone on which the dogma must be tried. He rejects the doctrine of the Devil and the doctrine of the fall of the angels; because, as he alleges, they do not aid in solving the problem of the existence of evil, but rather make it more difficult. He also rejects the doctrine of miracles, at least in the sense of a breach upon natural law; because, as he protests, it is not demanded by true Christian piety. It must not be understood, however, that, when he thus declines to bow before the literal evidence of Scripture, he in any way gives in to the postulates of non-religious science. By no means! Few theologians have been so successful as he in keeping the doctrines of Christian faith separate from the propositions of natural science, without either bringing them into conflict with each other, or mixing them together in an incomplete harmony. In the centre of the whole system stands Christ and that which he has done for the salvation of man. The development runs between a double christological (Ebionism and Docetism) and a double anthropological heresy (Pelagianism and Manicheism): but the power of salvation is in no way bound up with the church, which by itself is nothing but the community of the faithful; it resides solely and fully in the intimate union between the faithful and the Saviour. Thus while the idea of God is, so to speak, presupposed as given in the very feeling of absolute dependence on him, and no special regard is paid to its aberrations into deism or pantheism, the idea of Christ is developed with a completeness and minuteness which testifies to the inner passion from which it sprung. Generally the work may be characterized as a combination of syncretism and pietism. Syncretism means the overthrow of all ecclesiastical exclusiveness by a deeper conception of the doctrines in question: pietism means the careful cultivation of the religious organ in which faith manifests itself, and by which it works. Originally these two tendencies, as represented by Calixtus and Spener, touched each other but slightly; but later times came to understand that an actual combination of them was necessary, and it was accomplished by Schleiermacher: hence his practical stand-point,—though belonging to the Reformed Church, he labored for its union with the Lutheran Church; and hence his scientific character. Syncretism developed into rationalism, and pietism into supernaturalism. But Schleiermacher is neither a rationalist nor a supernaturalist: he is a union of both. The ethical complement to the work may be found in a number of exquisite minor treatises on duty, on virtue, on the highest good, etc., foreshadowed by his *Kritik aller bisherigen Sittenlehre*,

1803, [abridged from the first edition of Herzog, vol. xiii. 741-784].

W. GASS.

[LIT.—SCHLEIERMACHER: *Sämmtliche Werke*, Berlin, 1835-61, in three divisions,—theology (11 vols.), sermons (10 vols.), philosophy and miscellaneous writings (9 vols.).

For his earlier life till 1794 we have his own autobiographical sketch, first published by LOMMATZSCH, in *NIEDERER'S Zeitschrift für historische Theologie*, Leipzig, 1851; L. JONAS and W. DILTHEY: *Aus Schleiermacher's Leben, in Briefen*, Berlin, 1858-61, 4 vols. (translated in part by Frederica Rowan, London, 1860, 2 vols.); W. DILTHEY: *Leben Schleiermacher's*, Berlin, 1867. Comp. also LÜCKE'S *Erinnerungen an Schleierm.* in the "Studien und Kritiken" for 1831.

Schleiermacher's character and system have been discussed by BRANNIS (1824), DELBRÜCK (1827), BAUMGARTEN-CRUSIUS (1831), SACK (1835), F. C. BAUR (*Gnosis*, 1835), ROSENKRANZ (1836), HARTENSTEIN (1837), D. F. STRAUSS (1839), SCHALLER (1844), WEISSENDORF (1849), TWESTEN (1851), NEANDER, HANNE, GESTAV BAUR, HAGENBACH, AUBERLEN (*Schleiermacher, ein Charakterbild*, 1859), ERBKAM (1868), RITSCHL (1874), W. GASS (*Gesch. der protest. Dogmatik*, 4th vol.), and W. BENDER (*Schleiermacher's Theologie mit ihren philosoph. Grundlagen dargestellt*, Nordlingen, 1876-78, 2 vols.). On the philosophy of Schleiermacher, see G. RUNZE (1877), and ÜBERWEG: *History of Philosophy* (New-York edition), ii. 241-254. Cf. also E. STROCKLIN, in *Lichtenbergs's "Encyclopédie des Sciences relig."* vol. xi. 500-525, where Schleiermacher is called "le plus grand théologien de l'Allemagne contemporaine."

SCHLEUSNER, Johann Friedrich, b. at Leipzig, Jan. 16, 1759; d. at Wittenberg, Feb. 21, 1831. He studied theology in his native city, and was appointed professor at Göttingen in 1781, and at Wittenberg in 1795. His principal works are lexicographical, — *Lexicon Gr.-Lat. in Nov. Test.*, 1792 (now superseded), and *Thesaurus sive lexicon in LXX.*, 1821 (still in use).

SCHMALKALD, League and Articles of. The League of Schmalkald was formed on Feb. 27, 1531, by nine princes and eleven imperial cities of Germany, under the leadership of the elector of Saxony and the landgrave of Hesse, for the purpose of defending Protestantism. It was soon after joined by five other princes and ten imperial cities, and comprised, indeed, the whole of Northern Germany and a large part of Central and Southern Germany. The immediate effect of the formation of the league was the religious peace of Nuremberg in 1532; but it was evident to all that the emperor, Charles V., yielded only because he was too occupied at that moment with France and the Turks to carry through his own views. The league acted in the beginning with considerable vigor. At a meeting on Dec. 24, 1535, it was determined to raise and maintain a standing army of ten thousand foot and two thousand cavalry; and at another meeting, on Feb. 15, 1537, a common confession, the so-called Articles of Schmalkald, was signed by all the members of the league. It was occasioned by the bull of Paul III., convoking a general council at Mantua, and is a vehement protest against the primacy of the Pope. It was drawn up by Luther, and became after

wards one of the symbolical books of the Lutheran Church. But soon internal jealousy between the princes began to weaken the actions of the league, and at Muhlberg its army was completely routed, April 24, 1547. It was Maurice of Saxony, and not the league of Schmalkald, which finally secured religious freedom by the treaty of Passau, July 31, 1552. See HORTLEDER: *Kaiser Karl V. wider die Schmäl. Bundesverwandten*, Frankfurt, 1617, 2 vols.

**SCHMID, Christian Friedrich**, b. at Bickelsberg in Würtemberg, 1791; d. at Tübingen, March 28, 1852. He studied theology at Tübingen, and was appointed *repentent* there 1818, extraordinary professor in 1821, and ordinary in 1826, and given the degree of D.D. He lectured on exegesis and practical theology. He was a very modest scholar, and published very little. The two books by which he is widely known, his *Biblische Theologie des Neuen Testaments* (ed. C. Weizsäcker, Stuttgart, 1853 [4th ed. by A. Heller, 1868, Eng. trans., *Biblical Theology of the New Testament*, Edinburgh, 1870), and *Christliche Moral* (ed. by A. Heller, Stuttgart, 1861, 2d ed., 1867), were published after his death. But he exercised a great and powerful influence on the side of positive Christianity, and as a counterpoise to his colleague, F. C. Baur; and through his pupils, especially Oehler and Dörner, he wields it still. Schmid's work upon the biblical theology of the New Testament is distinguished by its union of the historic sense and the thoughts of organic development with the most decided faith in the absolute revelation in Christ. It will long maintain its present high position. For further information respecting Schmid, and for a list of his own publications (only essays), see the preface to his *Biblical Theology*. CARL WEIZÄCKER.

**SCHMID, Konrad**, b. at Küsnach, in the canton of Zurich, 1476; was educated in the house of the Johannites in his native city, and became an inmate there, 1519, after studying theology at Basel. Soon after, he became acquainted with Zwingli. In 1522 he began to preach in German, and against the Pope. In 1525 he presided at the disputation of Zurich, in 1528 at that of Bern, and throughout he proved himself the true friend and co-worker of Zwingli. Like him, he fell in the second Capel war, October, 1531. HAGENBACH.

**SCHMIDT, Oswald Gottlob, D.D.**, Lutheran divine, b. at Kaditz, near Dresden, Jan. 2, 1821; d. at Werdan, Saxony, Dec. 26, 1882. He studied at Leipzig; in 1842 was licensed to preach; taught in private families until 1845, when he became pastor, first at Schönfeld, then, in 1856, at Greifenhain; and in 1866 he was elected pastor and superintendent at Werdan. He wrote, besides numerous articles in newspapers and reviews, *Nicolaus Hausmann, der Freund Luthers*, Leipzig, 1860; *Caspar Cruciger* (ii. 2) and *Georg der Gottseliger, Fürst zu Anhalt* (iv. 2), in *Leben der Altväter der lutherischen Kirche*, 1861 sqq.; *Petrus Mosellanus. Ein Beitrag zur Geschichte des Humanismus in Sachsen*, 1866; and the lecture, *Blicke in die Kirchengeschichte der Stadt Meissen im Zeitalter der Reformation*, 1879; *Luther's Bekanntschaft mit den alten Classikern*, 1883 (ed. W. Schmidt). For his contributions to this *Encyclopædia*, see Analysis.

**SCHMOLKE, Benjamin** (more accurately **SCHMOLCK**), one of the sweetest and most

productive of the German hymn-writers; was b. in Brauchitschdorf, Liegnitz, Dec. 21, 1672; d. at Schweidnitz, Feb. 12, 1737. In 1693 he entered the university of Leipzig; four years later became his father's assistant as pastor; and in 1702 became co-pastor at Schweidnitz, and *pastor primarius* in 1714. The parish was a large one, and Schmolke's position was rendered difficult by the machinations of the Jesuits. His earnestness and sweetness of disposition, however, not only won the hearts of his parishioners, but disarmed the Jesuits. In 1735 he was obliged by physical infirmities, induced by paralytic strokes, to forego active labor. Schmolke's hymns were published in small collections during his lifetime, and soon found a permanent place in German hymn-books. They are pervaded by Christian piety and fervor, and are written in a simple and dignified style. They breathe a warm, personal love to Christ, and were written without effort. [The one best known in English is *Mein Jesu, wie du willst*, translated by Miss Jane Borthwick, "My Jesus, as thou wilt." She has also translated his fine lyric, "My God, I know that I must die." His *Was Jesus that das ist wohlgethan* has been rendered by Sir H. W. Baker (1861), "What our Father does is well."] Schmolke's works appeared at Tübingen, 1740-44, in 2 vols. A selection from his hymns and prayers has been published by Crote (2d ed., Leipzig, 1860), to which is prefixed a good memoir. DRYANDER.

**SCHMUCKER, Samuel Simon, D.D.**, an American Lutheran divine, son of Rev. J. G. Schmucker, D.D.; b. at Hagerstown, Md., Feb. 28, 1799; d. at Gettysburg, Penn., July 26, 1873. He was graduated at the University of Pennsylvania in 1817, and at the Princeton theological seminary, and was admitted into the ministry by the Lutheran ministerium of Pennsylvania in 1820. He was pastor at New Market, Va., 1820-26. He took a leading part in the organization of the General Synod and of the theological seminary at Gettysburg, in 1826. He was chosen its first professor, and continued to be chairman of its faculty till 1861, when he retired from official activity. The degree of D.D. was given him in 1830, simultaneously by Rutgers College, New Jersey, and the University of Pennsylvania. In 1846 he visited Germany, in company with Drs. B. Kurtz and J. G. Morris, with the double purpose of establishing, if possible, some communication between the church there and the Lutherans in the United States, and of obtaining books for the library of the seminary.

His doctrinal teaching was marked by indifference to the distinctive features of symbolical Lutheranism, which he held to be non-fundamental, and by laying stress on the common doctrines and principles of Protestantism, which he called fundamental. He accepted substantially the Augsburg Confession, but disliked the Formula of Concord. His mind was strongly impressed with the importance of mutual recognition and co-operative union among the various Protestant denominations. By his *Fraternal Appeal* to the American churches, first published in 1838, and circulated in England as well as here, he aided in preparing the way for the organization of the Evangelical Alliance, and attended its first meeting in London, 1846.

Dr. Schmucker was for many years the theological champion of Low-Church American Lutheranism, and one of the most active and influential ministers of the General Synod of his church. He was better known outside of his denomination than any other Lutheran minister. He prepared in all more than four hundred young men for the ministry, and was highly esteemed for his personal character, self-denying labors, and Christian spirit. But some of his ablest pupils forsook his theological stand-point, and adopted a stricter type of Lutheranism, which is represented in the General Council. When he entered upon public life, he found the Lutheran Church almost exclusively German, and in a comparatively stagnant condition. He helped to revive, educate, and to Anglicize it, and prepared the way for its present advanced position.

Among his numerous publications, the following are the most important: *Biblical Theology of Storr and Flatt*, trans. from the German, Andover, 1826, 2 vols. (reprinted in England in 1845); *Elements of Popular Theology*, Andover, 1831 (9th ed., Philadelphia, 1860); *Fraternal Appeal to the American Churches on Christian Union*, New York, 1838; *Psychology, or Elements of a New System of Mental Philosophy*, New York, 1842; *Dissertation on Capital Punishment*, Philadelphia, 1845; *The American Lutheran Church historically, doctrinally, and practically delineated*, Philadelphia, 1851; *The Lutheran Manual on Scriptural Principles, or the Augsburg Confession illustrated and sustained by Scripture and Lutheran Theologians*, Phila., 1855; *The Lutheran Symbols, or Vindication of American Lutheranism*, Baltimore, 1856; *The Church of the Redeemer as developed within the General Synod of the Evangelical Lutheran Church*, Baltimore, 1867; *True Unity of Christ's Church*, New York, 1870.

W. J. MANN.

**SCHNECKENBURGER, Matthias**, b. at Thalheim in Wurtemberg, Jan. 17, 1804; d. at Bern in Switzerland, June 13, 1818. He studied theology at Tubingen, and was appointed preacher at Herrenberg in 1831, and professor of theology at Bern in 1834. His principal works are, *Ueber den Zweck d. Apostelgeschichte*, Bern, 1811; *Vergleichende Darstellung des lutherischen und reformirten Lehrbegriffs*, edited by Guder, Stuttgart, 1855, 2 vols.; *Neutestamentliche Zeitschichte*, edited by Lohlein, Frankfurt-am-M., 1862; *Die Lehrbegriffe der kleineren prot. Kirchenparteien*, edited by Hundeshagen, 1863. The reason why his works appeared so long after his death was the eccentricity of his widow, who kept his papers under lock and key. His chief merit lies in his historical criticism, and comparative dogmatics or symbolics. He most ably set forth the difference between the Lutheran and Reformed Confessions. See, for further information, the full art. by HUNDESHAGEN, in the first edition of *Herzog*, xiii. 609-618.

**SCHÖBERLEIN, Ludwig Friedrich**, b. at Kolmburg, near Ansbach, Sept. 6, 1813; d. at Göttingen, July 8, 1881. He was successively *repetent* (1811), *privatdocent* (1819), and ordinary professor of theology (1855, till death) in the university of Göttingen; but from 1850 to 1855 he was extraordinary professor at Heidelberg. In 1862 he was appointed *Consistorialrath*, and in 1878 abbot of Bursfelde. He was an orthodox Lutheran, but

with a mystical tendency. His principal writings relate to liturgies; but he also produced *D. Grundlehren d. Heils, entwickelt aus dem Prinzip der Liebe* (1848), *Die Geheimnisse des Glaubens* (1872), *Das Prinzip u. System der Dogmatik* (1881).

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

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

Scholastic theology is something more than a mere preservation, or arrangement, or application of the dogmas: it is an actual treatment. But

the treatment is merely formal. New dogmas were not added. Even those which received a farther development under the hands of the schoolmen—such as the doctrine of the offices of Christ, or the doctrine of the sacraments—had been fully defined by the preceding ages, at least with respect to their fundamental outlines. Nor were the dogmas altered with respect to their essential contents. The problem which the schoolmen undertook to solve was simply to give each dogma a rational substructure sufficient to elevate it from a mere matter of faith to a matter of science, and to form the whole mass of dogmas into a consistent and harmonious totality, a system. They were not *patres*: they were only *doctores et magistri*. The very name “scholasticism” shows the character of the movement. The dogma was transferred from the church to the school: the university became the hearth of scholasticism. A truly speculative conception of Christianity was not produced, however. It may be that the schoolmen really hoped to create the philosophy of Christianity; to demonstrate Christianity as rational, and the rational as Christian; to fuse faith and science, theology and philosophy, into a perfect unity. But, if so, they failed. The principles of their theology prevented them from succeeding, no less than the principles of their philosophy. Theologically the schoolmen proceeded from the supposition that the whole contents of the Christian faith, that is, each single dogma, is absolute, divine truth; and the warrant for this supposition is sought for, not in the very essence of Christianity or in the inner nature of man, but in the authority of the Church and her tradition. The fault is here not the application of the principle of authority, but the external and superficial character of the authority appealed to. Of course, an attempt is made to demonstrate and prove the absolute and divine authority of the Church. But again mere externalities are resorted to,—her miracles; and at every point this authority, rationally and philosophically so poorly established, bears the sway. Scholastic theology recognized a double rule of faith,—Scripture and tradition. Some of the schoolmen use the rules promiscuously, as, for instance, Anselm, Hugo of St. Victor, and Peter the Lombard. Others, as for instance, Abelard, Thomas Aquinas, and Duns Scotus, make a distinction between the two rules, and give Scripture the precedence, but it is only theoretically, not in their practice. And how could they have done otherwise? They had not the original text of the Old and New Testament, but only the Latin translation, the Vulgate, and in their exegesis they were again fettered by the tradition, beyond which they were not allowed to make one step. To these theological principles the philosophical principles corresponded exactly. Having established the dogma on an external authority, that of the church, and made it absolutely transcendental to human reason, the schoolmen could employ philosophy only for subordinate purposes,—*philosophia ancilla* (handmaid) *theologia*,—to analyze the contents of its dogma through definitions, distinctions, and questions; to find out all the arguments *pro et contra*; to form by means of the syllogism a bridge from one dogma to another, and to bring them all together in a visible,

schematic combination. Anselm hoped by the syllogistic method to elevate the truths of faith into true scientific knowledge. But, in accordance with its very nature, the syllogism refers only to the formal relations between two given ideas: of their inner truth and necessity it can tell us nothing.

Anselm (1033–1109) was the first who clearly set forth the principle of scholasticism, and also the first who successfully employed it. That fusion of faith and knowledge, of theology and philosophy, which was the great aim of scholasticism, he tried to accomplish in opposition, on the one side, to a faith which simply excluded reason, on the other, to a reason which forgot its own natural bounds. The former stand-point was represented by the old positive theology of the preceding age, which never dreamed of a rational demonstration of the contents of faith; the latter by Roscelin, whose nominalism seemed to point in another direction than that indicated by the church. Among the successors or continuators of Anselm, Bernard of Clairvaux (1091–1153) leaned towards traditionalism; and Abelard (1079–1142), towards rationalism. But though Bernard considered the speculations of Abelard to be dangerous novelties, liable to bring the tradition of the church into contempt, he was himself by no means satisfied with the pure traditionalism of the old *theologi positivi*. He demanded a fuller and deeper assimilation of the contents of the tradition; and he found it in the mystical contemplation, which, with its ecstasy, is an anticipation of the life to come. Abelard, on the other hand, was very far from being a rationalist in the modern sense of the word. A pupil both of the nominalist Roscelin and the realist William of Champeaux, he was also an adversary of both, and tried to form his own philosophical principle, the so-called “conceptualism.” But though he complained very much of people who despised the dialectico-philosophical treatment of the dogmas, because they were liable to fall into superstition and fanaticism, and though his famous book, *Sic et non*, seems intended to undermine the authority of tradition, he submitted unconditionally to the verdict of the church, and that both theoretically and practically. A fine and harmonious union between the mysticism of Bernard and the dialectics of Abelard was effected by the Victorines,—Hugo of St. Victor (1097–1141), and his disciple, Richard of St. Victor. The stand-point of Anselm is still retained so far as the church and the tradition are accepted as rules of faith, and the necessity is recognized of progressing from faith to reason in order to reach certainty. But Hugo of St. Victor differs from Anselm by his distinction between *necessaria*, *probabilia*, *mirabilia*, and *incredibilia*, of which he placed the first and the last group entirely without any relation to faith: while of the two middle groups, the true domain of faith, only the *probabilia*, that is, the truths of the so-called natural religion, can receive any affirmation from reason; the *mirabilia*, or *alia supra rationem*, are completely inaccessible to reason. This, the first departure of scholasticism, reached its point of culmination with Peter the Lombard, the *magister sententiarum* (d. in 1160). He united the positive and the dialectical tendencies which he found combating each other on the theological

arena, and employed dialectics as a means by which to solve such contradictions as might occur in the positive statements of the authorities. His book recommended itself by its ecclesiastical correctness and its dialectical adroitness, and it became the most used and most admired scholastic text-book ever produced. But a true reconciliation between reason and revelation, philosophy and theology, it does not give; and, indeed, it seems as if the author studiously tried to avoid touching the point. The doctrines of Scripture, tradition, and the church, he does not treat at all; he presupposes their absolute authority as an incontrovertible axiom.

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

The first great representative of this the second departure of scholastic theology was Alexander of Hales (d. 1245); but he was completely eclipsed by Albert the Great (1193-1280), in whose works all the principal characteristics of the age are palpably present. By his enormous erudition, encompassing all sciences, he impressed people in general as a kind of magician; on account of his close imitation of Aristotle, he was by scholars often called *simio Aristotelis* ("the ape of Aristotle"). But, though he certainly lacked critical power, he was by no means without speculative

ideas; and his definition of theology as a practical science, the science of God and his works, elaborated, not for the sake of knowledge, but for the sake of salvation, exercised a lasting influence. A complete theological system, however, he did not produce; but his fundamental ideas were taken up and developed by his pupil, Thomas Aquinas (1227-71), the greatest of the schoolmen, [and recommended by Pope Leo XIII. as the greatest of all the doctors of the church]. The contemplation of God, he teaches, is the highest good which can fall to the lot of man, the very acme of blessedness; but, on account of the incommensurability of the divine and the created, man can never reach that goal by his own natural reason. By reason man can only acquire an indirect knowledge of God, such as can be demonstrated from his works. In order to obtain any direct knowledge of God, man needs a supernatural aid, a revelation; and just as philosophy starts from the natural fact, and proceeds towards knowledge of God by the light of reason, so theology starts from the revealed fact, and proceeds towards knowledge of God by the light of faith. Theology and philosophy have the same method and the same goal, only the starting-points and the spheres are different. Bonaventura (1221-74), a friend of Thomas Aquinas, added, perhaps, nothing to the common stock of ideas; but the calm repose of his character and the sweet mysticism of his mind procured for his teaching a great influence; while the fantastic formalism of Raimundus Lullus (1235-1315) had no other effect than the formation of a small school, which soon died out. With Duns Scotus (1260-1308) the great controversy between Thomists and Scotists broke out. Thomas Aquinas belonged to the Dominican order, Duns Scotus, to the Franciscan; and more than once the whole controversy between their adherents has been described as caused by mere jealousy and rivalry between their orders. It is true that it contributed nothing to the further development of scholastic theology; but the scientific dissension between Thomas Aquinas and Duns Scotus is, nevertheless, fundamental and decisive. Duns Scotus dissolved that unity between faith and science, between theology and philosophy, which was the pride of scholasticism; and in its stead he placed a positivism which has only to take one step in order to reach scepticism,—a step which Duns Scotus himself can justly be said to have taken by his peculiar *quodlibet* method, placing the *pro* and the *contra* over against each other without any mediation, and leaving the reader to make the decision for himself.

After Duns Scotus the decay of scholasticism begins, soon to end in complete dissolution. One of the reasons was the adoption of nominalism. Even Duns Scotus gave up the reigning realism, turning it into the so-called formalism. Durandus de Sancto Porciano (d. 1334) abandoned it altogether, and adopted nominalism; and with Occam (1280-1317) the effects of this change of principle become visible. Realism—the doctrine that the general ideas were really present in the individual things, *universalia in re*—was indeed the band between theology and philosophy. As soon as nominalism—the doctrine that the *universalia* are merely the products of the human reason, nothing but forms of reasoning, *vores, nomina*—became

prevalent, and was actually carried through in the system, the band snapped, and theology and philosophy separated. From that time theology reigned alone, but it ceased to be a science: it became a mere commandment. The change is painfully apparent in the writings of Occam. When he undermines the Christian dogmas from end to end by his logic, and then ostentatiously retires to the faith of the church; when from the doctrines of the church he draws logical inferences which directly run out into absurdity, or indirectly lead into self-contradictions; when he connects the most sublime ideas with scurrilous problems or ludicrous problems.—what is that all but frivolity? The invention of a double truth, or the axiom that something can be true in philosophy though it is false in religion, and *vice versa*, cannot be fastened on Occam, nor on any of the schoolmen in particular. Nevertheless, when Roman-Catholic historians and critics ascribe it to the anti-scholastic philosophers of the fifteenth century, and quote its condemnation by the Fifth Council of the Lateran (1513) as an argument, they are certainly mistaken: it was openly avowed and violently attacked already in the fourteenth century. At all events, it became the stumbling-block of scholasticism: for, however firmly and decidedly repudiated, it is a simple and natural consequence of nominalism; and, after Occam, nominalism reigned uninteruptedly in scholastic theology. It was the principle of Gabriel Biel (d. 1495), generally styled the last of the schoolmen.

LANDERER.

LIT.—For the various attempts at remodelling or regenerating scholasticism by Raymond of Sabunde, Nicholas of Cusa, and Gerson, see the respective articles in this work; for more detailed representations of the history, character, and significance of mediæval scholasticism, see R. D. HAMPDEN: *The Scholastic Philosophy considered in its Relation to Christian Theology*, London, 1832, 3d ed., 1838; the same: *Life of Thomas Aquinas, a Dissertation on the Scholastic Philosophy of the Middle Ages*, 1818; RITTER: *Geschichte der Philosophie*, Hamburg, 1836-53, 12 vols., vol. 5-8. *Christliche Philosophie*; COUSIN: *Fragmens philosophiques*; *Philosophie scolastique*, Paris, 1810; BARTHÉLEMY HAUREAU: *Histoire de la philosophie scolastique*, Paris, 1850, 2 vols., 2d ed., 1881; W. KAULICH: *Geschichte der scholastischen Philosophie*, Prague, 1st part, 1863 (all published); PRANTL: *Geschichte der Logik im Abendlande*, Leipzig, 1855-70, 4 vols.; DE CUPÉLY: *Esprit de la philosophie scolastique*, Paris, 1868; BACH (R. C.): *Die Dogmengeschichte des Mittelalters vom christologischen Standpunkte, oder die mittelalterliche Christologie vom 8. bis 16. Jahrh.*, Wien, 1873-75, 2 vols.; THOMASUS: *Dogmengeschichte des Mittelalters u. der Reformationszeit*, Erlangen, 1876; LÖWE: *Der Kampf zwischen dem Realismus u. Nominalismus im Mittelalter*, Prag, 1876 (92 pp.); K. WERNER: *Die Scholastik des späteren Mittelalters*, Wien, 1881-83, 3 vols.; the same: *Die nominalisirende Psychologie der Scholastik des späteren Mittelalters*, Wien, 1882; W. T. TOWNSEND: *The Great Schoolmen of the Middle Ages*, London, 1882.

SCHOLIUM, The, occupies a middle position between the gloss or marginal note on a single passage and the commentary, or the full interpretation of the whole work. It may be defined as

a string of notes made for the use of the school, and it occurs in that sense in the works of Cicero. As instances of scholia may be mentioned the commentaries of Nicholas of Lyra, the notes of Hugo Grotius, and more especially the *Gnomon* of J. A. Beugel (5th ed., Tübingen, 1835, 2 vols.).

SCHÖNHERR, Johann Heinrich, b. Nov. 30, 1770, at Memel; was the son of a Prussian sergeant; in his fifteenth year he was apprenticed with a merchant at Königsberg, but soon abandoned commerce, and, after preparatory studies, entered the university of that city as student of theology, 1792; turned from theology to metaphysics, and finding the views of Kant unpalatable, and unable to satisfy his eager thirst for light on the momentous themes of immortality and the destiny of man, made independent inquiries designed to harmonize nature and reason with the declarations of Holy Scripture, and published the results of his investigations in two pamphlets (*Sieg der Göttlichen Offenbarung*, Königsberg, 1804). He was wont to unfold his views to a small circle of friends: and the attempt to suppress their meetings as inimical to the teachings of the church, and sectarian, proved unsuccessful; for the Ministerium for Cultus declared (1814) that his notions, being clearly meant to sustain the doctrines of the Bible, were ethically not only not dangerous, but beneficial. The presentation of his unsystematic system in different German universities had but little encouragement; and after six years spent as a private tutor he returned (1800) to Königsberg, and settled there, lecturing in private on his favorite themes, and died in Spittelhof, Oct. 15, 1826. He and his philosophy were soon forgotten; but, in consequence of the *Religions Sait* (1835-42), the whole subject came up again, and gave rise to numerous publications, of which a fuller account is given in EBEL (q.v.). The whole literature, with full particulars of the cosmogony and peculiar teaching of this theosophist, may be seen in *Faith Victorious, being an Account of the Life and Labors, and of the Times, of the Venerable Dr. Johann Ebel, etc.*, N.Y., 1882, by the present writer. See art. by ERBKAM, in the first edition of HEZCOG, xiii. 620-647. J. I. MOMBERT.

SCHOOLMEN. See SCHOLASTIC THEOLOGY.

SCHOTT, Heinrich August, b. at Leipzig, Dec. 5, 1780; d. at Jena, Dec. 29, 1835. He studied theology in his native city, and was appointed professor there in 1805, at Wittenberg in 1809, and at Jena in 1812. His principal work is his *Theorie der Bereitsamkeit*, Leipzig, 1815-28, 3 vols.

SCHÖTTGEN, Christian, b. at Wurzen, March 14, 1687; d. at Dresden, Dec. 15, 1751. He was school principal in Francfort (1716), Stargard (1719), and of the "Kreuzschule" at Dresden (1727). He wrote *De secta Flagellantium comment.*, Leipzig, 1711; *Vom Ursprung des Gregorius-Fests*, Francfort-am-O., 1716; *Horæ Ebraicæ et Talmudicæ in universum N. Testamentum*, Dresden and Leipzig, 1733, 1742, 2 vols.; *Jesus der wahre Messias*, Leipzig, 1748 (in great part merely a German reproduction of the preceding); *Notum lexicon gr.-lat. in N. T.*, Leipzig, 1746, last edition by Spohn, Halle, 1819; *Triuræ et fulloniae*, Leipzig, 1763, (reprinted from UGOLINO'S *Thesaurus*).

SCHRÖCKH, Johann Matthias, a distinguished church historian; was b. of Protestant parents in Vienna, July 26, 1733; d. at Wittenberg, Aug. 2,

1808. In 1751 he entered the university of Göttingen, where he came under the moulding influence of Mosheim and Michaelis. After spending several years in literary labors in connection with his uncle, Professor Karl Andreas Bell, at Leipzig, and in lecturing as doцент until he was appointed professor in 1761, he left Leipzig to accept a call to the professorship of poetry at Wittenberg, from which he was transferred to the chair of church history in 1775. He gave three lectures a day in his department, and to these labors added a rare diligence of authorship. He died in consequence of a fall from a step-ladder while he was reaching up for some books in his library. His great work, a monument of immense industry (Leipzig, 1768-1812), was his *Ausführliche Gesch. d. christl. Kirche* (Complete History of the Christian Church), in 45 vols. The last two volumes of the ten upon the period since the Reformation were completed by Tzschirner. They cover the history of eighteen centuries. Other church historians have written in a better style, and have understood certain periods and movements more fully; but up to this time we have no other work covering such a long period, combining so many excellences. A handbook of church history (*Historia relig. et eccles. Christi adumbrata in usum lectioinum*) appeared in Berlin, 1777, passed through five editions (fifth, 1808) during the author's lifetime, and was issued by Marheinecke for the seventh time, 1828. He also prepared the *Allgemeine Biographie*, 1767-91, 8 vols. See K. L. NITZSCH: *Ueber J. M. Schröckh's Studienweise u. Maximen*, Weimar, 1809; TZSCHIRNER: *Ueber Johann M. Schröckh's Leben, Charakter, und Schriften*, Leipzig, 1812. G. R. KLIPPEL.

**SCHULTENS, Albert**, the father of modern Hebrew grammar; was b. at Groningen, in 1686, and early destined to a theological career. He studied the original languages of the Bible, Hebrew and Greek, with which he afterwards combined the study of Chaldee, Syriac, and Rabbinic. The first-fruit of these studies was a public disputation, which he held with Gusselius when only eighteen years of age, and in which he maintained that the Arabic is indispensably necessary to a knowledge of Hebrew. After completing his studies, he visited Leyden and Utrecht, and became acquainted with Reland, who edited his *Annadversiones Philologicae in Jobum*, Utrecht, 1708. In the year 1709 he was promoted as doctor of theology, and in 1711 he took charge of the pastorate at Wassenaar, which, however, he soon exchanged for the chair of Oriental languages at the academy in Franeker. In 1729 he was called to the theological seminary at Leyden, and died there Jan. 26, 1759.

The services which Schultens rendered to philology are of great value. He was the first to overturn the notion that Hebrew is the original language given to man by God, and showed that the Hebrew was nothing but a branch of the Shemitic stem, and that Arabic was an indispensable means for the understanding of the Hebrew. Thus he opened a new path in Hebrew grammar and biblical exegesis, advancing at the same time the study of Oriental languages. Of his works which pertain to Hebrew grammar and biblical literature, we mention, *Origines Hebraeae*, etc., Franeker, 1724-38, 2 vols., and a preliminary

work, *De Dialectibus Hodiernae Linguae Hebraeae*, Franeker 1731 (new edition of both works, Leyden, 1761); *Institutiones ad fundamenta linguae Hebraeae*, etc., Leyden, 1737, 1756; *Vetus et regia via Hebraizandi*, etc., Leyden, 1738 (a rejoinder to his opponents, which he carries further in *Erratusus ad caput primum vial veteris et regie. Hebraizandi*, etc., Leyden, 1739); *Liber Jobicum nova versione*, Leyden, 1737, 2 vols.; *Proverbia Salomonis*, etc., Leyden, 1748, an abridgment of which was published by G. J. L. Vogel, Halle, 1769. Ten separately printed dissertations and addresses were collected and published by his son, in *Opera minora*, etc., Halle, 1769. In manuscript he left commentaries on different books of the Old Testament, a Hebrew lexicon, and an Aramaean grammar. Comp. VRIEMOET: *Eulogium Schultensii, in Athenae Frisicae*, pp. 762-771; LICHTENBERGER: *Encyclopedie des Sciences Religieuses*, s.v.; FÜRST: *Bibl. Judaica*, iii. p. 294; STELINSCHNEIDER: *Bibliographisches Handbuch*, p. 129]. ARNOLD.

**SCHWARTZ, Christian Friedrich**, b. at Sonnenburg, Prussia, Oct. 26, 1726; d. at Tanjore, Feb. 13, 1798; one of the most energetic and successful missionaries of the eighteenth century. He studied theology at Halle; and, having made himself master of the Tamil language, he was sent as missionary to Tranquebar in 1750 by the Danish Missionary Society in Copenhagen. Having entered the service of the Society for Promoting Christian Knowledge in London, in 1767, his station was in 1779 removed to Tanjore, where he remained to his death. He founded many congregations among the natives, exercised a most beneficial influence during the war of Hyder Ali, and contributed much to make the name and character of Europe respected and trusted in India. See PEARSON: *Memoirs of C. F. Schwartz*, 1834; J. F. FENGER: *Geschichte der trankebar. Mission*, Grimma, 1845. H. GUNDEBT.

**SCHWARZ, Friedrich Heinrich Christian**, b. at Giessen, May 30, 1766; d. at Heideberg, April 3, 1837. He studied theology in his native city, held several pastoral charges in Hesse, and was in 1804 appointed professor of theology at Heideberg. He took a great interest in pedagogy, founded prosperous educational institutions, and published in 1835 his *Lehrbuch der Erziehungs- und Unterrichtslehre* (3 vols.), which, containing an elaborate history of pedagogy, still is a standard work on the subject. HUNDENSIAGEN.

**SCHWEBEL, Johann**, b. at Pforzheim in Baden, 1490; d. at Zweibrücken, May 19, 1510. He was educated in the school of his native city, a celebrated institution; entered the order of the Holy Spirit, and was ordained a priest in 1514, but embraced the Reformation, left the order in 1519, began to preach evangelical truths, but was in 1522 compelled to flee, and seek refuge with Franz von Sickingen. In the following year he settled at Zweibrücken in the Palatinate, where he remained for the rest of his life, active in introducing the Reformation. His Latin writings appeared at Zweibrücken, in two volumes, 1595-97; his German, also in two volumes, in 1598.

**SCHWEGLER, Albert**, the most distinguished representative of the Tübingen school next to Baur; was b. at Michelbach, Württemberg, Feb. 10, 1819; d. at Tübingen, Jan. 5, 1887; studied at the seminaries of Schonthal and Tübingen;

devoted himself especially to the study of church history; was for nearly a year pastor at Liebenhausen; became doцент in philosophy at Tübingen 1843, professor of Roman literature and antiquities in 1848, and shortly before his death professor of ancient history. He distinguished himself greatly at the university, and studied with zeal the Hegelian philosophy. In 1811 appeared his *Montanism and the Christian Church in the Second Century (Der Montanismus u. d. christliche Kirche d. 2. Jahrhundert.)* Through Strauss' *Leben Jesu* and other studies he found himself at variance with the teachings of the church, and in 1846 published (at Tübingen) his *Post-Apostolic Age (D. nachapost. Zeitalter)*. It was written in six months, and exaggerates the Baur hypothesis of the early church, and dislocates the origin of the writings of the New Testament. The work asserts that early Christianity was pure Ebionism, and builds up the history of the early church on this foundation. The author had already declared himself for this theory in his work on Montanism. In 1847 Schwegler edited *The Clementine Homilies*, and in 1852 Eusebius, and published a translation and exposition of Aristotle's *Metaphysics (Uebersetzung und Erläuterung der aristot. Metaphysik)*, 1847; *A History of Philosophy*, 1848, [11th ed., 1882, Eng. trans. by J. H. Seelye, New York, and Stirling, London, 1872, etc.]; and a *History of Rome*, 3 vols., 1853-55. HERZOG.

**SCHWENKFELD** and the **SCHWENKFELDERS**. See **TUNKERS**.

**SCHYN, Hermannus**, b. in Amsterdam, 1662; d. there 1727. He studied medicine at Leyden and Utrecht, and began to practise at Rotterdam, but was drawn to the study of theology, and became in 1686 preacher to the Mennonites in Rotterdam, and in 1690 to the Doopsgezinden in Amsterdam. He published sermons and other edifying writings; but his principal work is his *Historia Mennonitarum* (Amst., 1723, 2 vols.), not a complete or pragmatic history of the movement, yet rich in valuable information. J. J. VAN OOSTERZEE.

**SCOTCH CONFSSION OF FAITH**. It was drawn up by John Knox and his compeers at the request of the Scotch Parliament which assembled at Edinburgh in August, 1560, after the death of the queen-regent, Mary of Guise (June), and the close of the civil war. It consists of a preface and twenty-five articles on the chief doctrines of religion, which are briefly, tersely, and vigorously stated. It agrees with the other Reformed Confessions of the sixteenth century, but is more pronounced in its opposition to the Roman-Catholic Church than most of them. It was rather hastily composed in four days, twice read, article by article, in Parliament, and adopted by the same as being "based upon the infallible word of God." Only three temporal lords voted against it, for the reason that they believed as their forefathers believed. The Roman-Catholic bishops were called upon to object and refute, but kept silence. Seven years later (1567), after the abdication of Queen Mary, the Confession was re-adopted, and the Reformed Kirk of Scotland formally acknowledged and established. In 1580 the Confession was signed by King James II., and a supplementary confession (sometimes called the *Second Scotch Confession*) added to it. It continued to be the only doctrinal standard of Scotland recognized by

the civil government till the revolution of 1688; but it was practically superseded by the Westminster Confession, which is more logical and complete, and was adopted by the Covenanters and the General Assembly during the Commonwealth. The Scotch Confession is printed in the Acts of the Scotch Parliament for 1560; in **KNOX: History of the Scotch Reformation** (ed. Laing, vol. ii.); in **CALDERWOOD: History of the Kirk of Scotland**; in **DUNLOP: Collection of Scotch Confessions** (vol. ii.); in **NIEMEYER: Collec. Confess. Reform.** (Latin only); and in **SCHAFF: Hist. of the Creeds of Christendom**, vol. iii. 437-485 (English and Latin); comp. vol. i. 680-696. PHILIP SCHAFF.

**SCOTCH PARAPHRASES**. In May, 1742, the General Assembly of the Church of Scotland appointed a committee, consisting of **WILLIAM ROBERTSON** (father of the historian; minister of London Wall, Borthwick, and Old Greyfriars, Edinburgh; d. about 1743), **ROBERT BLAIR** (b. in Edinburgh, 1699; d. Feb. 4, 1746; minister of Athelstaneford, East Lothian, 1731; author of *The Grace*, 1743), and others, to make or collect translations in verse of select passages of Scripture. Their work was sanctioned by the Assembly, 1751, and appeared as *Scripture Songs*, forty-five in number, and now rare. In 1755 another committee undertook the revision of these, adding twenty-two paraphrases and five hymns. The complete result was approved and printed, 1761. Among the revisers were **HUGH BLAIR** (author of the well-known *Rhetoric*, 1783, and *Sermons*, 1777-1800; b. in Edinburgh, April 7, 1718; d. Dec. 27, 1800; minister of the High Church, 1758; professor in the university of Edinburgh, 1762), **JOHN LOGAN** (b. near Edinburgh, 1718; d. in London, Dec. 28, 1788; minister at Leith, 1773; author of two volumes of *Sermons*, etc.), **JOHN MORRISON, D.D.** (b. County of Aberdeen, 1749; minister of Canisbay, Caithness, 1780; d. there June 12, 1798; translated book ii. of the *Æneid*, 1787), and **WILLIAM CAMERON** (b. 1751; studied at Aberdeen; minister of Kirknewton in Midlothian, 1785; d. Nov. 17, 1811; author of sundry poems, etc.). Each of these is believed to have written one or more of the *Paraphrases*, but the precise authorship cannot be determined in every case. Some twenty were altered or re-written from **Watts**, and three from **Doddridge**; one each was contributed by **Dr. Blacklock**, **Dr. J. Ogilvie**, and **W. Randall**; three are by **W. Robertson** (1742-51), and several by **Morrison**. **Cameron's** name appears chiefly as an improver of other men's verses. The most important share, both for quantity and quality, was taken from the manuscripts of **MICHAEL BRUCE** (1746-67; see *Appendix*), intrusted, after the author's death, to **Logan**, and by him basely used, and published as his own. The *Paraphrases* are marked by a dry neatness and precision of style, which excludes whatever could offend the most sober taste, and leaves little room for lyrical or devotional fire. Their eminent respectability and long service have made them household words in Scotland, and they have been constantly and largely drawn upon by English and American hymnals. F. M. BIRD.

**SCOTLAND, Churches of**. See **PRESBYTERIAN CHURCHES**.

**SCOTT, Elizabeth**, the author of many once popular and useful hymns; was b. at Norwich,



Eng., probably in 1708; and d. at Wethersfield, Conn., June 13, 1776. She refused the hand, but retained the friendship, of Dr. Doddridge, who introduced to her a distinguished New-Englander, Col. Elisha Williams (1694-1755, once (1726-39) rector of Yale College. Having married him in 1751, she migrated to Connecticut. In 1761 she married Hon. William Smith of New York. After his death, in 1769, she lived with relatives of her first husband at Wethersfield, Conn. Her hymns were begun at her father's suggestion, and most of them written probably before his death in 1740; but they did not see the light till much later. A few of them appeared in Dr. Dodd's *Christian Magazine* (1763-64), twenty-one in ASH and EVANS'S *Collection* (1769), and eight of them, with twelve more, in DOBELL'S *New Selection* (1806). Her entire poetical manuscript is in the library of Yale College. F. M. BIRD.

SCOTT, Levi, D.D., senior bishop of the Methodist-Episcopal Church; b. near Cantwell's Bridge (now Odessa), Del., Oct. 11, 1802; d. there Thursday, July 12, 1882. He was licensed, 1825, and received into the Philadelphia Conference, 1826. From 1810 to 1813 he was principal of Dickinson Grammar-School, Carlisle, Penn.; was a member of every General Conference from 1837 to 1852; in the latter year he was elected bishop, and served the church with great ability and faithfulness.

SCOTT, Thomas, brother of Elizabeth Scott, not to be confounded with his namesake the commentator; was a dissenting minister at Lowestoft in Suffolk, Ipswich (1737-74), and Hopton in Norfolk, where he d. 1775. Apart from some sermons, all his publications were poetical: the chief of them are, *The Book of Job in English Verse* (1771), and the meritorious and interesting volume of *Lyric Poems, Devotional and Moral* (1773). These are designed "to form a kind of little poetical system of piety and morals," and cover in careful order the whole ground of what he considered most important in natural and revealed religion. His opinions seem to have been semi-Arian; and his hymns have been chiefly, though by no means exclusively, used by Unitarians. The most familiar of them are, "Hasten, sinner, to be wise," and "Angels, roll the rock away." F. M. BIRD.

SCOTT, Thomas, Church of England; b. at Braytoft, Lincolnshire, Feb. 16, 1747; d. at Aston Sandford, Buckinghamshire, April 16, 1821. He was ordained priest in 1773; and in 1781 he succeeded John Newton, who had converted him to Calvinism, as curate of Olney. In 1785 he became chaplain of the Lock Hospital, London, and in 1801 vicar of Aston Sandford. His first publication was *The Force of Truth: a Marvellous Narrative of Human Life*, London, 1779 (10th ed., Edinburgh, 1816), an account of his religious change. His most important work, and that for which he is so celebrated, is *A Family Bible with Notes*, 1788-92, 5 vols., repeatedly re-issued and reprinted, several American editions. This has long been considered a model family Bible, and has been read more widely, perhaps, than any other. It speaks volumes for Scott's industry and skill, that without early educational advantages, oppressed by poverty, and compelled for years before his ordination to earn his living as a farm-laborer, he yet was able to acquire considerable learning, and to present it in so popular a way.

See ALLIBONE, s. v., for bibliographical and critical remarks respecting this Commentary. Scott's *Essays on the Most Important Subjects in Religion* were published in 1793, 15th ed., 1841. His *Works*, edited by his son, appeared in 1823, 10 vols. See his *Life*, London, 1822, New York, 1836.

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

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

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

David Hume appeared in the mean time (1711-76). As Berkeley had denied the existence of matter as a substance, so Hume denies the existence of mind as a substance, and reduces every thing to sensation and ideas, with relations discovered between them; that of cause and effect being merely that of invariable antecedence and consequence. (See his *Treatise of Human Nature*, 1739.) In *An Inquiry concerning the Principles of*

*Morals* he represented virtue as consisting in the agreeable and useful. The Scottish metaphysicians had now to defend truth from the scepticism of their countrymen.

Thomas Reid (1710-96) may be regarded as the fittest representative of the school. He was a professor, first in Aberdeen, and then in Glasgow. He published *An Inquiry into the Human Mind on the Principles of Common Sense*, in 1764, followed by *Essays on the Intellectual Powers of Man*, in 1785, and *Essays on the Active Powers*, in 1788. In these works he opposes vigorously Locke's views as to idea, which had culminated in the idealism of Berkeley, and shows that there is in the mind a reason in the first degree, or a common sense, which gives us a foundation of truth and morality. A number of other writers appeared in Scotland about the same time, such as James Beattie (1735-1802), author of *Essay on Truth*, and George Campbell (1710-96), author of *Philosophy of Rhetoric*,—all attacking Hume, and defending the truth on much the same principles as Reid.

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

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

Thomas Chalmers was a devoted adherent of the philosophy of his country. He expounded with great eloquence the views of Butler as to the nature and supremacy of conscience. None of the Scottish metaphysicians opposed religion—Hume did not belong to the school; but Chalmers was the first who brought the philosophy of Scotland into harmony with the evangelical faith of the nation. He argued from the moral power in man, as Kant did, the existence of God and of man's responsibility and immortality, and, from the nature of the moral law, the corruption of man's nature and the need of an atonement.

Sir William Hamilton is, always with Reid, the most noted philosopher of the Scottish school. As Reid was distinguished for his observation and shrewd sense, Hamilton was for his erudition and his logical power. While he belongs to the

Scottish school, he sought to combine with it some of the principles of the philosophy of Kant. In Note A, a dissertation appended to *Reid's Collected Works*, he shows that common sense, by which he means our primary beliefs, has been held by all the most profound thinkers of ancient and modern times. In his *Logic* he sought to restore the old system, but sought, after the manner of Kant, to improve it, especially by insisting on the universal quantification of the predicate. In his *Metaphysics* he has a good classification of the faculties of the mind. Some members of the school do not approve of his doctrine of the relativity of knowledge and the negative doctrines of causation and infinity expounded in his *Discussions*.

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

**SCOTUS ERIGENA, John.** The date and place of his birth cannot be made out with certainty, but it is probable that he was born in Ireland between 800 and 815. He came to the court of Charles the Bald as a man of mature age; and he made there the acquaintance of Prudentius, who left the court in 817. He came from Ireland, in one of whose flourishing cloister schools he had been educated; and his surname, *Scotus* or *Scotigena*, applied to him by his contemporaries,—Pope Nicholas I., in his letter to Charles the Bald; Prudentius, in his *De Prædestinatione*; the synod of Langres (859), etc.,—yields no argument against his being a native of that country, as its original Latin name was *Scotia Major*. His other surname, first occurring in the oldest manuscripts of his translation of Dionysius Areopagita, points directly to Ireland in both of its derivations,—*Ierigena*, from the Greek *ἱερώ* ("born in the island of the saints"), and *Eriyena*, from "Érin," the old native name of the country.

Similar uncertainty prevails with respect to the place, date, and circumstances of his death. Ingulf, in his *Historia Albatiae Croylandensis*, Simeon of Durham, in his *De Regibus Anglorum et Danorum*, William of Malmesbury, and others, tell us that he was invited to England by Alfred the Great, probably shortly after the death of Charles the Bald, about 853; that he was ap-

pointed teacher at the school of Oxford, and afterwards abbot of Malmesbury; and that he finally, probably about 891, was killed by his own pupils, and in the church. Mabillon, in *Act. Sanct. Ord. S. Bened.*, Natalis Alexander, in his *Hist. Eccl. Sæc.*, ix., the *Histoire Litt. de la France*, v., and others, reject this report as fabulous; because it seems impossible to them that a man who had been condemned by a pope and a synod for holding heretical opinions should afterwards be made an abbot; but the argument is not of any great weight.

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

It cannot be made out with certainty what part Erigena took in the controversy concerning the Lord's Supper which had broken out between Paschasius Radbertus, Rabanus Maurus, Ratramnus, and others, before his arrival in France. It is certain that the book *De Eucharistia*, which for a long time was ascribed to him, belongs to Ratramnus; but it is as certain that he stood entirely on the side of the latter. From some newly discovered fragments of his commentary on the Gospel of John, and from some notices in Hincmar's *De Predestinatione* (c. 31), it is evident that he considered the bread and wine in the Lord's Supper as mere symbols of the presence of Christ in the sacrament, — a view which is in perfect harmony with his whole system, in which the Lord's Supper is left almost unnoticed. The only thing doubtful is, whether he has written an independent treatise on the subject, or whether he has merely touched it incidentally in his other writings.

Clearer and more important is his participation in the controversy of Gottschalk concerning predestination. When Prudentius, Ratramnus, Servatus Lupus, Remigius, and others took the side of Gottschalk, at least partially, Hincmar summoned Erigena, the celebrated dialectician, to his aid; and Erigena obeyed the summons so much the more willingly, as it gave him an opportunity of developing one of the fundamental ideas of his system, — his idea of evil. In 851, or between the first and the second synod of Chiersy (849 and 853), he wrote his book *De Predestinatione*, in which he teaches that there is only one predestination, namely, that to eternal bliss. With respect

to evil and its punishment, he says there is no predestination, even not a prescience: for evil is a  *nihil*, and has no real existence; it is only a lack, a fault in the realization of good. Of course Hincmar was rather frightened by an auxiliary of his character. Soon remonstrances and refutations began to pour in. Venilo, archbishop of Sens, wrote against Erigena; also Prudentius, Florus, and others. The second synod of Chiersy (853) partially indorsed the views of Erigena; but the synod of Valence (855) absolutely condemned them, and the condemnation was confirmed by the synod of Langres (859) and Pope Nicholas. It is not known, however, that the audacious philosopher was subjected to any direct persecution.

LIT. — The collected works of Erigena are found in Migne: *Patrol. Latine*, vol. 122. Monographs on his life and system have been written by PEDER HAORT (Copenhagen, 1823), STAUDENMAIER (Frankf., 1831), TALLANDIER (Paris, 1843), N. MÖLLER (Mayence, 1844), CHRISTLIEB (Gotha, 1860; [R. HOFFMANN: *De Joannis Scoti Erigenæ vita et doctrina*, Halle, 1877, 37 pp.]; G. ANDERS: *Darstellung u. Kritik d. Ansicht von J. Scotus Erigena, dass die Kategorien nicht auf Gott anwendbar seien*, Sorau, 1877, 39 pp.). TH. CHRISTLIEB.

SCOTUS, Marianus, b. in Ireland, 1028; d. in the monastery of St. Martin, Mayence, 1083. He left Ireland in 1052, studied in Cologne and Fulda, and was ordained a priest at Würzburg in 1059, but was in the same year shut up in the monastery of Fulda to do penance for sins committed. In 1069 he was released, and removed to Mayence, but was again imprisoned for the same reason. He wrote a Chronicon in three books, — I. *The World's History till the Birth of Christ*; II. *The History of Christ and the Apostles*; III. *The History of the Church till 1082*. Edited by G. Waitz, in PERTZ: *Mon. Germ.*, v. NETDECKER.

SCRIBES IN THE NEW TESTAMENT. The name "scribe," which already occurs in Jer. viii. 8, Ez. vii. 6, 11, is mentioned very often in the New Testament, either in a good, ideal sense (Matt. xiii. 52, xxiii. 31), or, what is more frequently the case, in a bad sense (Matt. ii. 4, v. 20, vii. 29, xii. 38, etc.), and designates those scribes who at the time of Christ, having themselves lost the true knowledge of the law and the prophets, became blind leaders of the people (Luke xi. 52; Matt. xv. 14). The scribes (*sopherim*, or *ῥαββατιῖ*) were originally merely writers or copyists of the law; but eventually they became the doctors of the law, and interpreters of the scriptures. According to the Talmud, these teachers were called "sopherim," because they counted every letter, and classified every precept of the law.

The period of the scribes begins with the return of the Jews from the Babylonian captivity. Though there were popular teachers of the law during the Babylonian captivity, as is evident from Ez. viii. 16, yet the altered state after the return required new enactments, and demanded that an authoritative body of teachers should so regulate the religious life as to adapt it to present circumstances. Hence Ezra, who re-organized the new state, also organized such a body of interpreters, of which he was the chief. It is for this reason, that besides the appellation "the priest," he is also called "the scribe" (Ez. vii. 6, 11, 12). The skilled in the law, both from among the tribe of Aaron

and the laity, who with Ezra and after his death thus interpreted and fixed the law, were denominated "sopherim," or "scribes." In synagogues, which probably at this time were built here and there, they expounded the law, either on festival and sabbath days, or on Monday and Thursday, the market-days. The most famous teachers were not only members of the Sanhedriu, but formed also a kind of spiritual college, the so-called "Great Synagogue," the last member of which was Simeon the Just. It is characteristic of the scribes of the earlier period, that, with the exception of Ezra and Zadok (Neh. xiii. 13), and of Simeon, we have no record of their names; and Jost is probably correct in ascribing this silence to the fact that the one aim of these early scribes was to promote reverence for the law, to make it the groundwork of the people's life. They would write nothing of their own, lest less worthy words should be raised to a level with those of the oracles of God (*Judentum und s. Sekten*, i. 42). They devoted themselves to the exposition and careful study of the law; and, when interpretation was needed, their teaching was orally only. As these decisions, or *halachoth*, could not be traced to any certain author, they were called the *precepts of the scribes*, also of the *elders*, or *sages* (*παράδοσις τῶν πρεσβυτέρων*, Matt. xii. 5, xv. 3 sq.; Mark vii. 2 sq.; also *παρὰ τῶν παρῶν*, Gal. i. 14). The scribes of this period probably fixed the canon of the Old Testament and the *textus receptus*. Thus they became the bearers of the theoretic tradition, as were the prophets in the pre-exile period, but with this difference, that the former, perhaps with the exception of Ezra and those who were with him, represented the letter, which killeth; while the latter were organs of the spirit, which maketh alive. The recorded principle of the men of the Great Synagogue is given in the treatise *Aboth*, i. 1: "Be cautious in judging, train many disciples, and set a fence about the law." They wished to make the law of Moses the rule of life. But, as the infinite variety of life presents cases which the law has not contemplated, expansions of the old, and additions of new, decisions came in vogue, till finally the "words of the scribes" were honored above the law, and it was a greater crime to offend against them than against the law. Side by side with development of the *halachoth*, another development took place. The sacred books were not studied as a code of laws only. To search into their meaning had from the first belonged to the ideal office of the scribe. But here also the book suggested thoughts which could not logically be deduced from it; and, where the literal interpretation could not help, recourse was taken to an interpretation which was the reverse of the literal. The fruit of this effort to find what was not there appears in the Midrashim; and the process by which the meaning, moral or mystical, was elicited, was known as *Hagadah*, i. e., saying, opinion. Room being once left to speculation, mysticism and fanciful speculations, which culminated in the *Cabala*, developed themselves. Side by side with this esoteric, gnostic, dogmatic tendency of the *Hagadah*, we also find an ethical, popular one, as is best represented in Ecclesiasticus. The later scribes, better known as the *Tanaim*, or "teachers of the law," fixed and formularized the views and expositions of their predecessors, and

as they accumulated they had to be compiled and classified. A new code grew out of them, a second *corpus juris*, the Mishna (*δευτέρωρος*, Epiph., *Hier.*, 13, 1; 15, 2). In this time, when the successive ascendancy of the Persians, Egyptians, Syrians, and Romans over Palestine, greatly influenced the habits and conduct of the Jewish people, different views, which finally branched out into different parties, were advanced as to how the law could and should be kept most carefully, and how every thing foreign which was in opposition to it could be eliminated. In the Books of the Maccabees frequent allusions are made to this tendency, which was especially represented in the *Chasidim* (*Ἀσδαίοι*, 1 Macc. i., 62, ii. 29, 42, vii. 12 sq.; 2 Macc. xiv. 6). To the Chasidim belonged two scribes, — Jose ben-Joeser of Zereda and Jose ben-Jochanan, — both disciples of Antigonus of Soho (about 190 B.C.), himself a disciple of Simeon the Just (*Pirke Aboth*, i. 1). These two are the first of the five pairs of teachers of the law, who, as propagators of the orthodox tradition, distinguished themselves in the last centuries before Christ. They were succeeded by the two contemporaries of John Hyrcanus, — Joshua ben-Perachja and Nithai of Arbela (between 140 and 110 B.C.), in whose doctrinal views the opposition to Sadduceeism first shows itself. To them succeeded, in the time of Alexander Jannæus and Alexandra, Simon ben-Shetach, a hero of Pharisaism, who twice broke the influence of the Sadducees in the Sanhedriu, and Judah ben-Tabai. In the time of the last Maccabæans, and in the first years of the Idumæan rule, the two great doctors of the law were the two sons of proselytes, Shemaja (Sameas, Joseph., *Ant.*, XIV. 9, 4) and Abtalion (Pollio, Joseph., *Ant.*, XV. 1, 10, 4), the two magnates of their day. The last pair was presented by Hillel and Shammai.

The most famous scribes at the time of Christ and the apostles were, besides Nicodemus (John iii.), Simon, the son of Hillel; Gamaliel, the grandson of Hillel; Jochanan ben-Zæcai; and Jonathan, the son of Uzziel, the Chaldee paraphrast. From Mark iii. 22, vii. 1, John vii. 15, we learn that a celebrated high school of the scribes existed at Jerusalem in the time of Christ. The questions which often brought about a conflict between Christ and the scribes and Pharisees, such as concerning divorce, oath, the sabbath, etc., were the same which occupied the scribes, more especially the license to teach and the introduction of new academical degrees. The scribe, who already occupied a high position over and against the unlearned, and even the priests, now rose to greater prominence since the introduction of the ordination, or promotion as teacher of the law, and member of the court. The candidate, having passed through a certain curriculum in the school of famous teachers, was licensed and set apart by ordination; the presiding rabbi giving to him as the symbol of his work tablets on which he was to note down the sayings of the wise, and the "key of knowledge" (comp. Luke xi. 52), with which he was to open or to shut the treasures of divine wisdom. So admitted, he took his place as a *chaber*, or member of the fraternity. This state of things created not only a fondness for titles (Matt. xxiii. 7), but, above all, a spiritual hierarchy, to which the people had to succumb. The scribes

gave the people a new spiritual country, a kingdom of heaven, which was not limited by space. But to give them a kingdom of heaven in which Moses and the prophets are fulfilled was beyond their powers; and, because they did not enter therein themselves, they prevented the people also from entering therein (Matt. xxiii. 13). The influence of the scribes was very far-reaching. They were found in the court-room, in the colleges, but more especially in the synagogues. In the latter places they occupied the uppermost seats (Matt. xxiii. 6), read and explained the law. They were also not wanting in the feasts (*Ibid.*): in short, they were everywhere; and it was a very easy thing to influence by their own opposition the people against Jesus. For a long time they tried in vain to get hold of him (Matt. ix. 3, xii. 38, xxii. 35; Luke v. 30, vi. 7, x. 25, xi. 51, xv. 2, xx. 19 sq.); but they accomplished at last his condemnation and crucifixion (Matt. xxvi. 57, xxvii. 41). The essence and character of rabbinism were such that it necessarily came in conflict with Jesus. The scribes could not bear to hear the truth out of his mouth, and thus was fulfilled what is written in Isa. xxix. 10-11. That there were also exceptional cases among the scribes, we see in "Zenias the lawyer" (Tit. iii. 13).

LIT.—TH. CHR. LILIENTHAL: *De τω κωϊκῶς jur. utriusque ap. Hebr. doctorib. priv.*, Halle, 1740; S. SCHMIDT: *De Cathedra Moysis* (Matt. xxiii. 2), Jena, 1612; VITRINGA: *De Synagoga Vetere*; JOST: *Geschichte des Judenthums u. s. Sekten*, i. 90 sq., 120 sq., 168 sq., 197, 310, 362 sq.; HERTZFELD: *Gesch. des Volkes Israel*, i. 25 sq., ii. 129 sq., 264 sq., 606; EWALD: *Geschichte*, vols. iv.-vii.; REUSS and STEINSCHNEIDER: *arts. Judenthum und jüdische Literatur*, in *Ensch. u. GRUBER'S Encyclop.*; WINER: *Real-Wörterbuch*, s. v. *Schriftgelehrte*, [ii. 425-428]; HIRSCHFELD: *Geist der talm. Auslegung der Bibel* (i., *Halachische Exegese*, Berlin, 1810; ii., *Halachische Exegese*, 1817); ZUSZ: *Die gottesdienstlichen Vorträge der Juden*, KEIL: *Archäologie*, § 132 sq.; [GRAETZ: *Geschichte der Juden*, vol. iii.; GEBIER: *Urschrift und Uebersetzung der Bibel*, etc. (Leip., 1857); SCHÜNER: *Neutestament. Zeitgeschichte*, pp. 137 sq.]. LEYRER.

**SCRIVER**, Christian, an author of devotional works; was b. at Rendsburg, Holstein, Jan. 2, 1629; d. at Quedlinburg, April 5, 1693. In 1617 he entered the university of Rostock; in 1653 was made archdeacon of Stendal, and, fourteen years later, pastor of St. James's Church, Magdeburg. Here he continued to labor, in spite of calls to Berlin and to Stockholm, as court-preacher, until a short time before his death, when, at Spener's suggestion, he was appointed first court-preacher at Quedlinburg. Scriver is known as author of some useful works of devotion, as the *Seelenschatz* (1675), *Gotthold's zufällige Andachten*, [1671, Eng. trans., *Gotthold's Emblems*, by Menzies, Edinburgh, 1863], which consists of four hundred parables and meditations, and *Siech u. Singschotte*, in which are recorded the experience of his own sick-bed and God's goodness. Printed from his papers *Wittentrost*. See *Life* by PRITJUS, prefixed to the *Seelenschatz*, and CHRISTMANN'S *Biography*, Nürnberg, 1829. HAAGENBACH.

**SCUDDER**, John, M.D., missionary of the Reformed Dutch Church in India; b. at Froehold, N.J., Sept. 13, 1793; d. at Wynberg, South

Africa, Jan. 13, 1855. He was graduated at the College of New-Jersey, 1811, and at the College of Physicians and Surgeons, New-York City, 1815; and practised medicine until 1819, being meanwhile a most earnest and devoted Christian. In the latter year, while in professional attendance upon a lady, he took up in the anteroom a tract entitled *The Conversion of the World, or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches respecting Them*. His thoughts were turned more strongly than ever upon his personal duty toward the heathen, and as the result of his deliberations he gave his life to missionary labor. After licensure by the classis of New York, he sailed, June 8, 1819; went first to Ceylon, where he arrived February, 1820; was ordained there May 15, 1821, by clergymen of the Congregational, Baptist, and Methodist denominations; established a hospital at Jaffnapatam; in 1822 was foremost in organizing a college there, and in 1821 was blessed by an extensive revival. In 1836 he and Miron Winslow were transferred to Madras, India, in order that there he might print Scriptures and tracts in Tamil. In the first year they printed six million pages. Dr. Scudder fixed his residence at Chintadrepettah, near Madras, and thus, under his surveillance, there grew up the Arcot mission, which was received under the care of the American Board in 1852, and of the Reformed Dutch Church the next year. From 1812 to 1816 Dr. Scudder was in America, busily engaged, however, in arousing interest in foreign missions. In 1819 he was in the Madura mission; but with this exception he gave his energies to the Arcot mission, and after the death of his wife and son Samuel (1819), wrought with redoubled zeal, as if called upon to make good their loss. Under this pressure his health gave way in 1851, and by medical advice he went to the Cape of Good Hope. Much benefited by the voyage, he was upon the point of returning to India when he was stricken down by apoplexy.

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

See his *Memoir* by J. B. WATERBURY, D.D., N.Y., 1870; SPRAGUE: *Annals*, vol. ix.; and CORWIN: *Manual of the Reformed Church*, pp. 445-452.

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

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

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

Two other causes combined to render the Christian Church in the primitive age, not only indifferent, but absolutely antagonistic, to art-culture.

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

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

The earliest decided concession is found in the memorials of the dead, sarcophagi, and sepulchral slabs and monuments, on which were carved in

relief the simple emblems of Christian faith and the scenes of biblical history, many of which were intentionally employed as symbols of Christian doctrine, especially that of the resurrection of the body.

Of single extant statues representing sacred personages, Dr. Ulrich specifies but four important ones in the whole range of early Christian art down to the tenth century. These are the statue of Bishop Hippolytus, who suffered martyrdom in the first half of the third century, the entire upper portion of which is a modern restoration; the famous bronze image of St. Peter, in the great Roman basilica named after him, a work probably executed in Constantinople in the fifth century; and two marble statues representing Christ as the Good Shepherd, whose date he places in the fifth or sixth century. A certain school of modern German criticism has sought to prove that the form of these latter was borrowed from the Mercury Criophoros (or ram-bearer), well known in the sculpture of ancient Greece. But a careful comparison of the Pagan and the Christian conception scarcely justifies this conclusion. To mention no other considerations, it is to be remarked that the Pagan statue, so far as we are acquainted with it, was always undraped, a characteristic quite unknown in any extant Christian sculpture representing the Pastor Bonus. If some suggestion as regards form might have been derived from Pagan statues with which the early Christians were familiar, there can be no doubt that the statues of the Good Shepherd, a large number of which doubtless existed in the primitive church, were original and deliberate endeavors to give a visible paraphrase of the Twenty-third Psalm, the parable of the lost sheep, and the tenth chapter of John's Gospel.

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

A remarkable sarcophagus, though of much ruder workmanship than that of Junius Bassus, is in the Church of St. Ambrose in Milan; its principal relief representing Christ teaching, surrounded by his disciples.

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

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

bolize great cardinal doctrines of evangelical faith.

Only second to these in importance are the sepulchral reliefs found in the Catacombs of Naples and Syracuse.

The sculptural ornamentation of ecclesiastical furniture, sacramental shrines, crucifixes, episcopal chairs (a fine example is the chair of Archbishop Maximilian in the cathedral at Ravenna), goblets, diptychs, and ivory carvings for movable altars, and the covers of prayer-books and the Sacred Scriptures, constitutes an extensive though subordinate feature in the later art of this first period of Christian sculpture, which we may extend in general limitation over ten centuries.

Some of the most precious of these treasures, containing in the aggregate great wealth in the precious metals, fell a prey to the barbarian invasions of Italy, and are lost beyond recovery. Prominent examples of this vandalism, which robbed the world of some of the most costly relics of early Christian sculpture, were the plundering of the churches of St. Peter and St. Paul in Rome by the Saracens (A.D. 846) and of the churches of Constantinople in the conquest of that city by the Latins (A.D. 1201).

What is called the Romanesque period of Christian sculpture may be said to begin with the eleventh century; and we remark in this period the most striking contrast between its magnificent architectural creations and its limited fruitage in the departments both of sculpture and painting. The beginning of this period produced neither masters nor masterpieces of great importance. In subordinate departments of sculpture we may cite the famous reliefs in Hildesheim,—the bronze door of its cathedral with its sixteen reliefs, and the pillars standing before them, containing scenes from the life of Christ. These works, and others of kindred character (e.g., the magnificent bronze candlesticks in the Magdalene Church at Hildesheim), are ascribed conjecturally to Bishop Bernard (d. 1023).

The magnificent portal of the cathedral at Freiburg in Saxony ("the golden door," so called), with its fine reliefs, taken from a former edifice on the same site, is one of the most important works of this early period. Of similar works in France, the sculptured portals of the cathedrals of Arles, Bourges, and Chartres, must be mentioned.

Italy, however, gave to the church in the thirteenth century a great sculptor, who in technical excellence caught something of the lost spirit of the antique. This was Nicola Pisano, who between 1260 and 1278 executed a series of works which may justly be regarded as forerunners of the Renaissance age. Foremost of these are the famous reliefs on the pulpit of the baptistery at Pisa, representing the Birth of Christ, the Adoration of the Three Kings, the Presentation in the Temple, the Crucifixion, and the Last Judgment.

A modern German critic naively, but with some justice, observes that the figure of the Virgin in the Nativity reminds one of the Sleeping Ariadne in ancient Roman sculpture.

It need scarcely be said, that in the Gothic period, next following the Romanesque, architecture was the one interest in art which overshadowed all others, and that almost all the sculpture

of this age was simply an accessory of architecture. In Northern Europe the earnest spirit of the Romanesque period still prevailed, though the names of no great masters have come down to us through their works.

The noble reliefs in the Strassburg Cathedral, representing the death and coronation of the Virgin, with the allegorical figures of the Christian Church, are worthy of especial mention as being ascribed to Sabina von Steinbach, the reputed daughter of the architect of this magnificent Gothic temple. In Italy the spirit of Nicola Pisano, the great master of the Romanesque age, was conserved in his son Giovanni (circa 1240-1321) and his pupil Andrea Pisano (1273-1349).

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

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

The great master of what may be called the Early Renaissance was Lorenzo Ghiberti of Florence (1378-1455), who between the years 1403 and 1427 was employed on the north bronze doors of the Florence Baptistery, whose reliefs plainly evidence some of the mediæval spirit yet lingering in art. The eastern doors of the same edifice, which he completed in 1552, whose panels contain representations of biblical history, form one of the greatest masterpieces of sculpture which any age has produced. It has been, perhaps, justly criticised as intruding too much upon the province of painting in attempting perspective effects.

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

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

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

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

Besides the two figures of the Captives, now in the museum of the Louvre in Paris, the colossal Moses, in the Church of S. Pietro in Vincoli in Rome, is the one great feature of this famous sepulchre, and is, without doubt, the grandest creation of modern sculpture. The Medici monuments in Florence are among the noblest works of memorial sculpture in the world. His statue of Christ, in the Church of S. Maria sopra Minerva, executed about 1527, is perhaps the least successful of all the sculptural works of this Titan of art. The sculptors contemporary with Michel Angelo, of whom Giovanni da Bologna (1524-1608) and Benvenuto Cellini (1500-70) were the most eminent, occupied themselves more with mythological than with Christian themes. Christian sculpture in Germany during the sixteenth century bears worthy comparison with that of Italy, chiefly through the name and works of Peter Vischer (d. 1529). The great work which has immortalized him is the noble group of bronze statues and reliefs on the monument of St. Sebald in Nuremberg.

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

Various names have been employed to designate that widespread degradation of sculpture in the seventeenth and eighteenth centuries, from truth to mannerism and ostentation, of which Lorenzo Bernini (1598-1680) was the pioneer and the foremost representative. It is not necessary to specify these names in technical language. Let it suffice to observe, that the same thing which we often witness in the history of literature and oratory, when a numerous horde of feeble aspirants set themselves to the task of imitating a great writer or speaker with extravagant epithets,

startling metaphors, and wild gesticulation, came to pass in the domain of art, particularly of sculpture, through the influence of Michel Angelo, when a whole generation of copyists, with large conceit and small faculty, ordained themselves apostles of a new age of pomp and sensationalism. Chiefly through this, among other causes, we look almost in vain, either in the seventeenth or the eighteenth century, for any really great work of Christian sculpture.

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

LIT.—The following works may be recommended to those who desire to study the subject more in detail. LÜBKE: *Geschichte der Plastik*; DR. KRAUS: *Christliche Kunst*; DE ROSSI: *Roma Soterana* (with NORTHOTE and BROWNLOW'S English edition of the same); BURCKHARDT: *Cicerone in Italien*. J. LEONARD CORNING.

SCULPTETUS, Abraham, b. at Grüneberg, Silesia, Aug. 24, 1566; d. at Emden, Oct. 24, 1624. He studied at Gorlitz, Wittenberg, and Heidelberg, and was appointed court-preacher in Heidelberg in 1598, and professor of theology in 1618. Entangled in the misfortunes of the Elector Friedrich V., he lost his position after the battle on the White Mountain, 1620, but was appointed preacher at Emden in 1622. He was one of the most distinguished theologians of his time in the Reformed Church. His principal works are, *Medulla theologiae patrum*, 1605-13, 4 vols.; a history of the Reformation, of which, however, only the two first decades (1516-36) appeared, Heidelberg, 1618-20; and *De curriculo vitæ*, etc., a kind of self-defence, published after his death, Emden, 1625. MALLET.

SEABURY, Samuel, b. in Groton, Conn., Nov. 30, 1729; d. at New London, Feb. 25, 1796. He was a graduate of Yale College before he was nineteen years of age, and soon after began the study of medicine. In 1752, though he had already devoted himself to the clerical calling, he went to Edinburgh to complete his medical studies, and there became acquainted with a remnant of the ancient Church of Scotland, which, though interdicted by the law, continued to maintain its worship in garrets and out-of-the-way nooks and corners. He was ordained deacon by Bishop



Thomas of Lincoln, ministering on behalf of the aged Sherlock of London, to whose jurisdiction the colonial missions pertained; and two days afterwards the Bishop of Carlisle (Osbaldiston) advanced him to the priesthood (Dec. 23, 1753). He was appointed missionary to New Brunswick, N.J., and arrived there May 25, 1751. In 1757 he removed to Jamaica, L.I., influenced partly by a desire to be near his father, who was rector of St. George's, at Hempstead. But shortly after this, his father dying, he became rector of St. Peter's, Westchester. And now, the spirit of the Colonies being roused by the policy of the king's ministers and the provincial governors, the clergy of the Anglican Church were placed in a very trying situation. Seabury and most of his brethren were missionaries deriving their support from England. They had also, at their ordinations and inductions repeatedly taken the oath of allegiance to the sovereign personally; and how could these obligations be slighted without perjury? There was room for honest difference of opinion, in view of the constitutional revolution of 1688 and the conditional character which was thereby imparted to this oath, in the judgment of many jurists and learned men. But Seabury's habits of thought inclined him to a different opinion; and the rebellions of 1715 and 1745 were yet fresh in the memory of all, as a practical warning. He ardently resisted, therefore, what he considered a rebellion against lawful authority; and he was not the man to adopt such views of the case with passive principle only. He sustained what he supposed to be truth and right very vigorously by word and deed; and *The Letters of a Westchester Farmer*, which called forth the efforts of Hamilton for their refutation, are commonly ascribed to him. In consequence, he was seized by a company of armed men, on the 22d of November, at his home in Westchester, and with violence and insult was taken into Connecticut, where he remained a prisoner till after Christmas. It was impossible for him, however, to continue his ministrations in Westchester; and he soon made his escape to Long Island. His church was desecrated, and his parishioners reduced to great privations. It is needless to say that Seabury maintained his loyalty to the close of the struggle, and continued his sacred ministrations as well as he could, though forced to maintain himself, in large measure, by his skill as a physician. The acknowledgment of the Colonies as independent States by the king himself absolved him from his oath, and he now entered upon a new and more happy period of his life and labors. He was elected by the clergy of Connecticut to be their bishop, on the 25th of March, 1783, in anticipation of the actual peace, and sailed for England soon after the preliminaries had been signed, arriving in London on the 7th of July. The appeal of his diocese to the Archbishop of Canterbury, which had been made for his ordination to the episcopate, was unsuccessful, however, because somewhat premature in its political bearings; one of the difficulties being a natural fear on the part of the government that such a measure might be regarded as an interference with States now independent of the British crown. The archbishop could not proceed to the consecration without an act dispensing with the oath of allegiance; and

this gave a civil aspect to the matter, with which the ministry was not prepared to be concerned. In this dilemma, recourse was had to the bishops in Scotland not yet relieved of their restraints by the death of the Pretender, but tolerated in view of that approaching event and in consideration of their long and patient sufferings. It was on Sunday, the 11th of November, 1784, in the chapel of Bishop Skinner's residence in Aberdeen, that Seabury received the episcopate at the hands of three "nonjuring" prelates, and became the first bishop of the American succession. He always regarded it as an advantage that he was thus consecrated in a primitive and "purely ecclesiastical" manner, as he expressed it, because it assured his countrymen that his future labors had no dependence upon the crown of England, and that he held his order and office without any favor of Prince or Parliament. Before leaving Scotland he signed a *Concordat* with the Scottish bishops, by which he agreed to promote, so far as in him lay, those restorations of the (Eucharistic) Liturgy, which have accordingly become the characteristic feature of the American Prayer-Book as compared with that of the Church of England.

It has been necessary to give with some detail so much of Seabury's history as is essential to an explanation of his position and influence in the organization of the Protestant-Episcopal Church; but, referring our readers to the lately published memoir (by Dr. Beardsley, 1881) for a full account of his life and labors, it is sufficient to add a brief outline of his episcopate. After a voyage of three months he reached his diocese June 27, 1785, and on the 2d of August following, at Middletown, was received by his clergy with due solemnity. He held his first ordination on the following day. The subsequent consecration of three bishops in England, and the formation of a constitution for the church thus rendered independent and *autonomous*, occasioned much negotiation and correspondence, before the diocese of Connecticut became duly incorporated under this constitution, with the dioceses south of New England; and in all these agitating preliminaries the learning, piety, and moderation of Seabury, impressed a deep respect for his character upon all his brethren, with the exception of a few whose political prejudices had survived the conflicts of the war. The *Johannean* qualities of Bishop White were precisely such as were requisite as a complement to the *Petrine* spirit of Seabury, and to their sincere mutual regard and wise co-operation was largely due the good understanding that soon followed. The episcopate of Bishop Seabury was cordially recognized, and he united with his three brother-bishops of the Anglican line in consecrating the first bishop of Maryland (Dr. Craggett); and consequently no bishop has ever been consecrated in this church without deriving his commission in part through the Scottish line of ecclesiastical ancestry. The bishop's life and labors in Connecticut have left a deep mark on the religious history of the State, and not less deeply has his influence been felt in the entire communion in which he was so conspicuous as an organizer and doctor. Two volumes of his sermons have been collected and published, and others have appeared in a fragmentary shape; but valuable manuscripts remain as yet unedited. They evince

a vigorous mind, and intrepid devotion to the doctrinal standards of ancient catholicity.

The writer of this brief notice was active in promoting the final deposit of Bishop Seabury's remains, in 1819, under the new and substantial church in New London, where they now rest; and on that occasion he had the solemn office, in connection with Bishop Williams, now the successor of Seabury, of laying his venerable relics in the place of their ultimate repose. A physician who attended to identify these relics when disinterred remarked on the massive proportions of the skull; and the well-worn mitre preserved in Trinity College, Hartford, corresponds with these proportions so remarkably as to furnish in itself a striking evidence of the fidelity of the half-length portrait of the bishop, from the pencil of Duché, which adorns the library of that college, and from which many popular engravings have been derived.

BISHOP A. CLEVELAND COXE.

**SEAGRAVE, Robert**, an earnest evangelical minister and co-worker with Whitefield; was b. Nov. 22, 1693, at Twyford in Leicestershire, and educated at Clare Hall, Cambridge. Having vainly endeavored to bring the Church of England to his position, he left her, or at least worked outside her pale. Besides sundry sermons and pamphlets, he published in 1742 fifty hymns, which were reprinted by D. Sedgwick, 1860. The best of them is, "Rise, my soul, and stretch thy wings." He was living as late as 1759.

F. M. BIRD.

**SEALS.** See RINGS.

**SEAMAN, Lazarus, D.D.**, a learned English divine; b. at Leicester; d. in 1675. He was educated at Emanuel College, Cambridge. In the civil war he took the Parliamentary side, and in reward of his services was appointed master of Peter House, Cambridge, a member of the Assembly of Divines at Westminster, and rector of Allhallows, London, from which living he was ejected in 1662. He was noted for his knowledge of church polity and controversial divinity. Besides sermons, he published *A vindication of the judgment of the Reformed Churches and Protestant divines from misrepresentation concerning ordination and laying on of hands*, London, 1637. His was the first, or one of the first, libraries disposed of in England by auction (1676), and brought seven hundred pounds. Portions of the catalogue are reprinted in *DIBBIN'S Bibliomania*, ed. 1842, 304-306 n. See *NEAL: Hist. of the Puritans*, COOPER: *Biographical Dictionary*; ALLIBONE: *Dictionary of Authors*.

**SEAMEN, Missions to.** Rev. John Flavel (England, 1627-91) and English contemporaries (Ryther, Janeway, et al.), as also a few clergymen of the established and dissenting churches in England in the eighteenth century, preached occasional sermons, special and serial, some of which were printed, on behalf of seamen; but the second half of the eighteenth century witnessed the first united efforts for their evangelization. An association, styled at first *The Bible Society*, was organized in London in 1780, to supply English troops in Hyde Park with the Holy Scriptures, whose field of labor was speedily enlarged to embrace seamen in the British navy. The first ship furnished with Bibles by this society was "The Royal George," sunk off Spithead, Eng.,

Aug. 29, 1782. The society's name was soon changed, becoming *The Naval and Military Bible Society*. It is still in operation, confines itself to its original specific object, the diffusion of the word of God, and has been of immense service to the army and navy of Great Britain. This society had its influence in originating the British and Foreign Bible Society, and the work of the latter led eventually to the formation of the American Bible Society. (Cf. art. "Bible Societies." *Encyc. Brit.*, 9th ed. vol. iii. p. 649.)

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

Early efforts made in England to furnish sailors with the gospel, however, met with serious opposition from Christian people, as well as from unchristian officers in the royal navy. So late as 1828 the king was petitioned to abrogate an order, then recently issued by the lord high admiral, prohibiting the free circulation of tracts in the navy. But in 1814 the pioneers of the movement for this end, Rev. GEORGE CHARLES SMITH, a dissenting clergyman, once a sailor, and ZEBULON ROGERS, a shoemaker of the Methodist persuasion, established prayer-meetings for seamen, on the Thames, at London; the first being held on the brig "Friendship," June 22 of that year, by Mr. Rogers. These were multiplied and sustained upon the shipping in the river. March 23, 1817, the first Bethel flag was unfurled on the "Zephyr," Capt. Hindulph of South Shields, Eng.

*The Port of London Society* was organized March 18, 1818, to provide for the continuous preaching of the gospel to seamen in London, upon a floating chapel (ship) of three hundred tons' burden, and Rev. Mr. Smith ministered upon it with success during the ensuing year. Nov. 12, 1819, *The Bethel Union Society* was formed at London, which, in addition to the maintenance of religious meetings on the Thames, established correspondence with local societies that had been started by Mr. Smith's exertions in various parts of the kingdom. These two societies were subsequently united to form what is now known as *The British and Foreign Sailors' Society*.

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

In 1825 *The London Mariner's Church and Rivermen's Bethel Union* was organized to provide a church for seamen on shore, Rev. Mr. Smith becoming pastor. This church was for years the centre of an extensive system of labor, including a sabbath school, Bethel prayer-meetings, tract and book distribution, magazine publishing, and

open-air preaching to seamen on the wharves. Rev. Mr. Smith died at Penzance, Cornwall, Eng., in January, 1863.

Existing seamen's missionary societies in the empire of Great Britain, distinct from local organizations which limit the prosecution of work to their own ports, are, (1) *The British and Foreign Sailors' Society* at Sailor's Institute, Shadwell, London, E., with receipts from April 1, 1881, to April 1, 1882, of £10,123 18s. 8d., and expenditures for the same period of £9,510 3s. 7d., which in its sixty-fifth annual report (1882-83) names the ports of Rotterdam, Hamburg, Antwerp, Genoa, Naples, and Malta, outside England, and London, Milford-Haven, Falmouth, and Barrow-in-Furness (English), as occupied more or less effectively by persons having entire or partial support from its treasury, and devoting themselves to the spiritual and temporal welfare of seamen. (2) *The London Missions to Seamen* (Established English Church), whose operations are, for the most part, carried on afloat. Its chaplains are at twenty English and three foreign, its Scripture-readers at twenty-nine English and four foreign seaports. Local English societies for seamen are at Liverpool (formed in 1821), Glasgow, and other ports.

Evangelical Lutheran missions to seamen are prosecuted with vigor by societies with headquarters in the Scandinavian countries, whence come, in our day, the larger number of sailors for the world's mercantile marine. The *Norwegian society* — *Föreningen til Evangeliets Försyndelse for Skandinaviska Sjömand i främmande Hävar, or, in English, The Society for the Gospel's Preaching to Scandinavian Seamen in Foreign Harbors* — was organized at Bergen, Norway, Aug. 31, 1861, and now (1883) has stations at Leith, Scotland; North Shields, London, Cardiff, Eng.; at Antwerp, Belgium; Havre, France; Amsterdam, Holland; New York, U.S.A.; Quebec, Can.; and at Pensacola, Fla., U.S.A.

Mission-work for seamen is also carried on by this society at Montrose, Scotland. Its aggregate working force consists of eleven ordained pastors, with five or six assistant missionaries, unordained. The society owns churches at all its stations, and publishes a monthly paper, *Bud og Hilsen*, now in its eighteenth year of issue. Receipts in 1881-82 were 103,855 kroner;<sup>1</sup> expenditures, 58,297 kroner. The *Danish seamen's mission society* — *Danske Forening til Evangeliets Försyndelse for Skandinaviska Sjöfolk i främmande Hävar, or, in English, The Danish Society for the Gospel's Preaching to Scandinavian Seamen in Foreign Ports* — has its stations at Hull and Grimsby, London, Newcastle, and Hartlepool (Eng.), and at New-York City, U.S.A., with an aggregate of four ordained pastors. Three other ordained pastors perform some labor for sailors at Frederickstadt and Christianstadt (St. Croix, W.I.), and at St. Thomas and St. Jan, W.I. The same society supports a seamen's pastor at Madras, India; and at Brisbane, Australia, an ordained pastor gives a portion of his time to the interests of Scandinavian sailors. Its bi-monthly paper is *Havnen*, published at Copenhagen, Denmark. Receipts in 1882, 22,031 kroner; expenditures, 10,121 kroner.

The *Swedish society for home and foreign missions* — *Fästerlandssjöfästelse* — has sustained missionary work for seamen since 1869, and has the following stations where such labor is performed by its agents, — Constantinople, Turkey; Alexandria, Egypt; Liverpool, Grimsby, and Gloucester, Eng.; Boston, Mass., U.S.A.; Marseilles, France; St. Ubes, Portugal, — with five ordained pastors. The State Church in Sweden has three ordained pastors laboring for seamen, at London and Hartlepool (Eng.), and at Kiel in Prussia. The *Finnish seamen's mission society, Föreningen för Beredande af Självård at Finska Sjöman i Utländska Hamnar*, organized in 1880, has a station at London, Eng., with one ordained pastor in charge, and is about to establish another at Grimsby and Hull, Eng. The *Swedish Evangelical Lutheran Augustana Synod in America* has a station for Scandinavian seamen, with one ordained pastor, at Philadelphia, Penn., U.S.A. The synod for the *Norwegian Evangelical Lutheran Church in America* has a mission in Australia, with one ordained pastor. The total of stations occupied by the Scandinavian (Lutheran) societies is thirty-three, with twenty-nine ordained pastors and six unordained pastors as laborers.

No organizations exist in North or South America, outside the United States, for the sole purpose of prosecuting religious labor among seamen. At Boston, Mass., the first society for this object was formed in May, 1812, but soon suspended operations. The first religious meeting on behalf of sailors in New-York City (N.Y.) is believed to have been held in the summer of 1816, at the corner of Front Street and Old Slip. The *Marine Bible Society of New-York City* was organized March 14, 1817, to furnish sailors with the Holy Scriptures. The *Society for promoting the Gospel among Seamen in the Port of New York*, commonly known as *The New-York Port Society*, a local organization, was formed June 5, 1818. This society laid the foundations of the first mariner's church ever erected, in Roosevelt Street, near the East River, which was dedicated June 4, 1820, Rev. WARD STAFFORD preacher and pastor. In 1823 *The New-York Port Society* set at work in that city the first missionary to seamen, Rev. HENRY CHASE. This society now sustains a church at Madison and Catharine Streets in New York, and a reading-room for sailors in the same edifice, employing in the year ending Dec. 31, 1882, nine missionaries. Receipts for 1882 were \$11,667.01; expenditures, \$10,682.97. The *New-York Bethel Union*, for the establishment and maintenance of religious meetings on vessels in the port (organized June 3, 1821), had but a brief existence.

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

<sup>1</sup> A kroner is about twenty-six cents United-States currency.

Accordingly, after its formal establishment in the city of New York (Jan. 11, 1826), succeeded by a new organization in its board of trustees (May 5, 1828, from which time its birth is dated), *The American Seamen's Friend Society* (80 Wall Street, New York, N.Y.), unquestionably the most widely operative and efficient of existing missionary societies for seamen, came into being. Its first President was Hon. SMITH THOMPSON, then secretary of the United-States navy; Rev. C. P. McILVAINE, afterwards Protestant-Episcopal bishop of Ohio, was its *Corresponding Secretary*; and Rev. JOSHUA LEAVITT its *General Agent*. Article II. of its constitution provides:—

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

Its first foreign chaplain was Rev. DAVID ABEEL, who reached his field of labor at Whampoa, the anchorage for ships trading at Canton, China, Feb. 16, 1830. In its fortieth year (1867-68) its laborers (chaplains and sailor missionaries) were stationed at twenty foreign, and thirteen domestic, seaports, as follows: at Caribou Island on the Labrador coast, N.A.; at St. John, N.B.; in Norway, at Christiansand, Kragero, and Porsgrund; in Denmark, at Copenhagen and Odense; in Sweden, at Gottenberg, Warberg and Wedge, Wernersberg, and Stockholm; in Belgium, at Antwerp; in France, at Havre and Marseilles; in the Hawaiian Islands, at Honolulu and Hilo; at the Chincha Islands in Peru, at Valparaiso and at Buenos Ayres, S.A.; and in the United States, at the following seaports: San Francisco, Cal., Norfolk and Richmond, Va., Charleston, S.C., Mobile, Ala., Boston and Gloucester, Mass., and at New York, N.Y. Its missionary work was prosecuted in 1882-83 on the Labrador coast of North America, in the countries of Sweden, Norway, and Denmark, at Hamburg in Germany, at Antwerp in Belgium, in France at Marseilles and Havre, at Genoa and Naples in Italy, at Yokohama in Japan, in the Sandwich and Madeira Islands, at Valparaiso, S.A., and, in the United States, at Portland, Ore., and on the waters of Puget Sound; also in the ports of Galveston, Tex., New Orleans, La., Pensacola, Fla., Savannah, Ga., Charleston, S.C., Wilmington, N.C., Norfolk, Va., and at Boston, Mass., as well as in the cities and vicinities of New York, Jersey City (N.J.), and Brooklyn (N.Y.), including the United-States Navy-Yard, numbering forty-two laborers at thirty-one seaports (eighteen foreign and thirteen domestic) supported in whole or in part by the society.

Its receipts in the first decade of its existence were, in round numbers, \$91,000; in the second decade, \$165,000; in the third, \$229,000; in the fourth, \$375,000; in the fifth, \$655,000. Receipts for the year ending March 31, 1883, with small balance from previous year, \$80,762.60; expenditures for same, \$79,455.55 inclusive of an investment of a legacy for permanent fund.

*The Church Missionary Society for Seamen in the City of New York* (Protestant-Episcopal), in its

Thirty-Ninth Annual Report (1882-83), states that the society sustains, as heretofore, two chapels, three mission-houses, with reading and lecture rooms, oversight being in the hands of three clergymen, with the assistance of a colporteur at each station. Its total services for the year were 628; visits to reading-rooms, 5,622; seamen supplied with Bibles, 204, with Testaments, 613, with the Book of Common Prayer, 621. The bishop of the diocese is its president.

Besides the employment of chaplains, residents at seaports, and serving as Christian ministers, of Bible and tract distributors, Scripture-readers, colportors, and helpers, whose titles declare their functions, the missionary societies for seamen have usually wrought for their welfare by establishing, and in part sustaining (temporarily), Sailors' Homes in various ports. In them are resident missionaries, who, besides their services in religious meetings, devote portions of their time to spiritual and charitable visitation among sailors on shipboard and shore, at sailor boarding-houses, and in hospitals, and, in some cases, to such service for the families of seamen. The Wells Street *Sailors' Home* at London (Eng.) Docks was established by Mr. George Greene in 1830, was opened in 1835, enlarged in 1865. In one year it admitted 5,444 boarders, who, besides a home, had evening instruction, the use of a savings-bank, etc. The Liverpool (Eng.) *Sailors' Homes* were opened in 1844. The *Sailors' Home* at 190 Cherry Street, New York, is the property and is under the direction of the *American Seamen's Friend Society*. It was opened in 1842, reconstructed, refurnished, and re-opened in 1880, and is now unsurpassed by any sailors' home in the world. During the year 1882-83 it accommodated 2,003 boarders. The whole number of boarders since the Home was established is 102,713, and the amount saved by it to seamen and their relatives during the forty-one years since its establishment has been more than \$1,500,000. The systematic supply of carefully selected libraries, to be loaned to vessels for use at sea, by their officers and crews, is now largely carried on by these organizations, especially by the *American Seamen's Friend Society*. Its shipments of such libraries from 1858-59 to March 31, 1883, were 7,764, and the re-shipments of the same, 8,100; the total shipments aggregating 15,864. The number of volumes was 419,420, accessible by original shipment to 301,425 seamen. Of the whole number sent out, 943 libraries with 33,948 volumes were placed upon United States naval vessels and in naval hospitals, and have been accessible to 107,995 men; 106 libraries were in 106 stations of the United States Life-saving Service, containing 3,816 volumes, accessible to 742 keepers and surfmen.

*The Sailors' Magazine* (32 pp., monthly), organ of the *American Seamen's Friend Society*, is now the eldest of the periodicals issued on behalf of seamen. It was established in September, 1828, is in its fifty-fifth volume; and of its issues for 1882-83, 81,000 copies were printed and distributed. In the same twelvemonth 18,000 copies of *The Seamen's Friend* (4 pp., annually), established in 1858, were issued by this society, for sailors; and 145,000 copies of the *Life-Boat* (4 pp., monthly) for the use of sabbath schools.

Varied help is habitually extended to shipwrecked and destitute sailors by all these organizations. The establishment of savings-banks for seamen has ordinarily been due to their influence. The Seamen's Savings-Bank in New-York City (75 Wall Street) went into operation May 31, 1829. Sailors' asylums, orphanages, and "Rests" (houses of entertainment conducted upon temperance principles) are open in many seaports as the fruit of their existence. Miss Agnes Weston, from her "Rest" at Devonport, Eng., was distributing, *gratis*, by voluntary contribution, in 1882, 15,000 monthly *Blue Books* (8 pp. temperance and religious tracts) in the English tongue; and these were regularly translated into Dutch and German for the navies of Holland and Germany.

It is impracticable to present detailed statistics as to results of Christian labor for seamen: the best general estimate fixes the number of Christianized sailors at not far from thirty thousand. But to say that during the last half-century these men have been gathered into the church of Christ by thousands, that as a class sailors are now manifestly being lifted out of the ignorance and degradation in which they lived at the opening of the nineteenth century, and to attribute these changes, realized and still progressing, to the exertions of these societies, is to speak with truthful moderation. The corporate and individual efforts of persons connected with them have often originated and made effective beneficent public legislation, in the interest of sailors, in Great Britain and in the United States. It is in place to add, that, with few exceptions, all seamen's missionary societies are administered upon a non-denominational basis.

LIT. — Reports of various seamen's societies, *passim*; *Sailor's Magazine* (N. Y.), *passim*, particularly its arts. "Ocean Pioneers," by Rev. C. J. JONES; *Notes of Fifty Years' Efforts for the Welfare of Seamen* (New York, American Seamen's Friend Soc., 1878); HAYDN'S *Dictionary of Dates*, art. "Sailors' Homes," 17th ed. (New York, 1884). H. H. MCFARLAND (Am. S. Friend Soc.).

SEARS, Barnas, distinguished as an educator; b. at Sandisfield, Mass., Nov. 19, 1802; d. at Saratoga Springs, N. Y., July 6, 1880. He was converted at the age of thirteen, joining the Baptist Church. Of independent spirit, he entered at fifteen on self-support, and at sixteen began teaching school. He was graduated from Brown University in 1825, and from Newton Theological Seminary in 1828. For a short time he was pastor of the First Baptist Church of Hartford, Conn. In 1829 he became professor of ancient languages in Hamilton (N. Y.) Literary and Theological Institution, now Madison University; and in this position he showed enthusiasm, learning, and power. He also served as pastor of the Baptist Church in Hamilton. In 1833 he went to Europe; spending two years in study in Halle, Leipzig, and Berlin, under Neander, Tholuek, and other great teachers of that period. He stands connected with an important chapter in Baptist history; for in 1834, in the Elbe at Hamburg, he baptized the Rev. J. G. Oucken and six others, forming the first German Baptist Church in communion with the Baptists of England and America. To avoid arrest and imprisonment, the baptism was by

night; and from this beginning, through many and severe persecutions, the German-Baptist communion has increased, till it numbers more than a hundred and twenty churches with upwards of twenty-five thousand members. He returned to Hamilton in 1835, but in 1836 became professor of theology in Newton Theological Seminary, where he remained twelve years, being for the last nine years president of the institution. His teaching was broad, comprehensive, scriptural, incisive, suggestive, and apposite. For several years he was the editor of the *Christian Review*. Deeply interested in general education, he was appointed by Gov. Briggs a member of the Massachusetts Board of Education; and on the resignation of Horace Mann, in 1818, he was made secretary of the board, resigning his position at Newton. In this new service he continued seven years, his energy and enthusiasm, with his dignity, tact, and genial manner, giving him power and popularity with teachers and citizens. In 1855 he succeeded Dr. Wayland in the presidency of Brown University, which position he held for twelve years. In 1867 he was made general agent of the Peabody Educational Fund; and having removed his residence to Staunton, Va., he remained till his death in the successful discharge of the important duties of this position. He was revered and admired by his pupils, honored by his associates, and held in highest regard by all who in any way came into acquaintance with him. He received the degree of D. D. from Harvard in 1841, and that of LL. D. from Yale in 1862.

In addition to many review articles, reports, addresses, etc., he published a *Life of Luther* (1850), an edition of Roge's *Thesaurus* (1851), with several translations, compilations, etc. NORMAN FOX.

SEARS, Edmund Hamilton, D. D., b. at Sandisfield, Berkshire County, Mass., 1810; d. at Weston, Mass., Jan. 11, 1876; graduated at Union College, 1831, and at Cambridge Divinity School, 1837; was pastor at Wayland, Mass., 1838-40 and 1847-65, at Lancaster, Mass., 1840-47, and at Weston, 1865-76. Though connected with the Unitarian body, he held Swedenborgian opinions, and often professed his belief in the absolute divinity of our Lord. He wrote largely for the *Monthly Religious Magazine*, and with Rufus Ellis edited it, 1859-71. He published *Regeneration* (1851), *Pictures of the Olden Time* (1857), *Athanasia, or Forepleas of Immortality* (1858), *The Fourth Gospel the Heart of Christ* (1872), and *Sermons and Songs of the Christian Life* (1875). His writings are noted for their great spiritual power and beauty; and his two exquisite Christmas-hymns, "Calm on the listening ear of night," and "It came upon the midnight clear" (1831 and 1849 or 1850), are universally known. F. M. BIRD.

SEBALDUS, a Roman-Catholic saint; d., according to some, in 801, to others, in 901 or even later. The son of a Danish king or a peasant, he began his studies in Paris at fifteen. He married the daughter of King Dagobert, but the day after the ceremony was released from his marriage-vow; spent ten years in the practice of an ascetic life, and was commissioned by Gregory II. as a preacher of the gospel in Germany. He is said to have founded many churches in Bavaria, and at last to have settled down at Nurnberg, where the St. Sebaldus Church still preserves his memory. The

city has chosen him as its patron, and celebrates his memory Aug. 19. On account of the miracles performed by him alive and by his relics, he was canonized by Martin V., 1425. NEUDECKER.

**SE BAPTIST.** See SMYTH, JOHN.

**SEBASTIAN**, a Catholic saint, and protecting patron against the plague; was b. in the third century, in Narbonne, and educated at Milan. Eager to render help to the persecuted Christians under Diocletian, he entered the ranks of the army as a secret Christian, and was appointed by Diocletian to a high position. When it became known that he was a Christian, he was condemned to death, and pierced with many arrows. Left for dead, a Christian, Irene, who was about to bury him, found him alive. He got well, but was again condemned, and flogged to death. A church was built to his memory at Rome, and was followed by the discontinuance of the plague. His day in the Roman calendar is Jan. 20; in the Greek, Dec. 18. Baronius, Tillemont, and others lay particular emphasis on the *Acta S. Sebastiani*. NEUDECKER.

**SECESSION CHURCH.** See PRESBYTERIAN CHURCHES (United Presbyterian).

**SECKENDORF**, Veit Ludwig von, b. Dec. 20, 1626, at Herzogenaurach, near Erlangen; d. at Halle, Dec. 18, 1692. He was educated at the court of Gotha; studied law and philosophy at Strassburg, and held high positions in the service, first, of Duke Ernst of Gotha, then of Maurice of Saxony, and finally of the elector of Brandenburg. His *Compendium historie ecclesiastice* (Gotha, 1660, 2 vols.) was translated into German, and often reprinted. His principal work, however, is his *De Lutheranism* (Leipzig, 1688), written against Maimbourg's *Histoire de Lutheranisme*. His life was written by SCHREIBER, Leipzig, 1737. G. H. KLIPPEL.

**SECKER**, Thomas, Church of England; b. at Sibthorpe, Nottinghamshire, 1693; d. in London, Aug. 3, 1768. He was graduated M.D. at Leyden, 1721, but then entered Exeter College, Oxford; was ordained priest, 1723, rector of Houghton-le-Spring, 1724, of St. James's, London, 1733; appointed chaplain to the king, 1732; consecrated bishop of Bristol, Jan. 19, 1735; transferred to Oxford, May, 1737, to which see was added the deanery of St. Paul's, 1750; and finally he was enthroned archbishop of Canterbury, April 21, 1758. He was a popular preacher and a faithful bishop. See Bishop PORTEUS' *Review* of his life, prefaced to his edition of his *Works*, London, 1770, 12 vols.

**SECOND ADVENTISTS.** See ADVENTISTS (Appendix).

**SECOND COMING OF CHRIST.** See MILLENARIANISM, PREMILLENIANISM.

**SECRET DISCIPLINE.** See ARCANI DISCIPLINA.

**SECULAR CLERGY.** See CLERGY, p. 499.

**SECULARIZATION** means the conversion of an ecclesiastical institution and its property into a secular institution with a secular purpose, or the transformation of a State organization with an ecclesiastical head into a State organization with a secular head, or the legal absolution from ecclesiastical vows. Secularizations of the first kind have occurred from time to time,—in the last days of the reign of the Merovingian dynasty in

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

**SECUNDUS**, a gnostic of the school of Valentinus; differed (by teaching, besides the thirty æons, a double tetrad,—one to the right, and one to the left; one of light, and one of darkness) so materially from his master, that he formed a school of his own,—the Secundians. But the notices of him which have come down to us through Irenæus (*Hær.*, i. 11, 2), Hippolytus (*Ref.*, vi. 38), Tertullian (*Præscript.*, 49), Epiphanius (*Hær.*, 32), and others, do not enable us to form any complete idea of his system. W. MÖLLER.

**SEDES VACANS**, a term of canon law,—properly speaking applicable only to the papal or to an episcopal see, because *sedes* (*θρόνος*) originally was used only in connection with the predicate *apostolica*, though its use has gradually been extended to abbey and other high dignities of church,—denotes the interval between the decease or deposition on translation or resignation of the occupant to the full legal instalment of his successor. During such an interval the administration of an episcopal diocese was originally confided to the presbytery, afterwards to an *intercessor*, *interventor*, or *visitor*, and finally to the cathedral chapter. If the vacancy is not absolute, but only partial, as, for instance, on account of the sickness of the occupant, the term *sedes impedita* (hindered) is applied, and a coadjutor is appointed. H. F. JACOBSON.

**SEDGWICK**, Daniel, the father of English hymnology; b. in London, 1815; d. there March 10, 1879; was originally a shoemaker, of humble birth and limited education. Being fond of hymns, he bought the old books containing them one by one, and about 1840 began the systematic collection and study of texts and editions. He gradually acquired a unique library, and a knowledge of the subject long unrivalled. The popularity of Sir R. Palmer's (now Lord Selborne) *Book of Praise*, 1865, and the care Mr. Sedgwick had bestowed in making it a model of accuracy in texts, dates, and ascriptions of authorship, established his reputation; and thenceforth the compilers of nearly every prominent English hymnal, of whatever creed or connection, required his help. His shop in Sun Street, Bishopsgate, was the chief source of hymnologic information for England and America. He published from 1859 to 1865, and usually at pecuniary loss, the only collection of Ryland's hymns, and the only reliable one of Toplady's, besides reprints of Mason and Shepherd's, Steele, W. Williams, Seagrave, Grigg, and several more. His six catalogues, and *Comprehensive Index* of names and authors, 1863, are valuable for reference. F. M. BIRD.

**SEDGWICK**, Obadiah, English Presbyterian; b. in parish of St. Peter, Marlborough, Wiltshire, 1600; d. at Marlborough, January, 1657. He was graduated at Magdalen Hall, Oxford; entered holy orders; was chaplain to Sir Horatio Vere, baron of Tilbury; returned to Oxford, where in 1629 he became "reader of the sentences." Soon after, he began to preach at St. Mildred's, Breadstreet, London, and until 1655, with the exception of two years (1639-41) when he was at Coggeshall, Essex, he preached in London, — in Breadstreet until 1646, and afterwards at St. Paul's, Covent Garden. His ministry was popular and fruitful. He zealously defended the Presbyterian cause. He was one of the licensers of the press, and a member of the Westminster Assembly of Divines. In 1633 he was appointed by Parliament one of the "tryers" (examiners of the qualifications of ministers), and in 1654 assistant to the commissioners of London for the ejection of "scandalous and ignorant" ministers and schoolmasters. He was succeeded in his parish by his son-in-law, Thomas Manton. Besides numerous printed sermons (enumerated by Wood), he was the author of *The doubting Christian resolved*, London, 1653; *The humbled sinner resolved what he should do to be saved*, 1656; *The Shepherd of Israel*, 1658 (an exposition of the Twenty-third Psalm); *Synopsis of Christianity*; *Anatomy of secret sins*, 1660; *The bowels of tender mercy sealed in the everlasting covenant*, 1661; *A short catechism*. See Wood: *Ath. Ozon.*, ed. Bliss, iii. 141-144.

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

**SEDULIUS SCOTUS**, or **SEDULIUS JUNIOR**, was a Christian author of the eighth century, who wrote *Collectanea in omnes epistolas S. Pauli*, found in *Bibl. Max. Lugd.*, vi.; commentaries on the first three Gospels, edited by A. Mai, in *Script. vet. Coll. nova*, ix.; and a politico-religious treatise, *De rectoribus Christianis*, edited by A. Mai, in *Spicil. Romanum*.

**SEEING GOD**. It belongs to the deepest endeavors of all religions to make sure of the nearness of the Deity: hence those places are especially sacred where he is said to reveal himself, and the persons are holy who are found worthy of that nearness, or have that higher faculty to bring others in a near relationship to the Deity. The highest degree of that desire is to see the Deity in essential reality. In the Bible also we find such a desire expressed, which is one of the most deeply rooted instincts of the religious man. This instinct is satisfied (even the sensual part of man may partake of it), but the mode of seeing changes itself in the same degree as the manner in which God appears. In this respect we find, especially in the Old Testament, the prevalence of popular views. Thus the main idea is this, that the common man (i.e., one whom no special holiness protects) must die when he sees God in the form peculiar to him. This form shows itself at first in the fiery appearances in heaven. Lot's wife dies, because she curiously

sees the fiery judgment of Jehovah (Gen. xix. 26). Gideon and Manoah expect death, because they have seen the angel of the Lord in the fire (Judg. vi. 23, xiii. 22). For the same reason the people removed from Mount Sinai when they saw God in the cloud, smoke, and lightning (Exod. xx. 18, 19; Deut. xviii. 16). The explanation of that incapacity which makes it impossible for man to behold God when he shows himself in his power, lies in the fact of man's frail strength: he is flesh (Deut. v. 26). But the deeper knowledge of the divine will overcomes this hinderance. God will give blessing and grace. His appearances become by degrees the sign of this heavenly grace. The transition is made in the examples of Gideon, Manoah, and Hagar; since that God who promises blessing and salvation cannot let the guiltless die. Yea, it is one of the strongest proofs of the grace of God in the theocratic covenant, that Jehovah himself leads his people in the pillar of fire and smoke: it is a clear proof of Israel's religious superiority above all other nations, that it saw God in his peculiar glory, without dying (Deut. iv. 33, v. 24), or, as it is so emphatically expressed by Moses, "The Lord talked with you face to face" (Deut. v. 4). But the behavior of the people caused a limitation in the seeing of God. The stranger, or unclean, who approached the holy place, must die, as well as the Israelite who entered the sanctuary. Only God's elected, like those seventy elders who saw God (Exod. xxiv. 9, 10), may see God. But the circle becomes smaller still: only the patriarch Israel has seen God face to face (Gen. xxxii. 30); only Moses, the mediator and man of God, speaks with Jehovah as a man speaketh unto his friend (Exod. xxxiii. 11). And, because none else has experienced such fullness of grace, Moses is also the highest prophet. Whereas others see God in visions and dreams, he sees God from face to face, and sees the similitude of the Lord (Num. xii. 8). For God must have some kind of similitude, otherwise he could not be seen with the eye, — a similitude different from the manner in which he appears in the storm and fire. This representation is popular (1 Kings xxii. 19 sq.); but it excludes every corporeity, and in its unreflected form it is rather the concrete expression, in part of the reality, in part of the personality, of God, and forms the necessary basis for the possibility of that seeing. But already in the history of Moses we meet with a peculiar narrative (Exod. xxxiii. 12-xxxiv. 7) which opposes that view which has thus far been advanced. In the first instance we are told that no man shall live who sees God (Exod. xxxiii. 20); in the second instance we are told that God's face cannot be seen at all (Exod. xxxiii. 20, 23). Instead of this, Moses hears an explanation concerning his goodness and his name, his volition full of mercy and grace. With this, the visible seeing of God is made impossible. And thus we find it in the psalms and prophets; and the seeing of God is nothing else than the experience of his helpful presence, which takes the habitation of Jehovah, the temple, for its starting-point (1s. xlii. 3). Hence, also, the hope of Job (xix. 26), "I shall see God," i.e., I will experience his helpful grace visibly, not in the other life, but in this life: thus, also, Hzekiah (Isa. xxxviii. 11). The highest fulfilment of all

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

By combining this idea with Ps. xi. 7 we approach the word of Christ, "Blessed are the pure in heart, for they shall see God" (Matt. v. 8): with this the hope of the fulfilment of the highest religious desire, the deepest knowledge of God with the richest enjoyment of grace and blessedness, is given to them, only these goods receive a fuller and more particular meaning in the kingdom of Christ. With this corresponds what John regarded as the highest Christian goal: "For we shall see him as he is" (1 John iii. 2), for only like perceives like (1 Cor. ii. 11). Therefore, also, 1 John iv. 12, 20 makes the real seeing of God impossible: it is a seeing mediated through love; the seeing refers to the Son whom God hath sent. In him we see the Father (John xiv. 9), because in him grace and glory have been personified (John i. 18). Yea, the Son himself is on the Father's bosom: he alone has seen the Father (John vi. 46); what the Father does, he does also; the Father himself shows him the works which he should do. But that seeing of God in the old sense is not predicated even of the only-begotten Son, since the entire sphere of this conception is taken up into the higher spiritual realm. With this also correspond the familiar expressions concerning the invisibility of God (1 Tim. vi. 16; Rom. i. 20).

LIT.—AUGUSTIN: *Epistola ad Paulinam*; RIBANUS MAURUS: *De videndo deum* (Opp. ed., Migne, vi. pp. 1261–1282); LUTZ: *Biblische Dogmatik*, pp. 46 sq.; BUNSEN: *Gott in der Geschichte*, i. pp. 169–176; KNOBEL on Gen. i. 26; TROLUCK, STIER, MEYER, on Matt. v. 8; LÜCKE, DÜSTER-

DIECK, EBRARD, on 1 John iii.; HUFFELD on Ps. xi. 7; HENGSTENBERG on Ps. xvii. 17, and his essay on Balaam, pp. 49 sq. L. DIESTEL.

SEEKERS, a small Puritan sect of the seventeenth century, who professed to be seeking the true church, ministry, and sacraments, but who at the same time comprised, according to Baxter (*Life and Times*, p. 76), Roman Catholics and infidels, as well as Puritans.

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

LIT.—SEGNERI: *Opere*, Venice, 1712, 4 vols., several editions and reprints; best ed., Milan, 1845–47, 4 vols., with portrait. His best-known work is *Il Quaresimale* (thirty-four Lenten sermons), Florence, 1679; Eng. trans. by James Ford, London, 1857–61, 3 vols.; 4th ed., 1869, reprinted New York, 1872, 2 vols. Besides this, there have been translated, *Panegyrics* (London, 1877); *Manna of the Soul* (1879, 2 vols.); *Practice of Interior Recollection with God* (1881). See *Life of P. Segneri*, London, 1851; JOHN BIGELOW: *Molinos the Quietist*, New York, 1882, pp. 18–24; E. PAXTON HOOD: *Lamps, Pitchers, and Trumpets*, 1872, vol. i. pp. 154–161 (analysis and specimens of Segneri's eloquence).

SEIR, or LAND OF SEIR (Gen. xxxiii. 3), also MOUNT SEIR (Gen. xxxvi. 8), is the name of the mountain ridge extending along the west side of the valley of the Arabah, from the Dead Sea to the Elanitic Gulf. The southern part of this range now bears the appellation *esh-Sherah*. The height of the ridge is from between three thousand and four thousand feet, and the length from the north towards the south about twenty miles, and



the breadth from three to four miles. One of the highest points of the eastern range is Hor, with Aaron's tomb (Num. xxxiii. 38). Wadys break frequently through these mountains, and water fertile valleys, especially in the north-eastern part. The western part, bordering on the Arabah, is rather a desert. Mount Seir was originally inhabited by the Horites, or Troglodites, who were dispossessed, and apparently annihilated, by the posterity of Esau, who "dwelt in their stead" (Deut. ii. 12). Though the country was afterwards called Edom, yet the older name, Seir, did not pass away (1 Chron. iv. 42; 2 Chron. xx. 10; Eze. xxxv.). In the post-exile period the country was taken by the Nabathæans, who again were subdued by the Mohammedans in the year 629 A.D. Now the country is inhabited by the Bedawin. In the fertile valleys, peasants, Fellâhn, cultivate the land, and sell their produce to the pilgrims. The pilgrimage route from Damascus to Mecca runs on the eastern border of the country. LEYRER.

**SE'LA**, or **SE'LAH** (*rock*: so in Greek form, *Petra*, "rock"), a city of Edom, literally hewn out of the rock, filling a valley three-quarters of a mile long, and two hundred and fifty to five hundred yards wide. It is now entirely deserted, but its ruins amply attest its former grandeur. It is situated halfway between the Dead Sea and the Gulf of Akabah, in a deep cleft of the Mount-Seir range, near the foot of Mount Hor. It is approached through a narrow defile on the east, a mile and a half long, called the *Sik* ("cleft") of Wadi Mûsa, because the Arabs believe it was made by Moses' rod when he brought the stream through into the valley beyond (Num. xx. 8). The rock of red sandstone towers to a height of from one hundred to three hundred feet above the traveller's head as he rides along upon his camel, and in places the way is so narrow that he can almost touch the sides on either hand. Once the way was paved, and bits of the pavement can be seen. Abruptly the traveller comes upon the so-called *Khaznet Fir'aun* ("treasury of Pharaoh"), really a temple cut from the living rock, with a façade eighty-five feet high, beautifully sculptured, and in remarkable preservation. Two hundred yards farther along the valley, which widens considerably at this point, is the amphitheatre, also entirely from the rock, thirty-nine yards in diameter, and with thirty-three tiers of seats, accommodating from three thousand to four thousand spectators. Farther on there are curious tombs, some very elaborate, other temples, chief of which is the *Kasr Fir'aun* ("palace of Pharaoh"), and a triumphal arch. But upon the city rests the curse of God (Jer. xlix. 16-18), and the place is desolate.

Selah is only twice directly mentioned in the Bible, — in 2 Kings xiv. 7, as captured by Amaziah, and called *Joktheel* ("subdued of God"), and in Isa. xli. 1: "Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion;" although in several other passages the word "rock" with more or less probability referred to it (Judg. i. 36; 2 Chron. xxv. 11, 12; Isa. xlii. 11; Jer. xlix. 16-18; Obad. 3). The first wife of Herod Antipas, whom he divorced to marry Herodias (Luke iii. 19), was the daughter of Aretas, king of Petra. In King

Amaziah's day, Selah was the capital of Edom; but, after his capture and destruction of it, the headship passed to Bozrah. In this way its striking omission in the Bible is accounted for. But in the fourth century B.C. the Nabathæans pushed their way eastwards, occupied the Arabah, and made Selah, under its Greek form *Petra*, their capital. The city rose into prominence, being upon the high-road between Arabia and Syria. The Seleucidae made vain attempts to take it. Pompey captured the whole region called by Greek writers *Arabia Petraea*; i.e., Arabia whose capital is Petra. In Petra, Hircanus II. and his son Herod, afterwards Herod the Great, found a hiding-place (Joseph., *Antiquities*, XIV. 1, 4; *War*, I. 6, 2; 13, 8). In the first Christian centuries Petra was the capital of a Roman province, and it is from this period that the ruins date. It became an episcopal see, and its bishops are mentioned as late as A.D. 536. But it apparently was destroyed by some desert horde shortly after this date; for it sank completely out of notice until Setzen, in 1807, visited it, and gave the world the wondrous tale. Burckhardt followed him in 1812; Irby and Mangles, in 1818. It is now frequently visited. See the works of the travellers mentioned; ROBINSON: *Researches*, ii. 512; PALMER: *Desert of the Exodus*, pp. 366 sqq.; RIDGWAY: *The Lord's Land*, pp. 139 sqq.; and the guide-books of MURRAY (Porter) and BAEDEKER (Socin).

**SE'LAH**, a musical term which occurs seventy-four times in the Bible (seventy-one times in thirty-nine Psalms, and also in Hab. iii. 3, 9, 13), and has been variously interpreted. In the Targum upon the Psalms it is four times rendered "forever," so also Aquila; while in the Septuagint the word used is *ἀειψάλα*, — itself ambiguous. The rabbins followed the Targum, and explained "Selah" by "forever." Modern scholars are much divided. Gesenius interprets it as denoting a pause in the song while the music of the Levites went on. Hengstenberg also renders it "pause," but refers it to the contents of the psalm, — pause to reflect upon what has been sung. Ewald, and, after him, Perowne, render it "strike up," — a direction to the musician to strike up in a louder strain. Others, again, refer the elevation, not to the music, but to the voice. Alexander thinks it is a pious ejaculation to express the writer's feelings, and to warn the readers to reflect. (See WRIGHT'S art. in SMITH'S *Dict. of the Bible*.)

**SELDEN**, John, an erudite writer on law and Hebrew antiquities; was b. at Salvington, Sussex Dec. 16, 1584; d. at White Friars, Nov. 30, 1654. At the age of fourteen he entered Hart College Oxford, where he took his degree in 1602 and entered Cliford's Inn, and in 1604 the Inner Temple for the study of law. He attained singular learning in this department, and published several scholarly works upon legal subjects, as *England's Epitomis* and *Jani Anglorum facies altera* (both 1610). Another fruit of his earlier studies was the *Analecton Anglo-Britannicum*, relating to the history of England before the Norman Conquest, which was finished in 1606, but not published till nine years later. In 1617 he published his great work, *De Dns Syris*, which established his reputation on the Continent, and was republished at Leyden (with additions by Le Dieu and Heinsius), 1627,

and Leipzig, 1662, 1680. In 1618 appeared the *History of Titles*, which denied the divine right of the system, and called forth the wrath of the king, so that the author was obliged to revoke his positions. Selden sustained an intimate relation with the political movements for thirty years. In 1621 he was called by the House of Commons to give his opinion concerning the dispute between it and the Crown, and strongly advised the Commons to insist upon its proper rights. In consequence of this advice he was imprisoned by the king. In 1624 he represented Lancaster in Parliament; 1625, Great Bedwin; and, after that, Lancaster in several Parliaments. He was active in the popular cause, signed the remonstrance for the removal of the Duke of Buckingham, and was a prominent supporter of the Petition of Right. In 1629 he was committed to the Tower, from which he was released in 1631 on bail, and in 1634 without surety. He succeeded in allaying the king's anger by his *Mare clausum* (1636); and ever after that he seemed to have refused to enter heartily into any measures against royalty, and voted against the majority which condemned the Earl of Stafford. In 1640 he represented the university of Oxford in the Long Parliament. In 1643 he was chosen one of the members of the Westminster Assembly, and the following year subscribed the Solemn League and Covenant, and was made master of Trinity Hall, Cambridge. His funeral sermon was at his request preached by his old friend, Archbishop Ussher.

Selden was a man of immense learning and a prolific author. A tablet at Oxford calls him the corypheus in antiquarian studies (*antiquiorum coryphæus*). Two of his greatest works were written during the years of his imprisonment (1629-34).—*De jure naturali et Gentium juxta disciplinam Hebræorum*, in seven books, and *De successione in Pontificatum Hebræorum*. His last work was *De syndrîis et prefecturis juridicis veterum Hebræorum*, in three books. Among Selden's other works were the *Duello, or Single Combat* (1610), *Titles of Honor* (1611), an elaborate account of king, duke, and other titles. His *Table-Talk*, which was published thirty-five years after his death, by Milward, who professes to have been his amanuensis for twenty years, is perhaps the best known of Selden's works outside of theological circles. The statement in Selden's will may be taken to indicate his faith. "With all humility of heart," he says, "and with true repentance of my manifold sins and offences, I commend my soul and self into the gracious protection and preservation of my Creator, Redeemer, and Saviour, from and through whom only, with fulness of assurance, I expect and hope for eternal bliss and happiness in the world to come." Lord Clarendon says, "Selden was of so stupendous learning in all kinds and in all languages (as may appear in his excellent and transcendent writings), that a man would have thought he had been entirely conversant amongst books, and had never spent an hour but in reading and writing; yet his humanity, courtesy, and affability were such that he would have been thought to have been bred in courts. . . . In his conversation he was the most clear discourses, and had the best faculty of making hard things easy, and presenting them to the understanding, of any man that hath been known." His motto

was, "Liberty concerning all things" (*περι παντων την λευθεριαν*).

A splendid edition of Selden's complete works, furnished with elaborate indexes, was issued by DAVID WILKINS, London, 1726, 3 vols. (the first two containing the Latin writings, the third, the English). For the biography of Selden, see the *Life* (in Latin) prefixed to this edition; and Joux AIKIN, D.D.: *The Lives of John Selden, Esq., and Archbishop Ussher*, London, 1812.

**SELEUCIA** (with the surname *ad Mare*, "on the sea," 1 Macc. xi. 3), a city of Syria, stood on the Mediterranean shore, north of the mouth of the Orontes. It was built by Seleucus Nicator in 300 B.C., and was especially celebrated on account of its excellent harbor, from which Paul set out for Cyprus on his first missionary tour (Acts xiii. 4). There were in ancient days ten other cities of the name "Seleucia," of which, especially, Seleucia Ktesiphon, between the Euphrates and the Tigris, at one time was a very flourishing place.

**SELEUCIDIAN ERA.** See ERA.

**SELNECCER, Nicolaus**, b. Dec. 6, 1530, at Hersbruck, near Nuremberg; d. at Hildesheim, May 24, 1592. He studied theology at Wittenberg, and was successively court-preacher at Dresden, professor at Jena, pastor in Leipzig, and superintendent of Hildesheim, but suffered much from the Crypto-Calvinists on the one side, and the Flacians on the other. He was a very prolific writer; but only a few of his works have any interest now,—his *Commentary on the Psalms* (Nuremberg, 1564, 2 vols.), and his *Christliche Psalmen* (Leipzig, 1587). See MÜTZEL: *Geistliche Lieder aus dem 16. Jahrhundert*, Berlin, 1853, 3 vols.

HOLLENBERG.

**SELWYN, George Augustus, D.D.**, English prelate; b. at Richmond in 1809; d. at Lichfield, April 11, 1878. He was educated at Eton and Cambridge. While curate at Windsor in 1841, he was appointed first bishop of the Anglican Church in New Zealand. At his farewell sermon before leaving England, John Coleridge Patteson, then a youth of fourteen, was present. Besides attending to the spiritual wants of his colonial diocese, he extended his operations to the South Sea Islands, navigating his own vessel, the "Southern Cross," for this purpose. He brought youths from Melanesia to New Zealand, who, after receiving instruction, returned to enlighten their countrymen. In 1855 this branch of work was intrusted to Bishop Patteson. In 1857 he obtained the division of his diocese, and ten years later became bishop of Lichfield. His administration of this new and trying sphere, which comprised the so-called "Black Country," was very vigorous. His son has succeeded Bishop Patteson in Melanesia. See his *Memoir* by Rev. H. W. TUCKER, London, 1879, 2 vols.

**SEMI-ARIANS.** This name occurs for the first time as the name of a party in the period when the decided Arianism of Aetius and Eunomius asserted itself, and such men as Ursacius, Valens, and Eudoxius of Antioch, who were influential with Constantius, favored a modified form of Arianism. At this time men like Basil of Ancyra, Eustathius of Sebaste, and Macedonius of Constantinople, arose, opposing Arianism by declaring the generation of the Son to be a distinct

conception from creation, and affirming that the Son resembled the Father in his essence (*ὁμοὺς κατ' οὐσίαν*). In essential particulars this was the view which Eusebius of Casarea had represented at Nicea. The Logos is God of god, and Light of light, but at the same time only the brightness of the first light, the image of the first substance, and different from it. The Son was not absolutely eternal (*ἀπὸ τοῦ ἀρχαίου*), for his existence presupposes the existence of the Father. In fact, the conception of Eusebius was a re-announcement of the subordination view of Origen. After the Council of Nicea this mediate view prevailed in the East, which refused to accept either Arianism or the Nicene definition. Attempts were made by this party to formulate the doctrine of the sonship of Christ in such a way as to unite all the parties. The statement of the synods of Antioch (310), Philippopolis, and the first synod of Sirmium (351), condemn on the one hand, the Nicene definition as leading to Sabellianism, and, on the other hand, the Arian doctrine of the creation of the Son as unscriptural. According to the synod of Antioch, God the Father alone has absolute being, and the Son, though begotten before all time, was begotten by the free will of the Father, and not by virtue of necessity, and is *subordinate* to him. At the second synod of Sirmium, Ursacius and Valens sought — by the suppression of the words in dispute (*οὐσία, ὁμοούσιος, ὁμοῦσιος*), the definition that the Son is like the Father, and the statement that the manner of his conception is inexplicable — to put a stop to the controversy. Eudoxius at a synod in Antioch explained this decree in an Arian sense, but all the more positively did the Semi-Arian synod of Ancyra (358) oppose Eudoxius. Constantius wished to settle the dispute by summoning a general council. Dissuaded from this plan, the two synods of Ariminum in Italy, and Seleucia in Isauria, were held, in which the Orientals and Occidentals were kept apart. It was hoped both synods would agree to the so-called third Sirmian formula, which had been agreed to in 358 by Ursacius and Valens on the one hand, and Basil of Ancyra, and Georgius of Laodicea on the other, at the court at Sirmium. Both councils were ready to declare in favor of the Nicene formula, the Seleucia synod, however, excepting the word *ὁμοούσιος* (of the same substance). But they finally gave way to the court party, and accepted the Sirmian formula. The court influence understood how to render the Semi-Arians harmless, and Eudoxius was raised to the see of Constantinople. The Semi-Arians gradually approached the advocates of the Nicene doctrine; and Basil, Gregory Nazianzen, and Gregory of Nyssa, contributed very much towards the currency of the Nicene views. At the Second Council of Constantinople (381), the Nicene theology was adopted, and Semi-Arian as well as Arian views were condemned. See **ARIANISM**, **MACEDONISM**, etc. W. MÖLLER.

**SEMINARIES**, **Theological, Continental**, are divided into four classes: (1) The Roman-Catholic, according to the plan of the Council of Trent, in which boys of twelve years are received, trained in theological and secular studies apart from all worldly influences, and remain until they are ordained priests; (2) The evangelical seminaries in the kingdom of Wurtemberg, which receive

boys of fourteen years, train them until they are eighteen, then send them to the university of Tubingen for further theological study, whence they issue as assistant pastors; (3) Institutions which receive the candidates for the ministry after they have finished their theological studies at the universities, and train them in practical ministerial duties; (4) Institutions which give training in homiletics and catechetics.

I. Before the Council of Trent, the institutions of the first class were called "schools," or "colleges." The discipline was monastic. The principal was an abbot, or, in the case of schools directly under episcopal control, a "scholasticus," who was always a clergyman. The rise of the universities destroyed these schools; but the Jesuits restored them, and after Trent they were called "seminaries." Instruction is given in grammar, singing, the ecclesiastical calendar, the Scriptures, service-books, the homilies of the saints, the ceremonies of the sacraments, and other matters relating to the services. Mass must be daily heard, and confession and communion be monthly. Every bishop must have such a school attached to his cathedral or metropolitan church.

II. The first seminary in the Protestant sense was in the Kingdom of Wurtemberg. It was modelled upon the cloister idea. Next to these comes Loccum, in Hanover. In 1593 the entire cloister there went over to Protestantism, but retained its organization intact, except that it undertook the special work of educating ministers. In 1820 it was revived and enlarged. Its head is still called "abbot." In 1817 Frederick William III. of Prussia founded a seminary in Wittenberg, to honor the Luther city, which had been deprived of its university. The Reformed seminary at Herborn replaced the old "Orange and Nassau high-school." In 1837 the seminary at Friedberg was founded. The Moravians have seminaries in Gnadenfeld and Nazareth (Pennsylvania, U.S.A.).

III. In Greece the future priests are instructed by deacons or other clergy, under the supervision of the bishops. In Russia most priests are the sons of priests; if the sons of a layman enter the service of the church, they generally become monks. The schools for the education of priests' sons are of three grades, — schools, seminaries, academies. In the lowest, the scholars enter at seven, and remain until twelve years old. In the latter years of their stay they are taught Latin and Greek; so that, even if they do not go to a seminary, they can serve as reader or chorister in village churches. There may be several such schools in a parish, but there can be only one seminary. The latter is under immediate episcopal direction. The principal is a monk, archimandrite, or aspirant to a bishopric. The professors are partly monks, and partly lay. Their number is great, for there are sometimes as many as twenty in one seminary; but the number of scholars is also great, since every priest has the right to send his sons thither; and, as there are not enough churches for the priests thus educated, many of the scholars go into other callings. PALMER.

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

**SEMI-PELAGIANISM**, a term invented by the schoolmen, denotes a view which was developed

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

The discrepancy became patent before Augustine died. His two pupils and friends, Prosper of Aquitaine, and Hilary, informed him by letters (*Aug. Ep.* 225 and 226) that the monks of Massilia accused him of having, in his controversy with Pelagius, set forth propositions which contradicted the doctrines of the Fathers and the church in general. In the letters the Massilian monks are described as holding, that by faith and baptism any one can be saved, if he only will; that the will to be saved is implanted in human nature by the Creator himself; that predestination either must presuppose a difference of human nature, or lead into fatalism, etc. It is evident that those monks simply wanted to find a middle way between the Augustinian doctrine of predestination and the Pelagian doctrine of the free will of man. At their head stood John Cassianus, a pupil of Chrysostom, and for some time an inmate of an Egyptian desert monastery, whose writings, glowing with monkish fervor, show marks of influence from the Greek theology. The report of Prosper and Hilary called forth the two treatises of Augustine, *De predestinatione sanctorum* and *De dono perseverantiae*; but they did not succeed in convincing the Massilian monks. Shortly after (430), Augustine died, and Prosper found himself the chief opponent of the Semi-Pelagian movement. He repaired to Rome, and induced Pope Celestine to address a letter to the bishops of Gaul (*Mansi: Coll. Concil.*, iv. p. 451). The letter is unconditional in its defence of Augustine, and full of reproaches against those bishops of Gaul who introduced novelties, and put forward indiscriminate and useless questions. But it is strikingly silent about the real point at issue. Nor did Sixtus, the successor of Celestine, find it suitable to be more explicit on the matter. Meanwhile Prosper wrote his various books against the Semi-Pelagians (see the respective articles), and others came to his aid. The *De evocatione gentium*, generally, though hardly on sufficient grounds, ascribed to Leo the Great, and found among his works, is an attempt at reconciliation. The expressions are very much mitigated; but, as nothing of the principle has been given up, it exercised no influence. On the contrary, the Augustinian doctrine of predestination now began to be attacked, even with great harshness, by people who did not belong to the Semi-Pelagian camp; and its adherents, though never condemned by the church as a sect, were marked out by the Semi-Pelagians as *prædestinati*. Interesting in this respect is the *Præ-*

*destinatus sive prædestinatorum hæresis*, first edited by Sirmond, Paris, 1643, and by him ascribed to the younger Arnobius. It consists of three books: the first contains a catalogue of heresies ending with that of the *prædestinati*, the second, a representation of that heresy; and the third, its refutation from a Semi-Pelagian point of view.

For some time the controversy seems to have been brought to rest, or to have been forgotten, on account of the great political disturbances under which Gaul suffered during the fifth century. In the latter half of the century, however, it once more comes to the foreground with Faustus, bishop of Reji (Riez), and the presbyter Lucidus. The latter was a passionate adherent of the doctrine of predestination, and, as friendly expostulations led to nothing, Faustus publicly attacked him, and invited him to a disputation in the presence of the assembled bishops. The disputation took place, probably, at the synod of Arles (475); and Lucidus declared himself defeated, and recanted. Shortly after, Faustus published his *De gratia et humane mentis libero arbitrio*, which was received with great applause; so that the whole of Gaul seemed to have been conquered by Semi-Pelagianism. In the beginning of the sixth century, however, a sudden change took place in the state of affairs. Those Scythian monks, who, during the reign of Justin I. and Justinian, preached theopaschitism in Constantinople, were naturally opponents of Pelagius. Having tried in vain to introduce themselves to Pope Hormisdas, they sent a confession of faith to the African bishops who lived in exile in Sardinia. It is found in *Bibl. Max. Patri.*, Lyons, ix., and ends up with a condemnation, not only of Pelagius, but also of Faustus. Fulgentius of Ruspe, the most prominent of the African bishops, responded with his *De incarnatione et gratia*, in which he completely refuted Semi-Pelagianism, though without mentioning the name of Faustus. The case attracted the attention of the emperor Justinian, and he asked Hormisdas to pronounce his opinion on it. The answer of the Pope (520) is very diplomatic (*Mansi: Coll. Conc.*, viii.). It defends Augustine, it defends Faustus, it defends every thing; but it was very unceremoniously lauded by Johannes Maxentius, the leader of the monks, in his *Responsio ad epistolam Hormisdæ* (*Bibl. Max. Patri.*, Lyons, ix.), who demonstrated, that, if Augustine is right, Faustus must be wrong. The tide was now turning. Even in Gaul, Semi-Pelagianism found influential adversaries; an Avitus of Vienne, a Cæsarius of Arles, and the synod of Orange (*Arausio*), actually condemned it (*Mansi: Con. Coll.*, viii.). The decrees of the synod of Orange were afterwards confirmed, by Pope Boniface II. and the synod of Valence, and officially Semi-Pelagianism was denounced. This must not be understood, however, as if it had been really extinguished. By the decrees of the synod of Orange, the expressions of Augustine were accepted; but how far people were from really embracing his principles is shown by the controversies of Gottschalk, of the schoolmen and the monastic orders, of the reformers, of Arminius, of the Jesuits and the Jansenists, etc.

LIT. — The sources are found in the writings of CASSIANUS, PROSPER OF AQUITAINE, FAUSTUS OF REJI, FULGENTIUS OF RUSPE, and others.

For modern treatment of the subject, see literature to art. PELAGIANISM, and J. GEFKEN: *Hist. Semipelag.*, Göttingen, 1826. W. MOLLER.

**SEMITIC LANGUAGES.** I. NAME.—Up to the latter part of the last century, before Sanskrit was known to Europe, or attention had been directed to the Central and Eastern Asiatic tongues, or those of Africa (except Coptic), the title "Oriental languages" signified only Hebrew and its sister dialects: these alone, with the exception of Coptic, had been the object of scientific study. Up to this time, all study of non-classical languages was connected with the Bible; and it is to biblical students that we owe what was done in Hebrew, Arabic, Ethiopic, and the related tongues, for the preceding three hundred years. But when the linguistic circle began to widen, and attempts were made at classification, the need of special names for the different linguistic groups was felt; and, for the more general divisions, recourse was naturally had to the genealogies in the table of nations in Gen. x. The credit, if such it be, of having originated the name "Semitic" (from Noah's son Sem, or Shem) for the Hebrew group, is to be given either to Schlozer or to Eichhorn, — to which of the two is doubtful. The first known use of the term is in Schlozer's article on the Chaldeans, in Eichhorn's *Repertorium*, 8, 161 (1781), and he seems to claim the honor of its invention; but a similar claim is made by Eichhorn himself, without mention of Schlozer, in his *Allgemeine Bibliothek*, 6, 772 (1794). Eichhorn, however, appears to have been accepted as the author of the name: he is so said to be by Adelung (*Mithridates*, 1. 300; 1806), from whose manner of speaking of it we may infer that it had not then come into general use. In a short while, however, it was everywhere adopted, and is now the recognized name of this group of languages. In Germany and France, and to some extent at least in England (so Coleridge, *Table-Talk*, 1827), the form "Semitic" was employed (after Septuagint and Latin Vulgate, and Luther's "Sem," instead of Hebrew "Shem"); while some English and American writers prefer the form "Shemitic," after the more accurate transliteration of the Hebrew. Between the two there is little to choose. The shorter form, now the more common one, is preferable to the other, because it is shorter, and in so far as it is farther removed from genealogical misconception. The once popular but unscientific three-fold division of all the languages of the world into Japhetic, Shemitic, and Hamitic, is now abandoned by scholars. "Shemitic" is misleading, in so far as it appears to restrict itself to the languages spoken by the peoples mentioned in the table of nations as descendants of Shem: while it in fact includes dialects, as the Phœnician and Philistine, which are assigned in the table to Ham. The form "Semitic" (in English, but not in German and French), as farther removed than "Shemitic" from "Shem," may, perhaps, be more easily treated as in itself meaningless, and made to accept such meaning as science may give it. On the other hand, as meaningless, it is felt by some to be objectionable; and other names, expressing a geographical, or ethnical, or linguistic differentiation of the languages in question, have been sought, e.g., Western Asiatic, Arabian, Syro-Arabian; but

none proposed have been definite and euphonic enough to gain general approbation, and it is likely that "Semitic" will retain its place for the present. If a new name is to be adopted, some such term as "Trilateral" would be the most appropriate; since triliterality of stems is the most striking characteristic of this family of languages, and is found in no other family.

II. TERRITORY.—In ancient times (c. B.C. 1000) the Semites occupied as their proper territory the south-western corner of Asia; their boundaries, generally stated, being, — on the east, the mountain range (modern Kurdish) running about forty miles east of the Tigris River, and the Persian Gulf; on the south, the Indian Ocean; on the west, the Red Sea, Egypt, the Mediterranean Sea, and Cilicia; and, on the north, the Taurus or the Masius Mountains. The north and east lines are uncertain, from the absence of full data in the early Assyrian records. Not long before the beginning of our era, Semitic emigrants from Southern Arabia crossed the Strait of Bab-el-Mandeb, and occupied the part of Africa lying just south of Egypt, their territory being about that of the modern Abessinia: these were the Geez ("emigrants," "freemen"), or Semitic Ethiopians. The main Semitic region thus lay between the tenth and thirty-eighth degrees of north latitude and the forty-fourth and sixtieth degrees of east longitude, with an area of over a million square miles. Semitic colonies established themselves early in Egypt (Phœnicians in the Delta, and perhaps the Hyksos), and on the north coast of Africa (Carthage and other cities) and the south coast of France (Marseilles) and Spain, but probably not in Asia Minor or in Greece. In modern times, Syrian Semites are found in Kurdistan, as far east as the western shore of Lake Urmî (lat. 37° 30' N.; long. 45° 30' E.); but it is doubtful whether this region was Semitic before the beginning of our era. A large part of the Semitic territory was desert. Only those portions which skirt the banks of rivers and the shores of seas were occupied by settled populations; the desert was traversed by tribes of nomads, whose life was largely predatory. Semitic speech is interesting, not from the size of the territory and population it represents, but from the controlling influence it has exerted on human history through its religious ideas.

The original seat of the Semites is unknown. There must have been a primitive Semitic race and a primitive Semitic language, which existed before the historical Semitic peoples and dialects had taken shape; but of this primitive race we can say no more than that it goes back to a remote antiquity; since of one of its daughters, the Babylonian people, there are traces in the fourth millennium B.C. It has been attempted to determine the habitat of the Semites, before they broke up into separate nations, from their traditions, and from the vocabulary of the primitive tongue made out by a comparison of the existing dialects; but no trustworthy result has been reached. The oldest accounts say nothing definite. In Gen. xi. 2, for example, we have the statement that the whole body of the descendants of Noah journeyed "eastward" (so עִדְרָה is to be rendered), that is, toward the Tigris-Euphrates region; but we are not told from what point they

came, nor is there here any thing of a separate Semitic people. Again: in the same chapter, the assembled human race is said to have been scattered from the city Babel, without, however, any indication of the points to which the descendants of Noah's three sons severally went. At most, we may see here a dim feeling that the Semites had once lived together in the Tigris-Euphrates valley; but this might be referred to the fact that the Hebrews knew that they themselves had come from that region to Canaan. No other Semitic people has, so far as we know, any ancient tradition on this point. The evidence from the primitive Semitic vocabulary is equally vague. Its terms for land, mountains, rivers, seas, metals, grains, fruits, and animals, do not allow us to fix on any particular spot in Western Asia as the locality where such terms must have originated. We are obliged, therefore, to reject the hypotheses which make the mountains of Armenia, or the lower Tigris-Euphrates valley, or the Arabian Desert, the cradle of the Semitic race, and to leave the question at present unsolved.

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

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

III. DIVISIONS. — The various Semitic dialects closely resemble one another, there being, for ex-

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

## I. NORTH SEMITIC.

1. Eastern.
  - a. Babylonian.
  - b. Assyrian.
2. Northern.
  - Aramaic.
    - a. East Aramaic.
      - α. Syriac (Dialect of Edessa).
      - β. Mandaean.
      - γ. Nabathean.
    - b. West Aramaic.
      - α. Samaritan.
      - β. Jewish Aramaic (Daniel, Ezra, Targums, Talmud).
      - γ. Palmyrene.
      - δ. Egyptian Aramaic.
  3. Western.
    - a. Phœnician.
      - α. Old Phœnician.
      - β. Late Phœnician (Punic).
    - b. Hebrew.
    - c. Moabitish and other Canaanitish dialects.

## II. SOUTH SEMITIC.

1. Northern.
  - Arabic.
2. Southern.
  - a. Sabæan, or Himyaritic.
    - Mahri.
    - Hakili (Ehkili).
  - b. Geez, or Ethiopic.
    - α. Old Geez.
    - β. Tigre.
    - γ. Tigrîna.
    - δ. Amharic.
    - ε. Harari.

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

Of languages which have been strongly affected by Semitic tongues may be mentioned the Iranian Huzvaresh, or Pahlavi (the language of the Bunde-hesh), which is greatly Aramaized; the Iranian Persian, whose vocabulary is largely Arabic, and even its syntax appears to have been somewhat Semitized; the Indian Hindustani, which, developed under Moslem influence, also contains a large number of Arabic words; and the Turkish.

especially the literary and learned language of Constantinople, which in like manner, and for the same reason, has a large infusion of Arabic.

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

and ingressiveness of action. The notions of reflection, intensity, causation, are expressed by derived verbal stems made by prefixes and infixes. — The Semitic *syntax* is marked by great simplicity of articulation. The different clauses of the sentence are, for the most part, connected by the most general word "and;" there is little or no inversion and transposition for rhetorical effect; and there are no elaborate periods. The structure is commonly and properly described as monumental or lapidary. The most striking special peculiarity of the syntax is the phonetic abridgment of the noun (*status constructus*) to show that it is defined by the following word or clause. The absence of compounds (except in proper names) is another marked feature, — an illustration of the isolating character of the thought. The whole conception of the sentence is detached, isolated, and picturesque. Of these general Semitic characteristics, the Hebrew and Assyrian, which first produced literatures, show the most, and the Aramaic and Arabic, whose literary life began late, the least. (2) *Vocabulary*. The Semitic word-material differs greatly according to the periods and the circumstances of the various peoples. The pre-Christian literary remains are very scanty. From the Israelites we have only a few prophetic discourses, historical books, and sacred hymns, and ethical works, together with several law-books, — no secular productions (unless the Song of Songs be so regarded); from the Assyrians, somewhat more, — royal and commercial inscriptions, geographical, astronomical, grammatical, and religious works, and fragments of epic and other poems; from the Phœnicians, a few short inscriptions; and from the others, nothing. The Hebrew literature is full in terms relating to religious feelings and acts, scanty in philosophical and artistic terms and in names of things pertaining to common life: the Assyrian has more of the last, but is equally deficient in the first. In later times, however, the Aramaic (classical and Jewish), and the Arabic under Greek influence, created larger vocabularies, and developed some power of philosophical expression. From the nature of the national culture, these languages, though their vocabularies are sometimes (the Arabic especially) very large, do not satisfy the needs of western life. They multiply words for objects and acts which we do not care to particularize, and are deficient in terms for those which we wish to express with precision. (3) The above description of the vocabulary and syntax will serve to characterize the style and thought of the Semitic tongues. The highest artistic shape they have not, either in prose or in poetry. They do not readily lend themselves to philosophy proper or to art. But in the simple expression of emotion, and the condensation of practical wisdom into household words, they are not surpassed by the most highly developed Indo-European languages: in these respects the Bible has an acknowledged pre-eminence.

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

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

VI. RELATIONS TO OTHER FAMILIES OF LANGUAGES. — So far as our present knowledge goes, it is doubtful whether the Semitic family is genetically connected with any other in the world. Various attempts have been made to show a relationship between it and its neighbors, especially the Indo-European and the Egyptian. In respect to the former, the attempt may be said to be wholly unsuccessful. The case is somewhat different with the Egyptian, between whose personal pronouns and the Semitic there is a remarkable resemblance; though this isolated point of contact, considering the very great differences between the two families in other respects, gives an insecure basis for comparison. There is a similar resemblance between the structure of the Semitic verb and that of the Cushite group of languages (the Galla, Saho, and others, near Abessinia), but nothing definite. At most, we may conjecture an original Semitic-Ilanitic family, out of which these two have grown; but in that case their separation took place so long ago, and their paths since that time have been so different, and the traces of kinship have been so far obliterated, that it is hard to see how any valuable results can be drawn from a comparison between them. One main obstacle in the comparison of Semitic words with others is the triliteralism of stems of the former; and it has therefore been attempted to reduce these to bilaterals, but hitherto with indifferent success. It need not be denied that this problem may hereafter be solved, and comparisons instituted between Semitic and other families, that may be of service to all.

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SEMLER, Johann Salomo, the founder of historical criticism of the Bible; was b. at Saalfeld, Dec. 18, 1725; and d. at Halle, March 4, 1791. Brought up in a pietistic circle, he entered the university of Halle, 1743, and was much influenced by the lectures of Baumgarten. He devoured a large mass of books, and mentions only one original idea of that period. "Already at that time I had some intimations of the difference between theology and religion." In 1750 he became editor of the local newspaper of Saalfeld, 1751, professor



of history at Altdorf, and six months later professor of theology at Halle, becoming Baumgarten's successor in 1757. He asserted the right to freedom of thought and investigation, and drew down upon himself the keenest criticism from orthodox circles. The *Nova bibliotheca ecclesiastica* called him an "impious man, and worse than the Jews" (*homo impius et Judeis peior*). He was the principal professor at Halle, and his reputation among the students increased in proportion to the attacks from outside. This feeling changed, however, to some extent, in 1779, when his *Beantwortung der Fragmente eines Ungenannten* exposed him to the charge of being double-tongued. During the last ten years of his life he spent much time in the laboratory, and became an advocate of alchemy. His interest in the mysterious had increased; and the miraculous cures of Gassner, and the miraculous faith of Lavater were the occasion for him to appear in the Berlin *Monatsschrift* (1787) as an advocate of the possibility of miracles. Semler introduced new views upon the canon. The opinion which had prevailed up to that time was, that the books of the Bible constituted one "homogeneous whole," all parts of which are equally inspired. To refute this opinion is the purpose of the *Abhandlung vom freien Gebrauch d. Kanons*, 1771-75, 4 vols. He tried to prove that the books of the canon were brought together by accidental considerations, and not according to any fixed and well defined plan. He also showed that the text had many variations. The Scriptures were not even designed to be a norm of faith for all men. Was not the Old Testament written for the Jews? Did not Matthew write for Jews outside of Palestine? etc. Paul alone taught that Christianity was the universal religion, and the catholic epistles were intended to harmonize the Jewish and Pauline types of Christianity. Here was the germ of the fruitful principle of the later Tubingen critics. Semler is never done stating the thought that Christ and the apostles accommodated themselves in their language to the popular notions of their day and the ideas of the Old Testament. In his commentaries on Romans, John's Gospel, the Epistles to the Corinthians, etc., he attempts to found his exposition upon the Jewish notions of that day. Of course, those things in which the New-Testament writers accommodated themselves to the opinions of their day are not to be believed by us. Nevertheless, Semler, with all his faults, is the author of the present method, in explaining a biblical author, of taking into consideration his purpose in writing and the historical environment. He reduced the difference between Christianity and natural religion to a minimum, but his Christian consciousness always insisted upon this difference. He sang Christian hymns, prayed with his wife, and they pledged one another to follow God only, and his commandments. "No one knows," he said, "what I feel when I think of God's goodness to me." In the department of church history Semler did not do as much as in that of biblical criticism. But he became the father of the history of Christian doctrine by his restless scepticism, which led to the minute investigation and clearing-up of many points. On the history of the first Christian centuries he published *Selecta capita hist. eccles.*, *Commentaria hist. de antiquo christianorum*

*statu*, etc. He issued in all a hundred and seventy-one publications, only two of which reached a second edition. Baur, after acknowledging the value of Semler's investigations, complains that he had no power of grouping or elaborating his theories. His work consisted only in a variety of disconnected results and truths. But, as Reuss says, it belonged to Semler to speak the magic word which emancipated theology from the fetters of tradition. Though piously inclined, he gave the traditional views a deadly wound. But he was neither the head of a school nor the prophet of the future. See SEMLER: *Autobiography*, 1781; EICHORN: *Leben Semler's*, in his *Bibliothek*, v.; H. SCHMID: *D. Theologie Semlers*, 1858; THOLUCK: *Vermischte Schriften*, ii. 39. THOLUCK.

**SENECA, Lucius Annæus**, a distinguished philosopher and author of the first century of our era; [the son of a rhetorician; was b. in Corduba, Spain, about 8 B. C.; d. by suicide 65 A. D. Young Seneca was trained in his father's art, but subsequently forsook rhetoric for philosophy. After travelling in Greece, he began to practise as an orator at Rome, and achieved forensic success. On a charge of adulterous connection with Julia, daughter of Germanicus, he was banished to Corsica, where he lived for eight years, composing the *De consolatione ad Helvium liber* and *De consolatione ad Polybium liber*. On the marriage of Agrippina to Claudius, he was recalled, and made tutor of the future emperor, Nero. During his incumbency he amassed great wealth, which became the occasion of his ruin. Looked upon with suspicion by Nero, he retired from the court; and, being accused with having had a share in the conspiracy of Piso, he received an order from the emperor to commit suicide. He at once obeyed the order by opening his veins, and bleeding to death in a hot bath].

Seneca's relation to Christianity has excited much interest, and awakened much discussion. Jerome (*De script. eccl.*, 12) speaks of letters which passed between Paul and Seneca, and says they were read by many (*leguntur a pluribus*). Augustine (*Ep. ad Maced.*) also refers to this correspondence. These are the only allusions to it during the first eight centuries, except the mention made in the apocryphal Acts of Paul and Peter, which go under the name of Linus of Rome. Seneca's name, however, is mentioned with respect, and his philosophical and religious opinions are occasionally referred to, as by Tertullian, Lactantius, and Beda, who look upon him as a heathen. The notice of Jerome is referred to for the first time in the Chronicle of Freulph of Lisieux (d. 850), and frequently, after the twelfth century, by Honorius of Autun, Peter of Chmy, John of Salisbury, etc. These writers unanimously express the opinion that Seneca was a Christian, and that his correspondence with Paul is genuine. The critical spirits of the period of the Reformation called these judgments into question, especially Erasmus; and the correspondence was declared apocryphal. It would be difficult to find any one now who would deny this conclusion. Many collections have been made of the passages in Seneca's writings which seem to be Christian in tone. Among the latest and most elaborate is that of Amédée Fleury, in his monograph, *S. Paul et Sénèque, recherches sur les rapports du philosophe avec*

*L'apôtre et sur l'infiltration du christianisme naissant à travers le paganisme*, 1853, 2 vols. Seneca's relation to Christianity has been exhaustively treated by Anbertin (*Étude crit. sur les rapports supposés entre Sénèque et St. Paul*, Paris, 1857), and F. C. Baur, in Hilgenfeld's *Zeitschrift*, 1858. The latter considers, in his usually profound way, the fundamental ideas of both men. The correspondence between Paul and Seneca consists of eight letters of the latter and six of the former, and bears upon its surface the stamp of an unscientific fabrication. Christ is not the topic, but Castor and Pollux are referred to; and the writers deal more with social conventionalities than with the great ideas of religion and philosophy. But how did it come that Jerome and Augustine were both deceived? One explanation has been, that there was a genuine correspondence, of which this is the spurious imitation; and Seneca's promise in the ninth letter, to send to Paul his work, *De copia verborum*, is appealed to in confirmation of this theory. The more rational explanation is, that it was a forgery, and as such the outgrowth of the opinion that friendly relations subsisted between the apostle and the philosopher. This opinion was based upon those passages of the New Testament which speak of Paul's residence at Rome (Acts xxviii. 30; Phil. i. 13; 2 Tim. iv. 17) which would have afforded them opportunity to meet, and his acquaintance with Seneca's brother Gallio (Acts xviii. 12 sqq.). These passages are, however, so indefinite, that no one would have hit upon the idea of an acquaintance between Paul and Seneca but for other considerations which seemed to indicate that he had approached Christianity. The reason for such approach was derived from his own writings; and, if we pass by the exaggerated attempts to extract distinctively Christian ideas, we cannot overlook the peculiar coloring which stoicism gets in them. We mention here two of Seneca's characteristics, — his practical tone and the tinge of mysticism with which his thinking is colored. Nor can we forget his frequent confession of universal error and estrangement, his references to a future life, etc. Such ideas as these do not, however, necessarily indicate that Seneca had come under the influence of Christianity. His thought had a religious vein: but as a whole, as well as in minor details, his writings stand opposed to the Christian system; and the points wherein they seem to approach it belong to all religions. Seneca knows nothing either of the Judaistic type of Christianity, or of Christ as its Alpha and Omega. Without speaking of the specific Christian conceptions of revelation, sin, and law, Seneca stands on other than Christian ground. The stoic is himself the source of truth and his own duty. There is, however, a Christian glimmer, the moonlight of Christianity, diffused over his philosophy. But he is not the dim reflection of a new light which he has appropriated, but the faint dawn on the obscure horizon of the pre-Christian world, announcing the sun, which has already begun to scatter his light across valley and on mountain. The fine ideas of Roman stoicism were the buds which only the sun of the gospel could develop into beauty and perfection, but which, left alone, would never have produced rich fruits.

LIT. — The text of the supposed correspond-

ence between Paul and Seneca has often been published; e.g., by Fabricius, *Codex Apocryph. N. T.*, ii., in editions of Seneca's works, by Fleury, Anbertin, and others. [See BAUR: *Drei Abhandlungen*, Leipz., 1876, pp. 377-430; FARRAR: *Seekers after God*; LIGHTFOOT: *Essay on Paul and Seneca*, in *Commentary on Philippians*, E. WESTERBURG: *Der Ursprung der Sage dass Seneca Christ gewesen sei*, Berlin, 1881, 52 pp.] ED. REUSS.

**SENNACHERIB** (Heb., שַׁנְחַרְיָב; LXX., Σενναχεριβ; ASSYR., *Sin-ah-irba*, = "Sin [the moon-god] multiplied brothers"), king of Assyria B.C. 705-681, is mentioned in the following passages of the Bible: 2 Kings xviii. 13-xix. 37 = Isa. xxxvi. 1-xxxvii. 38; 2 Chron. xxxii. 1-22. From the Assyrian monuments we have tolerably full accounts of his reign. He was the son and successor of Sargon (see the art.), and ascended the throne on the 12th of Ab (i.e., July), B.C. 705. His first military expedition was directed against Babylonia and the irrepressible Merodach-baladan (see the art.). This enterprising prince, whom Sargon had vanquished in 710-709, seized the opportunity of Sargon's death to re-assert his claims to Babylon. But Sennacherib's campaign of 704 resulted in driving him into the remote parts of Southern Babylonia. The years immediately following were occupied by the Assyrian king in composing the affairs of Babylonia, where he established a ruler named Belibus (703), and in chastising various allies of Merodach-baladan. In B.C. 701 fell his great western campaign, which is related from the Hebrew stand-point in the passages named above. The death of Sargon had seemed to the Phœnician, Judæan, and Philistian cities, also, to offer an opportunity for throwing off the hated Assyrian yoke. That Merodach-baladan sought to make alliances in the West, his embassy to Hezekiah proves; but his own defeat was so speedy, that the revolt of the western cities was useless for him. Sennacherib merely waited until his work of re-conquest in Babylonia seemed sufficiently assured, and then, as his third campaign, marched to the West. Following the usual route of the Assyrian armies, he appeared first before Sidon, whose king, Elulaus, ventured no opposition, but fled to Cyprus. The Phœnician cities, those of Philistia as far as Ashdod, and the kings of Ammon, Moab, and Edom, submitted to Sennacherib forthwith. Gaza also seems to have been friendly to him. Ascalon and Ekron were more obstinate. The king of Ascalon was therefore seized, and with his family carried away prisoner. The case of Ekron was peculiar. Padi, its king, was favorable to Sennacherib; but the aristocracy and people had determined on revolt from Assyria, and, having overpowered Padi, sent him in chains to Hezekiah for safe-keeping. It may have been the report of this act, reaching Sennacherib on his southward march, which induced him to send off a detachment of troops into the land of Judah. This detachment devastated Judah, and captured forty-six Judæan cities (2 Kings xviii. 13 = Isa. xxxvi. 1; cf. 2 Chron. xxxii. 1). As a result of this, Hezekiah sent tribute to Sennacherib, who in the mean time had reached Lachish, and taken possession of that city (cf. 2 Kings xviii. 14-16). Probably it was at the same time that Hezekiah surrendered Padi, as the inscriptions

declare that he did. But Sennacherib demanded more than this from the Judean king. He had taken up his position at Lachish with the expectation of a battle against a most formidable enemy, namely, Egypt, which had joined the league against Assyria, and whose army, although too late to protect most of its allies, was on the way to meet Sennacherib. It was most important, therefore, to the Assyrian king that he should be secure in the rear. An expedition, under his Tartan (Assyr., *turtanu*, "general-in-chief"), was accordingly despatched against Jerusalem; and the Rab-shakeh (Assyr., *rab-sak*, "chief captain"), acting, no doubt, under orders from his superior, used every means of persuasion and threat, by word of mouth and by letter, to gain possession of the city (2 Kings xviii. 17-35 = Isa. xxxvi. 2-20; 2 Kings xix. 9-13 = Isa. xxxvii. 9-13; cf. 2 Chron. xxxii. 9-19). This demand, so formidably backed, produced a great effect upon people and king (cf. 2 Kings xviii. 26, 37-xix. 4 = Isa. xxxvii. 11, 22-xxxviii. 4; cf. 2 Chron. xxxii. 18); but faith in Jehovah, stimulated by the exhortations of Isaiah, who had been a sturdy opponent of the Egyptian alliance (see, e.g., Isa. xxx., xxxi.), and yet believed in the certainty of a deliverance from the enemy at their doors, sustained the hearts of those within the city, and they did not yield (2 Kings xix. 5-7, 14-31 = Isa. xxxvii. 5-7, 14-35; cf. 2 Chron. xxxii. 20 and 2-8). With rebellious Ekron on one flank, and obstinate Jerusalem on the other, Sennacherib felt that he was too far south to fight the Egyptians with safety; and he withdrew to the neighborhood of Eltekeh, where the expected battle took place. The Assyrian inscriptions claim the victory for Sennacherib; but the success was, at all events, not decisive enough to encourage him to follow it up. He contented himself with taking possession of the neighboring cities of Eltekeh and Timnath, and visiting the unfortunate Ekronites with condign punishment. He put to death the leaders of the revolt against Padi, and took many of the citizens to swell his train of prisoners. Padi himself he re-instated as vassal-prince upon the throne of Ekron.

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

One or two apparent discrepancies between the biblical narrative and Sennacherib's own account of his Palestinian expedition admit of explanation. The Bible speaks of Hezekiah's tribute as consisting of three hundred talents of silver and

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

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

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

But Sennacherib was not permitted to end his days in peace. The prediction which Isaiah had uttered concerning him while he was still in

Philistia (cf. 2 Kings xix. 7 with Isa. xxxvii. 7) came true after twenty years. He was murdered by two of his sons, whose names the Bible has preserved to us as Adrammelech and Shazrezar (2 Kings xix. 37 = Isa. xxxvii. 38; cf. 2 Chron. xxxii. 21). Abydenus (Euseb.: *Chron.*, l. 9) and Alexander Polyhistor (Euseb.: *Chron.*, l. 5) also mention the murder of Sennacherib, but no account of it has yet been found in the Assyrian inscriptions. He was succeeded by his son, Esarhaddon.

LIT.—GEORGE SMITH: *History of Sennacherib, translated from the Cuneiform Inscriptions*, ed. by Rev. A. H. Sayce, London, 1878; R. HOERNING: *Das sechsheitige Prisma des Sanherib in transcrib. Grundtext und Uebersetzung*, Leipzig, 1878; H. POGNON: *L'Inscription de Bavian. Texte, Traduction et Commentaire Philologique*, Paris, 1879-80; E. SCHRADER: *Die Keilinschriften u. d. Alte Testament*, Giessen, 1872, 2d ed., 1883 (Eng. trans. in progress, 1883); G. RAWLINSON: *The Five Great Monarchies of the Ancient Eastern World*, 4th ed., London, 1879, New York, 1880, 3 vols.; M. DUNCKER: *Gesch. d. Alterthums*, Berlin, 1852, etc., 4 vols., 5th ed., Leip., 1878-81, 5 vols., Eng. trans. by Evelyn Abbott, 1878-82, 6 vols.; C. GEIKIE: *Hours with the Bible*, vol. iv., Lond. and N.Y., 1882; A. H. SAYCE: *Fresh Light from the Ancient Monuments*, Lond., n.d. [1883]. FRANCIS BROWN.

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

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

**SEPHARVA'IM** (Heb., סִפְרַוַּיִם; LXX. Σεφάρπειυ; Assyri., *Sippara, Sipara*; Akkad., *Zimbar*, meaning unknown), a city of Northern Babylonia, is mentioned in the following passages of the Bible: 2 Kings xvii. 24, 31, xviii. 34 (Isa. xxxvi. 19), xix. 13 (Isa. xxxvii. 13). The last four passages name Sefharvaim among the cities conquered by the king of Assyria: the first two speak of it as one of the places from which colonists were transplanted into Samaria (see SARGON), whose idolatrous practices were continued in their new land (see below).

The site of Sefharvaim (Sippara) was discovered in 1881 by Hormuzd Rassam, who unearthed in the mounds now called *Abu Habba* the ruins of its famous sun-temple, with a bas-relief of the sun-god himself, and valuable inscriptions. Sippara

lay a little to the west of a north and south line joining Babylon with Bagdad, and somewhat nearer the latter place, in lat. about 33° 4' 20" N.; long. about 44° 16' east from Greenwich. The Euphrates, which in the Assyrian inscriptions is repeatedly called "the river of Sippara," once flowed near it: but the present river-bed is several miles to the west. Sippara was an ancient and highly venerated seat of power and worship. It was sometimes called "Sippara of the Sun" (see *Ἡλιον πόλις*, Euseb., *Prap. Evang.* 9, 12, and *Chron.* l. 7). It appears to have been a double city, with two separate parts: this follows not only from the dual form of the Hebrew Sefharvaim, but also from the distinction which the inscriptions make between "Sippara of the Sun" and "Sippara of the goddess Anunit." One of these twin parts was perhaps identical with the old city Agade (Akkad (?), so George Smith), which was undoubtedly in the immediate neighborhood.

Sippara was connected with Babylonian mythology; for, according to Berosus (see Euseb., *loc. cit.*), Xisuthros, the Babylonian Noah, was directed by a god, before the flood, to deposit in Sippara the records of antiquity, and after the flood his companions were ordered by a heavenly voice to dig up the tablets deposited by Xisuthros at Sippara, which they accordingly did. The temple of the sun-god discovered by Rassam is of unknown antiquity. It was already venerable when it was restored by *Sagašalti-Burias*, a king who is believed to have lived about B.C. 1050. Tradition carried its origin many centuries farther back; and, indeed, an inscription of Nabonidus, the last Babylonian king, who reigned B.C. 555-538, makes the surprising statement, that, in exploring its walls and foundations, he came upon "the cylinder of Naram-Sin, son of Sargon, which for thirty-two hundred years no king going before me had seen." (See T. G. Pinches: *Proceedings Soc. Bib. Arch.*, Nov. 7, 1882.) If this statement is accurate, then we have a Shemitic civilization (Naram-Sin is a Shemitic name) in Northern Babylonia nearly four thousand years before Christ. There is no reason to doubt that Nabonidus gave these figures in good faith, but there are several grounds for questioning their correctness. (1) It cannot be proved, and is not probable, that the chronological records, which in later times, it is true, were preserved with minuteness and care (cf. the Assyrian Eponym Canon), extended back to so remote an antiquity. (2) "Thirty-two hundred" looks like an approximate, not an exact statement. (3) This statement throws back Sargon I. and Naram-Sin (from both of whom we have inscriptions) so far as to leave an immense gap between them and the later Babylonian kings, — a gap which no materials at our disposal enable us to fill. (4) Berosus, although he assigns many thousands of years to the prehistoric kings, does not trace the actual history of Babylonia beyond about B.C. 2500. It seems, then, probable that Sippara, though a very ancient city, has at present no claim to such an age as Nabonidus assigns to its temple. (See further, F. Hommel: *Semit. Völker u. Sprachen*, i. pp. 487-489.)

In 2 Kings xvii. 31 we are told that the Separatists (Heb., סִפְרַוַּיִם; LXX., Σεφάρπειυ) burnt their sons with fire to Adrammelech and Anammelech, "gods of Sefharvaim." (The K'thib gives

כַּפְרִים אֶרֶב; and Lagarde, *Libr. Vt. Test. Can. Pars Prior Græcæ*, Göttingen, 1883, adopts for the LXX, the following reading:  $\tau\omega$  Ἀδραμῆι ἐπὶ Σαλαμῆα.) Neither of these gods is as yet found in connection with Sippara in the cuneiform inscriptions, and no satisfactory explanation of their mention in 2 Kings xvii. 31 has thus far been given.

LIT. — E. SCHRADER, *Die Keilinschriften u. das Alte Test.*, (Giessen, 1872, 2d ed., 1883; Eng. trans., in progress, 1883; FRIEDR. DELITZSCH: *Wo lag das Paradies?* Leipzig, 1881; also in *Beigaben zu F. MÜRDTER: Kurzgefasste Geschich. Babyl. und Assyr.*, Stuttgart, 1882; F. HOMMEL: *Die semitischen Völker und Sprachen*, I., Leipzig, 1881-83.

FRANCIS BROWN.

**SEPTUAGINT.** See **BIBLE VERSIONS.**

**SEPTUAGESIMA** (*seventieth*) is the third Sunday before Lent.

**SEPULCHRE, Holy.** See **HOLY SEPULCHRE.**

**SEQUENCE, The,** or *sequentia* (from *sequor*, "I follow"), was so called because it formerly followed the Epistle, and preceded the Gospel, in the church service. At this point the deacon left the altar, and ascended to the rood-loft to sing the Gospel. The *Alléluia* of the "Gradual," which was sung meanwhile, was consequently too short to cover his transit; and the last syllable (*ia*) was therefore protracted into "thirty, forty, fifty, or even a hundred notes." This was known as a "run," "cadence," or *neuma*. It continued in this shape for about three hundred years. In 851 the abbey of Jumieges in Normandy was sacked by the barbarian Normans; and the monks fled, carrying their service-books with them. One arrived at the abbey of St. Gall, where was a celebrated school for church music, and brought thither a Gregorian antiphony in which words had been set to these otherwise meaningless notes of the *neuma*. The improvement was adopted at St. Gall. This is Dr. Pearson's version. But Dr. Neale maintains that Notker (*Notkerus Felutor*, to distinguish him from a younger person of the same name) was the true author. This man (called *Baldobus*, "the little stutterer") had once been at Jumieges, and had there debated with this very refugee monk the question whether words ought not to be given to these notes. It is said that the sound of a mill-wheel furnished him with the idea. Further, that, on the arrival of the refugee, the twenty-year-old debate had been resumed. In consequence, Notker (for whose personal characteristics see Maitland: *The Dark Ages*) composed a sequence, or "prose" (*prosa*); that is to say, an unmetrical but rhythmic series of sentences. This he offered to Yso, the precentor. Upon commendation, it was adopted. There is no doubt that Notker deserves some credit; but the *Te Deum laudamus* and the *Gloria in excelsis Deo*, to name no other ancient hymns, are of this form. The famous sentence, "in the midst of life we are in death," etc. (*Media vita in morte sumus*, etc.), and which is found in the Episcopal Prayer-Book, is his composition. It was inspired by the Martinsbruck bridge-builders swinging down over the torrent. Dr. Pearson admits Notker's invention of these rhythmical proses; and the *Laudes Deo concinat orbis universus*, his first production, has been recently republished. His sequence of the Holy Spirit (*Sancti Spiritus adsit nobis*

*gratia*) was in use throughout Europe. In these sequences the choir "acts like the chorus of a Greek play," maintaining the attention in default of the principal characters. In the seventeenth century the rood-lofts became organ-lofts to such an extent that sequences, not being required, were disused. In later days the word "sequence" was (incorrectly) applied as synonymous with "hymn." Thus Adam of St. Victor (d. 1192) is called a writer of "sequences," and the *Dies Irai* is sometimes similarly entitled. Unless this term be employed with reference to the music, it is confusing; for the "sequence" differs from the "hymn" in being rhythmical without regular metre, and in possessing no rhymes at all. For the high ritualistic significance of its construction, see Neale's Latin monograph prefixed to Daniel's Thesaurus, tom. v.

LIT. — Cf. NEALE: *Medieval Hymns* (Eng. version), s.v. *Spiritus Sanctus adsit*, 3d ed., p. 29; also C. B. PEARSON: *Seq. fr. Sarum Missal*, Lond., 1871 (preface); art. "Hymns," in *Encyclopædia Britannica* (ninth ed.); NEALE: *De Sequentiis* (DANIEL, tom. v.); MARCH: *Latin Hymns*, New York, 1875, pp. 88, 265. For the originals of the Notkerian and Godescalcian *sequentia*, see DANIEL, tom. ii., and for the *Alléluia Sequence* of GODESCALCUS, see *Seven Great Hymns* (New York, 1867), p. 126. MACGILL (*Songs of Christian Creed and Life*, London, 1879) claims the credit of invention for Hartmann of St. Gall. MOREL'S *Lat. Hym. des Mittelalters* (Einsiedeln, 1867, 2 vols.) is the richest collection. SAMUEL W. DUFFIELD.

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

**SERCIUS PAULUS.** See **PAUL.**

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

**SERCIUS** with the surname *Confessor* was a native of Constantinople, and lived in the first half of the ninth century. His book, *De rebus in republica et ecclesia gestis*, — a history of the image-controversies from Constantine to Copronymus to Michael II. Balbus, — is lost; but under Leo Isauricus, or under Theophilus, he was imprisoned and exiled as an image-worshipper; and for that reason he is styled a confessor by the Greek Church, and commemorated on May 14.

**SERCIUS** is the name of four popes. — **Sergius I.** (687-701), b. at Antiochia, but educated at Palermo; refused to recognize the decrees of the

Trullan Council, though his delegates had signed them. The emperor, Justinian II., proposed to compel obedience, and had already ordered the Pope to be transported to Constantinople, when he was himself deposed. Thus the Papal rejection of the Trullan Council remained unshaken, and became the starting-point of that contest between the Greek and the Latin churches which ended with their complete separation.—**Sergius II.** (841-847) was the first pope who had the courage to ask for no confirmation of his election and consecration by the emperor; and he succeeded in vindicating himself, though the Emperor Lothair, through his son Lewis and Bishop Drago, presented a formal protest in Rome.—**Sergius III.** (904-911), one of the basest characters ever placed on the Papal throne. He lived in open adultery with Marozia, who, besides other children, bore to him the later Pope John XI. See LUITPRAND: *Antapodosis*, in PERTZ: *Mon. Germ. Hist.*, v.—**Sergius IV.** (1009-12). His true name was *Bucca di Porco* ("Swine-snout"); but he was ashamed of it, and on his accession he changed it for Sergius. After that time it became customary for the Popes to change their family names on their election. NEUDECKER.

**SERMON.** See HOMILETICS.

**SERPENT, Brazen, The.** When the Israelites, in the fortieth year of their journey through the wilderness, after they had overcome and banished the Canaanites, turned again to the Red Sea to compass the land of Edom, they murmured against God and against Moses for want of water. To punish the people, God sent fiery serpents; and by their bite many died. This punishment leads the people not only to acknowledge their sin, but also to ask Moses to pray unto the Lord that he take away the serpents. Moses, therefore, at the divine command, makes a brazen serpent, hangs it on a pole, so that by looking toward it every one that had been bitten was cured (Num. xxi. 5 sq.). These fiery serpents are not to be understood as flying-serpents; but they were serpents which were called *fiery* either on account of their red, shining, fiery-like color, or on account of their inflammatory bite. Very striking indeed is the remedy which Jehovah gives here against the consequences of the serpents' bites, and different explanations have been tried. But we must bear this in mind, that not the way in which the brazen serpent was hung up, but the very fact that it was a serpent, and nothing else, which was made visible in a far distance, is of the utmost importance. The brazen serpent was to the Israelite a symbol of the punishment with which his sin, his murmuring, was visited by Jehovah. Since he that was bitten, in order to be cured, had to look toward the brazen image of the death-bringing serpent, he was cured only under the condition that he became conscious of that punishment which he had incurred by his sin, part of which he had already suffered in the bite of the serpent, and that he wished to be spared the last consequences, the death. By looking toward the brazen serpent, the Israelite was to be cured, but only on condition that he was reminded of his deserved punishment, and took it to heart. Remission and forgiveness of sin were only to follow after true repentance had been effected. This brazen serpent was still, in the time of Hezekiah, an object of idolatrous

reverence among the Israelites (2 Kings xviii. 4), and the pious king had it destroyed with other images.

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

LIT.—VITRINGA: *Obs. sacr.*, i. 403 sq.; HURN: *Serpens Exaltatus nec Contritoris sed Conterendi imago*, Erlang., 1758; C. A. CRUSIUS: *D. typo serpentis aenei*; B. JAKOBI: *Ueber d. Erhöhung d. Menschensohnes*, in *Studien u. Kritiken*, 1835, pp. 8 sq.; VON HOFMANN: *Schriftbeweis*, ii. 1, pp. 301 sq.; MEIER, in *Theolog. Jahrbücher* ed. by BAUR u. ZELLER, 1854, pp. 585 sq.; MENKEN: *Gesammelte Schriften*, vi. 351 sq. A. KOHLER.

**SERVETUS, Michael (Miguel Serveto)**, b. at [Tudela in Spain, Sept. 29], 1511; burnt at the stake in Geneva, Oct. 27, 1553. He studied jurisprudence at Toulouse; entered the service of Father Quintana, the confessor of Charles the Fifth, and accompanied him in 1529 to Italy and Germany. The minute circumstances, however, of his earlier life, cannot be made out with certainty, as the explanations he gave before the court of Vienne often contradict those he gave before the court of Geneva. In 1530 he was at all events in Basel, and in the following year he published his *De Trinitatis erroribus*. While in Toulouse he began to study the Bible, and received a deep impression from it; but he was and always remained a self-taught man in the field of theology, without any true scientific training. He had, however, some talent for abstract speculation, and threw himself with ardent zeal on the doctrine of the Holy Trinity, sure that the development which the doctrine had found in the church was utterly wrong, and eager to turn the course of the Reformation in the direction of his own speculation. He addressed himself to Ecolampadius; and Ecolampadius was unable to convince him that his speculations, directed against the eternal divinity of Christ, and leaving the Holy Spirit almost entirely out of consideration, were obscure, contradictory to the Bible, and blasphemous. When the book appeared, it made a great sensation; but all the Reformers denounced it, and Butzer even declared from the pulpit that the author ought to be punished with death. On his return to Basel, Servetus was cast into prison. His book was seized and burnt, and he was released only on condition of retracting; and indeed his next book (*Dialogorum de Trini-*

tate libri ii., 1532) opens with a recantation; but he retracts only because he understands that what he formerly wrote on the subject was unripe and unintelligible; and after that kind of recantation he begins afresh. This second book, however, fell flat from the press.

Soon after, he left Basel and repaired, under the assumed name of De Villeneuve, to Paris, where he studied mathematics and medicine. In 1510 he settled as a physician at Vienne, on the invitation of Archbishop Paulmier; and he staid there for twelve years, enjoying the favor of his patron and the esteem of his co-citizens, engaged in various literary pursuits of a highly creditable character, and seemingly in perfect harmony with the Roman-Catholic Church around him. But he had not given up his antitrinitarian speculations, nor abandoned his hope of exercising a decisive influence on the course of the Reformation. Probably in order to ascertain how far he could hope to find a co-worker in the French-Reformed Church, he opened a correspondence with Calvin. At first Calvin answered calmly and with great composure; but, as the correspondence developed he felt deeply provoked; and, when Servetus asked him to procure him a safeguard for a visit to Geneva, Calvin refused, remarking in a letter to Farel, dated Feb. 13, 1546, "*Si venerit, nolo valeat mea auctoritas, eivum ezire nunquam patiar*" ("If ever he enters the city, he shall not leave it living, if I can prevent it"). Servetus himself was aware of the danger of his enterprise; but in the excited state of mind in which he lived he was drawn onwards with irresistible force, and in the beginning of 1553 he published anonymously his principal work, *Christianismi Restitutio*. All the old objections to the doctrine of the Trinity are here repeated; and it is urged that the Bible and the ante-Nicene Fathers know nothing of such a doctrine, and that it is the principal reason why the Jews and Mohammedans have not been converted. The author of the book was soon found out, and his identity proved by means of papers delivered up by Calvin. Servetus was imprisoned at Vienne, and a process was instituted against him; but on April 7 he succeeded in escaping from his prison, well provided with money.

His plan was to go to Naples, where, as a Spaniard and a good physician, he would not find it difficult to live. But he tarried for nearly a month in Geneva; and just as he was about to leave the city he was recognized (Aug. 13), and imprisoned at the instance of Calvin, who appeared before the court as his formal accuser. The issue of the process was by no means certain, and some of the details of the proceedings are a little difficult to form a definite opinion of. On Oct. 26, however, the verdict was given,—death at the stake. Servetus was shaken to the very depths of his soul, and pleaded for pardon. But he absolutely refused to recant, and on the following day he was publicly burnt. The impression which the affair made at the time was very varied. Melancthon, Bullinger, and all the most prominent theologians of the Protestant Church, took the side of Calvin unconditionally. The Antitrinitarians, and all who in any way inclined towards the ideas of Servetus, were deeply provoked. The Roman Catholics exulted. Generally, however, the public disapproved of the proceedings

of Calvin; and such a hail-storm of pamphlets, in verse and prose, representing his character and conduct in the most odious light, came pouring down upon him, that he found it necessary to publicly defend himself. His *Declaration* appeared in the beginning of 1554 in French, and shortly after in Latin: *Refutation*. It was very severely criticised by one Vaticanus (*Contea libellum Calvinii*), who, however, was no adherent of Servetus. A remarkable book on the question is the *De hereticis, an sibi perssequendi . . . sententia* (Magdeburg, 1554), probably by Castello. It is a collection of all the most noteworthy opinions pronounced upon the question.

LIT.—TRECHSEL: *Servet und seine Vorgänger*, Heidelberg, 1839; RILLIET: *Relation du procès criminel contre M. Servet*, Geneva, 1841; [TOLLIN: *Luther u. Servet*, Berlin, 1875, Ph. Melancthon u. Servet, 1876, Charakterbild Servet's, 1876, 48 pp., D. Lehrsystem Servet's, Gutersloh, 1876-78, 3 vols., *Servet und d. oberländischen Reformatoren* (Servet und Butzer), Berlin, 1880; G. C. B. PÜNJKER: *De Michaelis Serveti doctrina commentatio dogmatico-historica*, Jena, 1876; R. WILLIS: *Servetus and Calvin*, London, 1877; C. DARDIER: *Michael Servet d'après ses plus récents biographes*, Nogent-le-Rotrou, 1879, 56 pp.; J. V. BLOCH: *Michael Servet*, Schönbürg, 1879, 184 pp.]. TRECHSEL.

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

The Latins having taken Constantinople, St. Sava, son of Nemanja, in 1217, crowned as king his brother Stephen, and in 1223 induced the humbled emperor and patriarch to make the Servian Church autocephalous, as a means of preserving it from Rome; St. Sava himself being the first independent archbishop. The key to the earlier church history of Servia is found in the attachment to the formulae of the Eastern Church, joined to jealousy of the political power of the Eastern Empire. In 1347, when the great Stephen Dushan declared himself czar, the archbishop, as was natural in the Greek Church, where the secular and spiritual powers are so closely united, was declared patriarch, and his seat fixed at Ipek. The fatal battle of Kossova, in 1389, and the trampling of Servia under the Turks, did not interfere with the succession of the patriarchs of Ipek until near the middle of the seventeenth century; then the Porte, finding the patriarchate a centre of national feeling, interfered; and finally, in 1737, abolished it, and placed the church under Greek bishops from Constantinople, who were as much hated by the people as were the Turkish rulers. As the erection of the patriarchate under Stephen Dushan marks the highest point of Ser-

vian history, so its suppression marks the lowest. In 1810, when Kara George freed his country from the Turks, the archbishopric of Carlovitz, in Hungary, which represents the patriarchate of Ipek, was acknowledged as the head of the Servian Church. The Turks conquered the country; and when Milosh Obrenovics by his efforts, from 1815 onward, in 1830 secured a *Hatti-sherif* from the Porte, which erected Servia into an autonomous principality, paying tribute to the Porte, the Church was also allowed to elect her own bishops and metropolitan, paying tribute to the Patriarch at Constantinople. In 1838, when the seat of government was removed to Belgrade, the metropolitan of that city was acknowledged as the head of the Servian Church, although the Archbishop of Carlovitz urged his claims. The treaty of Berlin, in 1878, made the principality of Servia wholly independent, and the connection of the church with that of Constantinople ceased. The Liturgy of the Servian Church is in ancient Slavonic, which is said not to differ more from modern Servian than does the English of Chaucer from that of the present day. Servia has a good public system of education. The parish priests of Belgrade and the more populous parts of the country are men of education and intelligence; but the standard in the mountainous regions of the interior, in this respect, is not as high as it should be. Freedom of worship is allowed, although proselytizing from the Established Church is forbidden. The metropolitan of Belgrade has five suffragans, each of whom presides over a diocesan consistory. The entire Protestant, Roman-Catholic, and Jewish populations together numbered in 1874 less than seven thousand. The districts annexed in 1878 contained a Mohammedan population of seventy-five thousand.

LIT.—RANKE: *History of Servia*, translated by Mrs. A. Kerr, London, 1833; ELODIE LAWTON MIJATOVICS: *History of Modern Serbia*, London, 1872; GRIEVE: *The Church and People of Servia*, London, 1861; GAMBIER: *Servia*, London, 1878. See art. GREEK CHURCH.

R. W. HALL.

**SERVITES** (*Servi Beate Maria Virginis*, "Servants of the Virgin Mary") is the name of a monastic order, which was formed in 1223, at Florence, on the day of the festival of the ascension of the Virgin (Aug. 15), by seven distinguished citizens, who retired to a secluded place (Villa Camartin) for the purpose of devoting themselves entirely to the worship of Mary. In 1236 they removed to Monte Senario; and in 1239 they adopted the rules of St. Augustine, and began to receive novices. The order was confirmed by Gregory IX. and Alexander IV.; and from Martin V. it obtained all the privileges of the mendicant orders, 1421. Among the celebrated men who have belonged to the order is Paolo Sarpi. There are also female Servites. See A. GIANNI: *Annales Ordinis Fratrum Servorum*, Lucca, 1719; and PAULUS FLORENTINUS: *Dialogus de origine Ordinis Servorum*, in J. LAMIIUS: *Deliciae Eruditiorum*, Florence, 1736; SCHÜCKH: *Christlichen Kirchengeschichte*, vol. xviii., pp. 509 sqq.

NEUDECKER.

**SERVUS SERVORUM DEI** ("Servant of the Servants of God") is the official formula with which the Pope signs his name. It was brought into technical official use by Gregory the Great (q. v.)

in imitation of Augustine, yet as a rebuke to the Patriarch John of Constantinople, who had the audacity to style himself "Œcumenical Patriarch."

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

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

**SETHIANI**. See GNOSTICISM, p. 881.

**SETON (Mother)**, Elizabeth Ann (*née Bayley*), foundress of the Sisters of Charity in the United States; b. in New-York City, Aug. 28, 1774; d. at Emmitsburg, Md., Jan. 4, 1821. She married William Seton in her twentieth year. After his death (1803) she entered the Roman-Catholic Church, March 14, 1805. In order to support herself she taught school at Baltimore, 1806-08; but with her sisters-in-law, Harriet and Cecilia Seton, on the inheritance of eight thousand dollars from the Rev. Samuel Cooper, she opened a conventual establishment of the Sisters of Charity—they having taken the veil Jan. 1, 1809—at Emmitsburg, July 30, 1809. In 1812 the order had increased to twenty members, with Mother Seton as superior-general. At her death it numbered fifty. In 1814 the order took charge of an orphan-asylum in Philadelphia, and in 1817 was incorporated by the Legislature of Maryland. See her biography by WHITE, New York, 1853, and by ROBERT SETON, New York, 1869, 2 vols.

**SEVEN, The Sacred Number**. Among ancient nations, especially in the East, in India, China, Chaldaea, Egypt, Greece, we find that a symbolical significance is attached to the number seven as a pre-eminently sacred number. According to the Indian doctrines, "man is the representative of the great seven-stringed world-lyre," the "symbol of cosmic harmony," the "makro-cosmic heptachord" (v. Bohlen: *Das alte Indien*, ii. 247). The Chinese distinguished seven material souls in man, together with three spiritual souls (Ritter: *Asien*, i. 199). The Egyptians worshipped the seven planets (*Diodor. Sic.*, ii. 30); and Herodotus tells of their seven castes (ii. 64; cf. Uhlemann: *Aegyptologie*, ii. 59, 163). There were also the sacred "Heptads" of Greece and Rome; and hence the significance attached to Rome's seven hills, to the seven reeds in the pipe of Pan, the seven strings of the lyre of Helios. With the heathen, the number seven—which also includes the seven planets, the seven colors in the rainbow, the seven tones in music—had almost exclusive reference to natural relations, to the seven sacred divisions of time, which all nations seem to have recognized; and Ideler (*Chronologie*, i. 178, ii. 473) traces the universal division of time into periods of seven days to the phases of the moon, or the duration of each of the four divisions of the lunar month of twenty-eight days. In place of all such material relations, the ethical and religious significance of seven was alone recognized by the Hebrews. The Bible begins, in the Book of Genesis, with a seven, and ends, in the Apocalypse, with a series of sevens. The symbolical



value of this number is not to be sought for, with Winer (*Real-wörterbuch*, ii. 715), in the ideas attached by the ancients to the seven planets, but in the seven days during which creation arose from chaos [and was pronounced to be "very good"], when God "rested on the seventh day from all his work which he had made," when he blessed it and sanctified it as a day of rest for the creation also. With reference to this starting-point or sacred number—seven, or seven multiplied by seven—all the legal festivals were ordered. Thus the great festivals lasted seven days,—the passover [Exod. xii. 15], the feast of weeks [Exod. xxxiv. 22], the feast of tabernacles [Deut. xvi. 13]. Pentecost was seven weeks after the passover [Lev. xxiii. 15, 16]; each seventh year was "a sabbath of rest unto the land" [Lev. xxv. 4], and the jubilee year was the year after "seven times seven years" [Lev. xxv. 8-11]. The great day of atonement fell in the seventh month [Lev. xvi. 29, 30], as did the feasts of trumpets and of tabernacles [Num. xxix. 1, 12; and thus the seventh day is a sabbath, the seventh week a pentecost, the seventh year a sabbatical year, the seventh sabbatical year a jubilee]. Not only the legal festivals, but also other enactments, had reference to the sacred number seven. Thus seven days were required for the ceremonies of the consecration of priests; seven days for the interval to elapse between the occasion and removal of various kinds of legal uncleanness, as after childbirth, after contact with a corpse, etc.; seven times appointed for aspersion either of the blood of the victim (Lev. iv. 6, xvi. 14), or of the water of purification (Ex. 15; cf. 2 Kings v. 10, 14, ["go and wash in Jordan seven times, and thy flesh," etc.], and Gen. vii. 2, 3). Seven things were to be offered in sacrifice,—oxen, sheep, goats, pigeons, wheat, oil, wine; seven victims to be offered on any special occasion (Num. xxiii. 1, [14, 29]; 2 Chron. xv. 11, xvii. 11, xxi. 21; [Job xlii. 8]; cf. also Gen. xxxiii. 3, where Jacob bowed seven times, and 2 Kings vi. 38, concerning Solomon's temple, which was seven years in building); and especially at the ratification of a treaty, the notion of seven being embodied in the very term *mal'ba*, signifying "to swear," literally meaning to "do seven times" (Gen. xxi. 28; Deut. iv. 31; cf. Herod. iii. 8 for a similar custom among the Arabians). The same idea is farther carried out in the vessels, adjuncts, measurements, and arrangements of the tabernacle, in the seven arms of the candlestick [and its seven lamps (Exod. xxv. 31-37); the length of each curtain of the tabernacle, which was seven by four cubits (Exod. xxvi. 2)]; the number of the pillars of the tabernacle court, which was seven by four by two [Exod. xxvii. 10-15]. The number seven also appears in cases where the notion of satisfaction is required, as in reference to punishment for wrongs (Gen. iv. 15; Lev. xxvi. 18-28; Prov. vi. 3), or to forgiveness of them (Matt. xviii. 21). It is again mentioned, in a variety of passages (Isa. iv. 1, xi. 15, xxx. 26; Jer. xv. 9; Job v. 19; Matt. xii. 15, etc.), in a sense analogous to that of a "round number," but with the additional idea of sufficiency and completeness. To this also may be added the numerous instances in which persons or things are mentioned by sevens;

e. g., [the seven kine and the seven ears in Pharaoh's dream], the seven sons of Japhet, [the seven daughters of the priest of Midian], the seven daughters of Job, the seven children of Hannah, [the seven sons of Jesse], the seven sons of Joseph, the seven deacons (Acts vi. 5), the seven sons of Sevea, the seven disciples in John xxi. 2, and the seven times ten disciples (Luke x. 1), [the seven beatitudes], the seven petitions in the Lord's Prayer, the seven parables (Matt. xiii.), the miracle of the seven loaves, [the seven words from the cross], the seven times two generations in the pedigree of Jesus, the seven charismata in Rom. xii. 6-8, the seven characters of wisdom in Jas. iii. 17, the seven virtues in 2 Pet. i. 5-7. There are also the *Heptads* of the Apocalypse, such as are silently indicated, as in v. 12, vi. 16, vii. 12, xix. 18, xxi. 8, as well as such as are expressly indicated,—the seven churches (iii. 1 sq.), seals (v. 1 sq.), trumpets (viii. 2 sq.), thunders (x. 3, 4), vials (xvi. 1 sq.), and angels (xv. 1 sq.). As these apocalyptic sevens—the seven heads, horns, and crowns of the beast (xii. 3, xiii. 1, xvii. 7 sq.) not excluded—have their common divine archetype in the "seven spirits which are before the throne of God," or in the "seven spirits of God, sent forth into all the earth" (Rev. i. 4, iii. 1, iv. 5, v. 6), and which again have for their basis the sevenfold designation of the Spirit of God coming down on the Messiah (Isa. xi. 2), we are entitled to regard the seven as the *signature of the Holy Spirit*, or of that triune God who historically and judicially reveals himself in the Spirit. The significance of the seven in the last book of the Bible evidently looks backwards to that given to it in the first book. On the application of the number seven in mediæval art, science, liturgies, and mysticism, see OTTE: *Handbuch der kirchlichen Kunstarchäologie des Mittelalters*, p. 283; DE WETTE: *Geschichte der christlichen Sittendekre*, i. and ii. *passim*; PIPER: *Evangelisches Jahrbuch für 1856*, pp. 76 sq.; DÜRSCH: *Symbolik der christlichen Religion*, ii. pp. 536 sq.

**SEVEN SLEEPERS OF EPHEBUS.** See ERNESTUS, SEVEN SLEEPERS OF.

**SEVENTH-DAY BAPTISTS.** 1. *Name.*—In their early history in England this sect was known as the "Sabbatarian Baptists;" but, for the sake of greater definiteness, the General Conference in the United States changed it to its present form in 1818.

*Origin.*—The Seventh-Day Baptists as an ecclesiastical organization appear in England in the latter part of the sixteenth century. The lack of conformity to apostolic doctrine and church order on the part of the Established Church was the ground they alleged as the sufficient reason for separate organization. In formulating their doctrine and polity they undertook to follow the model of the Apostolic Church as nearly as circumstances would allow.

*History.*—Since the institution of the sabbath at the close of creation, and its formal pronouncement as a part of the Mosaic code, it is believed that there has been an unbroken line of God-loving men who have kept the seventh day of the week as a sabbath, according to its original institution and enjoyment. None question that it was observed by Christ and his apostles, and by Chris-

tians generally during the apostolic period. It had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day in honor of the resurrection, along with Wednesday, Friday, and numerous other festal days of the Latin Church, then beginning to drift upon the first great wave of its apostasy. This church made the sabbath day a fast-day, not without sinister motives looking to its suppression in favor of the festival Sunday; while the Greek or Eastern Church steadfastly observed it as a day of holy delight in the Lord. Controversy upon this subject began about the middle of the second century, and was kept up with a zeal amounting to bitterness for several centuries. In the Western Church the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. In Scotland and Ireland, as well as in England, the seventh day was regarded and observed as the sabbath in the eleventh century and later. In Skene's *Celtic Scotland*, p. 350, vol. 2, there is this statement: "There was no want of the veneration of Sunday, though they held that Saturday was properly the sabbath, on which they abstained from work." In the Oriental or Greek branch of the church the seventh day continues to be observed to this day.

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

In the Abyssinian, Armenian, and Nestorian churches the seventh day has not yet been supplanted by the first day of the week. Consult GEDDES: *History of the Church of Ethiopia*, London, 1694; GOBAT: *Three Years in Abyssinia*, London, 2d ed., 1817; STANLEY: *History of the Eastern Church*, 1861.

As these sabbath-keepers were pressed by persecutions, they were compacted into several centres. Most prominent among these were societies in Bohemia, Transylvania, and Holland. From among these, under the lead of prominent and able dissenters from the Church of England, were gathered the "Sabbatarian Baptists" of England. This movement was accelerated as a re-action against the theory, that, while the Sinaitic sabbath law was still in full force, the first day of the week had been put in place of the seventh day by divine authority. This theory was first set forth by NICOLAS BOWN, in his *Sabbathum veteris et novi testamenti: or the true doctrine of the Sabbath, held and practised of the Church of God, both before, and under the Law: (and in the time of the Gospell*, London, 1595, 2d ed. ("perused and enlarged"), 1606. See Neal, Harper ed., vol. i. p. 208.

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

Ockford, the Stennets, Robert Cornthwait, and others.

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

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

11. **Seventh-Day Baptist Churches in America.** In 1664 Stephen Mumford came from one of the English churches, and organized the first Seventh-Day Baptist Church in America, in Newport, R.I., in 1671. From this church others soon grew up, and were pushed out into Rhode Island, Connecticut, New York, and farther west. Another centre was established, about 1700, near Philadelphia, Penn., by Rev. Abel Noble, a minister of large ability, from England. Five churches were formed there, drawing largely for adherents from the Keithian Baptists. From these, other churches were formed, in South Carolina, Georgia, and in the western part of Pennsylvania, and still farther west. A third centre was established at Piscataway, N.J., in 1705, where there is still a flourishing church. From these three radial points the churches have spread westward with the general tide of emigration, until there are now flourishing churches in no less than sixteen States, with an aggregate membership of about nine thousand.

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

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

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

In the terms of its constitution and in the reasons for its enactment it is inseparably connected with the seventh or last day of the week, and

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

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

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

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

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

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

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

*General Repute.*—Baird, in his *Religion in America* (New York, 1856), says of them, "The population under their instruction and influence is reckoned at forty thousand. Their churches are widely scattered through the States, and altogether they are a very worthy people."

Arnold's *History of Rhode Island*, vol. ii. p. 86, has the following: "The Rev. Mr. Price, missionary at Westerly, expresses his astonishment at the kind treatment he received at their hands, and that he found them most charitable and catholic, whom he thought to have found the most stiff and prejudiced." With "charity for all, and malice towards none," they claim their place and equal rights among other religious societies, nor do they find occasion to

"Spurn the badges their fathers have worn,  
Nor beg the world's pardon for having been born."

LIT.—Upon the general question of the sabbath, see R. COX: *Literature of the Sabbath Question*, Edinburgh, 1865, 2 vols.; HESSY: *Sunday*, London, 4th ed., 1880; HEYLYNS: *History of the Reformation*, Cambridge ed., 1819, 2 vols. For the Seventh-Day Baptist position and history, see G. B. UTTER: *Sabbath Manual*; A. H. LEWIS: *Sabbath and Sun-*

*day*, Alfred Centre, 1870, new ed. 1884; N. ANDREWS: *History of Sabbath and First Day of the Week*, Battle Creek, Mich., 1873; J. BAILEY: *Hist. Seventh-Day Baptist Gen. Conference*, Toledo, O., 1866.

D. E. MAXSON (Seventh-Day Baptist).

**SEVERIANUS**, Bishop of Gabala in Syria, was a friend of Chrysostom, and his representative in Constantinople during his absence in Asia Minor. But he used the opportunity to intrigue against Chrysostom, and was driven out of the city by the people, though afterwards recalled by his patroness, Eudoxia. He was reconciled with Chrysostom, but continued to intrigue against him. Six sermons of his are found in Montfaucon's edition of the works of Chrysostom. In 1827 the Mokhitarists published in Venice some homilies by him.

**SEVERINUS**, St., the apostle of Noricum; b. in Italy in the beginning of the fifth century; d. at Faviana, a city on the Danube, near the present Pochlarn, Jan. 8, 482. After a journey to the East, where he adopted a life of the severest asceticism, he returned to the West to devote himself to missionary work. He first visited Pannonia, but then settled in Noricum, a province of the Roman Empire occupying the present Austria, Styria, Carinthia, Carniola, Tyrol, and parts of Bavaria. The country, which was inhabited by a Celtic tribe, was conquered by the step-sons of Augustus, Tiberius and Drusus, 13 B.C. Many new cities were founded, excellent roads were made, numerous castles with Roman garrisons were built, agriculture was improved, and commerce flourished. Through their commercial and military connections with Italy and Rome the inhabitants of Noricum early became acquainted with Christianity, and after the law of Theodosius the Great, which in 392 prohibited all Pagan idolatry within the boundaries of the empire, Christianity was in fact the recognized religion of the country. Thus it can hardly be considered so very heavy a task which St. Severinus undertook when he settled at Faviana. His life by EGIPTUS, in WELSER, *Op. Hist. et phil.*, Nuremb., 1672, in *Act. Sanct.*, Jan. 8, [ed. by H. Sauppe, Berlin, 1878, 36 pp.], is full of fables. [See A. A. SEMBERA: *Wien d. Woknsitz u. Sterbeort d. heil. Severin*, Wien, 1882.] G. H. KLIPPEL.

**SEVERINUS** (Pope, 638-610), the successor of Honorius I. The Monothelite controversy was just raging, and caused him many difficulties. He condemned the *Ecthesis* of the Emperor Heraclius, and thereby the whole Monothelite doctrine.

**SEVERUS**, the name of three persons. (1) The *Rhetor*, wrote in 386, on occasion of a fearful epidemic among the cattle, a *carmen bucolicum*, generally called *De mortibus bovm* ("On the death of the oxen"), or *De virtute signi crucis domini* ("On the virtue of the sign of the cross"), in which he tells us that the animals were saved from the plague by making a cross on their forehead.

(2) Bishop of Mahon in the Island of Minorca, communicated in 418, by an encyclical letter, to the whole of Christendom that four hundred and fifty Jews had been converted and baptized on the intercession of Stephen, the first martyr, whose relics were deposited in the church of Mahon. The letter is found in BARONII'S *Ann. ad a. 418*.

(3) A Jacobite bishop of Egypt, who wrote in Arabic a history of the patriarchs of Alexandria, about 978.

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

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

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

**SEWALL, Samuel**, jurist, b. at Bishopstoke, Eng., March 28, 1652; d. in Boston, Mass., Jan. 1, 1730. He was graduated at Harvard, 1671; studied divinity, and preached for a while, until by his marriage (Feb. 28, 1676) with Hannah Hull he got great wealth. He then turned his attention to law, was made judge (1692), and eventually (1718), chief justice of the Supreme Court of Massachusetts. He at first shared in the popular delusion concerning witchcraft (1692), and concurred in the condemnations; but on Jan. 14, 1697, his minister, Rev. Samuel Willard, read "a bill" before the congregation of the Old South Church, in which he acknowledged his own guilt, asked the pardon both of God and man, and deprecated the divine judgments for his sin. He contributed liberally to the spread of the gospel among the Indians, and in 1699 was chosen one of the commissioners of the Society in England for the Propagation of the Gospel in New England, and, soon after, their secretary and treasurer. His sympathy for African slaves prompted him, in 1700 to publish a tract entitled *The selling of Joseph*, in which he advocated their rights; it being his opinion that there would 'be no progress in

gospelling' until slavery was abolished. His benevolence and charity were great, and his house was a seat of hospitality." He wrote *Phoenicia, etc., a description of the New Heaven*, Boston, 1697, 2d ed., 1727; and *Prospects touching the accomplishment of prophecies*, Boston, 1713. His *Diary* (1674-1729) was published by the Massachusetts Historical Society, 1878, 2 vols. See **DRAKE**: *Dictionary of American Biography*.

**SEWELL, William**, Friend; b. at Amsterdam, 1650; d. about 1725. His father was a surgeon; and he served his time as a weaver, yet acquired Greek, Latin, English, French, and High Dutch. He is known as the author of *Hist. van de Opkomst, Aanwas, en Voortgang der Christenen, bekend by den naam van Quakers, ondermeurd met de voorname Staatgeschiedenissen van dien tyd in Engeland voorgevallen, en met authentieke Stukken voorzien* ("The history of the rise, increase, and progress, of the Christian people called Quakers"), Amsterdam, 1717, and then translated it himself into English, London, 1722, folio; 3d ed., 1795, 2 vols.; Philadelphia, 1855. One of his objects was to correct the "misrepresentations" in **GERARD CROESE**: *Historia Quakeriana*, Amst., 1695-1704, 3 books.

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

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

**SFONDRATI** is the name of an Italian family of which several members have been intimately connected with the Church. — **Francis Sfondrati**, b. at Cremona, 1493; d. there July 31, 1550. He taught law in the universities of Padua, Pavia, Bologna, Rome, and Turin, and was much used in diplomatic negotiations by Duke Francis Sforza and Charles V. After the death of his wife he entered the service of the Church, and was by Paul III. made Bishop of Cremona, and a cardinal. He acted as mediator between the Pope and the emperor at the occasion of the Augsburg Interim. — **Nicholas Sfondrati**, son of the preceding, became Pope under the name of Gregory XIV.; which art. see. — **Celestine Sfondrati**, b. in Milan, 1649; d. in Rome, Sept. 4, 1696. He was educated in the abbey of St. Gall; taught theology, philosophy, and canon law in various places; and was elected prince-abbot of St. Gall in 1689, and made a cardinal in 1695. In the controversy between the papal see and the Gallican Church he wrote, in defence of the absolute supremacy of the Pope, *Regale Sacerdotium* (1684), *Gallia vindicata* (1687, often reprinted), *Legatio Marchionis Lavardinii* (1688), etc. His *Nodus predestinationis*, published in Rome, 1697, made a great sensation, as in many points it stood in open contradiction to the official system of doctrine recognized by the Church. The French bishops tried to have the book put on the Index, but did not succeed. NEUDECKER.

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

to the sins and elements of a wicked, worldly life. Perhaps the title is not inappropriate; as this people believe themselves to be the followers of Christ, the great shaker prophesied by Haggai (ii. 6, 7): "Yet once, it is a little while, and I will shake . . . all nations, and the desire of all nations shall come." The embryotic origin of this sect is found in the Revivalists of Dauphiné and Vivarais, France, about 1689. Some of these went to England about 1706. Offshoots from them formed a little society in England about 1747. For a time they were led by one James and Jane Wardley.

Ann Lee, the primary leader of the Shaker Church, was the daughter of John Lee of Manchester, Eng., and b. Feb. 28, 1736. In early childhood she was the subject of deep religious convictions of the great depravity of human nature, but eventually was married to Abraham Stanley, by whom she had four children, who all died in infancy. In 1758 she joined the society of James Wardley, and thenceforth lived a religious life. She now became the renewed subject of remarkable revelations of God, causing her intense sufferings of body and soul, resulting in purification of spirit, by which she found that protection from sin she had so much prayed for in her childhood. She and others of this house of faith were severely persecuted in England; and Ann, in 1770, was imprisoned in a manner to take her life by starvation. While in prison she received, as believed by her followers, a revelation of God relative to the cause of the sinful state of humanity and the means of redemption. She was thenceforth accepted by the society as their leader, and, by the character of her gifts, as the manifestation of the second appearing of Christ in his glory; not of *Jesus*, but of the baptism that crowned and anointed Jesus the Christ in his first appearing.

Ann Lee and many of her followers received gifts pointing them to North America as the "land of Immanuel" shadowed with wings, delineated by the prophet Isaiah (viii. 8). Accordingly, on May 19, 1771, Ann Lee and nine of her followers set sail for America, and landed in New York on the 6th of August following. One of this number, John Hoeknell, purchased a lot in the wilderness of Niskayuna, about seven miles north-west of Albany, erected log buildings, and in 1776 Ann's little church gathered to this forest home. Three years thereafter, a remarkable revival of religion occurred at New Lebanon, Columbia County, N. Y.; and in 1780 many of those affected by this revival, and others from distant parts, visited Ann's little church, and embraced their testimony. Ann Lee died Sept. 8, 1784, aged forty-eight years.

The Shakers' first house of worship was built at New Lebanon aforesaid in 1785. The first gathering into a community analogous to the primitive church was in 1787. Their first written covenant of a full consecration to God of life, services, and treasure, was signed by the members in 1795. There are now (1883) seventeen societies in North America (none elsewhere), located as follows: "New Lebanon," Mount Lebanon, Columbia County, N. Y.; "Watervliet" Shakers, Albany County, N. Y.; "Soneya," Livingston County, N. Y.; "Hancock," West Pittsfield, Berkshire County, Mass.; "Harvard," Ayer, Middlesex County,

Mass.; "Shirley Village" Shakers, Middlesex County, Mass.; "Enfield, Connecticut," Shaker Station, Hartford County, Conn.; "Canterbury," Shaker Village, Merrimack County, N. H.; "Enfield" Shakers, Grafton County, N. H.; "Alfred," York County, Me., Shakers; "New Gloucester," West Gloucester, Cumberland County, Me., Shakers; "Union Village," Shaker post-office, Warren County, O.; "North Union," Cleveland, Cuyahoga County, O., Shakers; "Watervliet, Ohio," Dayton, Montgomery County, O., Shakers; "White-water," Preston, Hamilton County, O., Shakers; "Pleasant Hill" Shakers, Mercer County, Ky.; "South Union," Logan County, Ky., Shakers. The entire Shaker order in America own about forty-five thousand acres of land. The number composing the communities fluctuates, so that no definite number can be appropriately stated. Some societies are fewer now than a quarter of a century ago; others number about the same; while some others have doubled in numbers during the past two years.

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

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

**Theology, Synopsis of.**—1st, God, a spirit being, a heavenly Father and heavenly Mother. 2d, Mediatorial intelligences reveal God's character and his truths to man. 3d, Jesus Christ was one of these; was *not* God, but the *Son of God*. 4th, By birth of Mary, Jesus was simply highly organized man. 5th, By baptism of the Christ-spirit he became the *Christ*. 6th, Of this *Christ-spirit, not of Jesus*, there was to be a *second appearing*. 7th, This was to be manifest in his glory—woman, the glory of man. 8th, In each of these dispensations its Church, while in *union with* and in *obedience to* the Christ-spirit, represents the *Christ* of that dispensation: the *former*, the *Redeemer*; the *latter*, the *Broth.* 9th, The Head of Christ's church is *neither man nor woman* in a genitive sense, but the *Christ-spirit*, and, possessed of this, *either man or woman* may teach and lead. 10th, Thus Jesus Christ (Jesus baptized) is the *Son of God par excellence*, the "Elder Brother" (Paul) of other sons of God,—his true followers. In like manner we have daughters of God, females, baptized with the Christ-spirit. 11th, There are two creations, orders of humanity,—the *old*, instituted by *generation* through Adam, the sowing dispensation; the *new*, instituted by *regeneration* through Christ, the *reaping, harvesting* of the world, *virgin* celibacy.

its *vis viva*; Christ, "the Lord from heaven," "the quickening Spirit in both male and female, its organic media; and, so far as light now revealed, these may run parallel for all time. 12th, Redeemed man and woman, by *baptism of and in obedience to the Christ-spirit*, constitute the subjects of the *new creation, the heavenly Kingdom of God*. 13th, Reject vicarious atonement. "My reward is with me, to give to every man according as his [own] work shall be" (Rev. xxii. 12). 14th, Reject carnal resurrection. The Christian resurrection is of the soul, from *death by sin, to a life of righteousness*. 15th, The day of judgment comes to any soul, when such soul, by confession and repentance of sin, comes to the Christ-life: or, having an offer, refuses the Christ-life. "Of myself [as Jesus] I judge no man." "As I [Jesus Christ] hear, I judge; and my judgment is just" (John v. 30). 16th, Election to salvation is of man's free will, when offered. "Whosoever will, LET him come and partake of the waters of life freely" (Rev. xxii. 17). Election, choice of instruments for some specific part of the work in God's vineyard, because of constituted fitness, is preferred by superiors in the order of Heaven's anointing and choosing. Thus Jesus says, "I have chosen you." 17th, Probation extends to the spirit-world. Thus only can God be just. 18th, Physical death is not the gate to heaven nor hell: heaven is opened by good deeds; hell, by deeds evil. 18th, Heaven and hell are states of the soul, — the rewards of conduct and the awards of judgment by the Christ tribunal. 20th, *The end of the world* has come to every soul who is born of the Christ-spirit. 21st, Old and New Testament scriptures, inspiration, revelation, *eternal life* of soul, the gospel-crown prize, and Christian experiences — all teach spiritualism: therefore the Shakers are Spiritualists. 22d, All carnal warfare is of the world, and has no part nor place in Christ's church and kingdom.

*Position to the State.* — Opposed to war; neither aid nor abet it, unless by compulsion, and under protest; *will not fight* with carnal weapons, though death be the price of refusal. Loyal to all the demands of *peaceful* civil government. Pay all taxes promptly, the State being responsible for use and appropriation thereof. Have no part in politics. Accept no governmental offices but postmaster, road-commissioner, and school offices.

*Polity of the Community.* — A true Christian community, patterned in conformity to the Christ-spirit, is the order of the kingdom of heaven, the answer to Jesus' prayer, "Thy kingdom come . . . on earth," etc. It is therefore a theocracy, of which the *Christ-spirit* is the leading authority, and is virtually the appointing power of the leaders of its society. By the perception, and in the wisdom and exercise of this spirit, *not by a majority of votes*, an order of ministry is appointed, consisting of two of each sex: these constitute the primary leading authority of the church. These *nominate elders* to lead the families in spiritual and social matters, and deacons to direct temporal business, generally two of each sex; they are *confirmed as appointed by the general union and approval of the loyal covenant members*, duly and publicly manifest. Two or more of each sex also are appointed as a board of trustees, to *hold in trust* the legal tenure of real estate, and keep and manage the personal property of the community. Other business-agents sometimes employed. The *consecrators* hold the property in usufruct: the consecratee is God.

*By-Laws of the Community* are instituted for direction and protection of members. These are originated by the ministry and elders, and apply to the conduct of the community temporarily, socially, and spiritually. They permit the com-

mingling of the sexes in companies of several persons, when needed, in temporal employment, social converse, and worshipful devotion, but debar all carnal associations, all private correspondence, verbal or written. No two individuals of opposite sex allowed to work together alone, ride out, or walk out together alone or hold lengthy conversations together alone. Short and necessary errands permitted. The opposite sexes, in all cases, room separately, both members of the commune, and visitors sojourning among them. All persons, both old and young, have single beds.

*Correspondence of Members*, by letters, books, or papers, except business-letters by trustees and business-agents, is required to be open to the knowledge of the elders, and subject to their approbation. This is to prevent the intrusion of malfeasance, and the institution of cliques or private societies working against the community. Due regard is made to the feelings of novitiates. While in the communion of the saints all choose to dwell in the light, as God is light; and these compose that glorious galaxy of souls the revealer saw "*standing on a sea of glass*" (Rev. xv. 2). Nevertheless, espionage is rigorously discarded; and a liberal freedom of orderly and protective union and correspondence, both verbal and written, is encouraged and promoted. All good, moral, miscellaneous, religious, scientific, philosophic, historical, biographical, narrative, and literary books and periodicals are freely admitted.

LIT. — The society has of its own a limited literature, and several of its works are long since out of print. Those now most prominent in circulation are as follows. *Testimony of Christ's First and Second Appearing*, by BENJAMIN S. YOUNG of Union Village, O., printed at Albany, N.Y., 1856. *Dunlavy's Manifesto*, by JOHN DUNLAVY of Pleasant Hill, Mercer County, Ky., New York, 1847. *Millennial Church*, by CALVIN GREENE and SETH Y. WELLS of New Lebanon, N.Y., Albany, 1848. *Testimony of the First Witnesses* (contemporary with Ann Lee), by SETH Y. WELLS of Mt. Lebanon, N.Y., Albany, 1827. *Brief Exposition*, etc. (pamphlet), by SETH Y. WELLS and CALVIN GREENE, 1830. *Plain Evidences of the Church of Christ* (pamphlet), by JOHN DUNLAVY of Kentucky, New York, 1834. *Tests of Divine Inspiration*, by F. W. EVANS, New Lebanon, N.Y., 1853. *On Revelation, United Inheritance, and Second Appearing of Christ*, by WILLIAM LEONARD of Harvard, Mass., 1853. *Shaker Compendium*, etc., by F. W. EVANS of New Lebanon, 1859. *Ann Lee, the Founder of Shakerism*, a reprint of fourth edition of *Compendium*, London, Eng. *The Shaker Manifesto*, a monthly periodical from 1871 to date, now printed at Canterbury, N.H. *Shaker Theology*, by H. L. EADS of South Union, Ky., Albany, 1879. *Plain Talks on Shakerism*, a pamphlet by G. A. LOMAS of Watervliet, Albany, County, N.Y., 1883. *Sketches of Shakers and Shakerism* (pamphlet), by GILES B. AVERY, Mt. Lebanon, N.Y., Albany, 1883. Several of the foregoing have many editions: we give the late or latest edition.

GILES B. AVERY

(Shaker of Mt. Lebanon, Columbia County, N.Y.).

SHALMANESER (Heb., שַׁלְמַנְעֶזֶר; LXX., Σαλμαναζάρ; Assyr., *Šalmānu-ussūr*, "Shalmān, be gracious") was the name of several Assyrian kings, of whom only two are important for biblical his-

tory. — **Shalmaneser II.** (reigned B.C. 860-825) is not mentioned in the Bible, but was a contemporary of Ahab and Jehu of Israel, and Ben-hadad II. and Hazael of Syria, all of whom are named in one or another of his numerous inscriptions. From these we learn that Shalmaneser defeated Ben-hadad II. (whom he calls *Dad-idri*; i.e., Hadad-zer) and about a dozen allied princes, at Karkar, between Halmau (Haleb-Aleppo) and Hamath, B.C. 854. Among these princes was "Ahab the Israelite;" and in the danger from Assyria which was here realized we have one explanation of the "covenant" which Ahab made with Ben-hadad after he had conquered him (1 Kings xx. 31-34). Shalmaneser records again, that, during the western campaign of his eighteenth regnal year (B.C. 842), he received tribute from "Jehu, son of Omri." This designation of the king of Israel, who had destroyed the house of Omri, is one of the most striking tokens of the might which Omri and his real son, Ahab, had exercised. Dad-idri, i.e., Ben-hadad, was defeated by Shalmaneser four distinct times. — B.C. 854 (see above), 850, 849, and 846. Hazael is mentioned as suffering defeat, B.C. 842, and as losing some towns, B.C. 839. Shalmaneser appears, however, at no time to have reached Samaria, nor did he succeed in capturing Damascus.

The dates above given are secured by the statements of the Annals of Shalmaneser compared with the Eponym Canon, or list of Assyrian officials who gave names to the years. This canon is absolutely fixed by the eclipse of the sun, which it mentions June 15, B.C. 763; and by the coincidence of Sargon's thirteenth regnal year (B.C. 709), his first year as king of Babylon, with the date given by Ptolemy's Canon for the first year of *Ἀπριανός* (i.e., Sargon; see the art.), king of Babylon. But a difficulty arises when we compare the dates above named with those of the received chronology, according to which Ahab reigned B.C. 919 (or 918)–897 (or 896); Jehu, B.C. 884–856; and Ben-hadad II. and Hazael, correspondingly early. This is only another indication that the dates of the Hebrew kings as they now stand in the text of our Bibles are corrupt; the error in that part of the ninth century B.C. with which we are here concerned being, for the kings of Israel, something more than forty years. (Cf. TIGLATH-PILESER, and see, for various attempts to solve the difficulty wholly or in part, J. WELHAUSEN: *Jahrb. f. Deutsche Theol.*, 1875, pp. 607 sq.; M. DUNCKER: *Hist. of Antiq.* (Eng. trans., 1878–82), vol. ii. pp. 112 sq., 231, vol. iii. p. 16; J. OPPERT: *Salomon et ses Successeurs*, 1877; W. J. BEECHER: *Presbyterian Review*, April, 1880; V. FLOUËL: *Chronologie der Bibel*, 1880; F. HOMMEL: *Abriss der Babyl.-Assyr. u. Israelit. Gesch. in Tabellenform*, 1880; W. R. SMITH, in *Journal of Philology*, 1881, pp. 210 sq.; A. KAMPHAUSEN: *Chronologie der Hebr. Könige*, 1883; for the nature and worth of the Eponym Canon, G. SMITH: *The Assyrian Eponym Canon*, no date [1875]; and E. SCHRADEL: *Die Keilinschriften u. die Geschichtsforschung*, 1878, pp. 299–356.)

**Shalmaneser IV.**, who reigned over Assyria B.C. 727–722, is twice mentioned in the Bible, — 2 Kings xvii. 3–5, xviii. 9. The former passage tells us that he came up against Hoshea, king of Israel, and that Hoshea submitted to him, and

gave him tribute; that Hoshea entered into conspiracy with So (better, Seveh, 837, Sabako), king of Egypt, as a punishment for which Shalmaneser bound him, and put him in prison; some interval doubtless occurred between the acts of verse 3 and those of verse 4. Finally, we are told that Shalmaneser "came up throughout all the land, and went up to Samaria, and besieged it three years." This took place, according to 2 Kings xviii. 9, in the seventh year of Hoshea's reign. Just before the fall of Samaria, Shalmaneser died, as we learn from the inscriptions of Sargon, his successor, who brought the siege to an end. (See SARGON.) Whether his death was natural or violent, we do not know. The only inscriptions concerned with his reign are an inscribed weight and two Eponym lists, which give us hardly more than the dates of his reign. With the expedition against Samaria was, perhaps, connected that against Tyre, which Josephus (*Antiq.*, IX. 14, 2) mentions on the authority of Menander. The hostilities against Tyre lasted five years, and death have been concluded before Shalmaneser's demise.

LIT. — E. SCHRADEL: *Die Keilinschriften u. d. Alte Testament*, Giessen, 1872, 2d ed., 1883, Eng. trans. in progress, 1883; G. RAWLINSON: *Five Great Monarchies of the Ancient Eastern World*, 4th ed., 3 vols., London, 1879, New York, 1880; M. DUNCKER: *Geschichte des Alterthums*, Berlin, 4 vols., 1852 sqq., 5th ed., 5 vols., Leipzig, 1878–81, Eng. trans., 6 vols., by Evelyn Abbott, 1878–82; C. GEIKIE: *Hours with the Bible*, vol. iv., London and New York, 1882; A. H. SAYCE: *Fresh Light from the Ancient Monuments*, London, no date, [1883]. FRANCIS BROWN.

**SHAMMAI**, a Jewish rabbi of the first century B.C., who founded a school directly antithetical to that of Hillel; so that it became a proverb, "Hillel loses what Shammai binds." Nothing is known of him personally. See art. SCRIBES.

**SHARP, Cranville**, English philanthropist, b. in Durham, 1734; d. in London, July 6, 1813. Disapproving of the government action relating to the American Colonies, he resigned (April, 1777) a position in the ordnance office, and devoted himself to study. Before this his course in befriending and successfully defending the negro slave Somerset from his master, who tried to regain him (but the Court of King's Bench declared that a slave could not be held in, or transported from, England), brought him into bad notice, and determined his career. He thenceforth devoted himself to the overthrow of slavery and the slave-trade. He presided at the meeting which organized the Association for the Abolition of Negro Slavery (May 22, 1787). He was a good linguist and a pious man. See his biography by PRINCE HOARE (London, 1810), and bibliography in ALLBONE.

**SHARP, James**, a Scottish prelate; b. in the castle of Banff, May, 1618; assassinated on Magus Muir, near St. Andrews, May 3, 1679. He was educated at Aberdeen; in 1640 was professor of philosophy in St. Leonard's College, St. Andrews; in 1656 was chosen to plead the Presbyterian cause before the Protector; in 1660 he represented the same party when Monk marched upon London, and in that capacity was sent over to Charles II. at Breda, to provide for the protection and preservation of "the government of the

Church of Scotland, as it is settled by law, without violation." This, of course, was understood in the Presbyterian sense; but in 1661 the Scottish Parliament annulled all the Parliaments held since 1633, with all their proceedings, and thus totally abolished all the laws made in favor of the Presbyterian Church. The "Church of Scotland" thus became the old Episcopal Church; and Sharp, in Dec. 12, 1661, was in London consecrated Archbishop of St. Andrews. With the zeal of a convert he persecuted his former allies. He re-erected the Court of High Commission in 1664, which severely punished, some even with death, all those who in any way interfered with the prelatical designs, and executed nine persons after the king had required the persecutions to cease. For his perfidy and cruelty Sharp was thoroughly detested; yet the assassins who despatched him were really on the lookout for one of his underlings, Carnichael, and had no intention at first of killing him. See HETHERINGTON, *History of the Church of Scotland*, pp. 205 sq., 250 sq.

**SHARPE, Samuel**, Unitarian layman; b. in London, March 8, 1799; d. there (Highbury) July 28, 1881. The last twenty years of his life were passed in retirement from business and assiduous biblical study. Although he had not the advantage of a university education, but was from early life a London banker, he yet acquired much solid information upon recondite subjects. He early became interested in Egyptology, and published *Egyptian Inscriptions* (London, 1836-41, 7 parts, 2d series, 1856, 4 parts), *History of Egypt from the Earliest Times till A.D. 640* (1846, 6th ed., 1876, 2 vols.). To biblical literature he contributed a translation of the New Testament from Griesbach's text with notes (1810, 5th ed., 1862), a revision of the Authorized Version of the Old Testament (1865, 3 vols.), and *History of the Hebrew Nation and Literature* (1869, 4th ed., 1882). These works, and others of less importance, abundantly attest the industry and learning of their author. See his biography by P. W. CLYDEN, London, 1883.

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

**SHE'BA**. See ARABIA.

**SHE'CHEM** (*shoulder*), a town nineteen hundred and fifty feet above sea-level, thirty-four miles north of Jerusalem, in the tribe of Ephraim (Josh. xvii. 7), later in Samaria. It lies in the narrow valley between Mounts Ebal on the north, and Gerizim on the south; called also Sichem (Gen. xii. 6), Sychem (Acts vii. 16), and Sychar (John iv. 5). It was destroyed in the Jewish war, but rebuilt, and, in honor of the Emperor Vespasian, called Flavia Neapolis (*new city*). Hence in early Christian times it was called Neapolis only, as in the Talmud. From this name comes its present one, Nablus or Nābulus. Shechem, under its various designations, is mentioned forty-eight times in the Bible, first in connection with Abraham, who halted there (Gen. xii. 6). There occurred the massacre of all its males by Simeon and Levi, in revenge for Shechem's insult to their sister Dinah (Gen. xxxiv.). There the Israelites solemnly dedicated themselves to God, and there Joseph was buried (Josh. xxiv.). Abimelech set

up an independent kingdom there, but after three years was expelled, and the city was destroyed, and sown with salt (Judg. ix.). Jeroboam made the rebuilt city the capital of the northern kingdom (1 Kings xii. 1-19, 25). After the captivity, Shechem became the centre of the Samaritan worship. There Jesus first definitely announced himself the Messiah (John iv. 5, 26). Neapolis became the seat of a bishopric, and there Justin Martyr was born. It was captured by the crusaders, and Baldwin II. held a great diet there (1120). It has repeatedly suffered from earthquakes, particularly in 1202 and 1837. It was destroyed by Ibrahim Pacha in 1834; but its natural advantages, being in the midst of a most fertile country, have always caused its speedy resurrection.

The present town numbers thirteen hundred inhabitants, among whom are a hundred and thirty Samaritans, six hundred Greek Christians, and a few Jews, Latins, and Protestants. It is abundantly supplied with water, there being no less than eighty springs and fountains in its immediate neighborhood, and presents a picture of great beauty. Its principal buildings are the great mosque *Jami el-Kebir*, which is the Church of St. John, built by the crusaders (1167), and the little Samaritan synagogue (*Kenisat es-Samireh*) in which is the famous Samaritan Codex of the Pentateuch. Cf. art. "Shechem," in SMITH'S *Dict. Bib.*; SCHAFF'S *Bib. Dict.*; "Sichem," REHM'S *Hnd. d. bib. Alt.*, BÄDEKER (Socin), 2d ed., p. 225.

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

**SHEKEL**. See WEIGHTS.

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

**SHEMITIC LANGUAGES**. See SEMITIC LANGUAGES.

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

**SHEPARD, Thomas**, Puritan, b. at Towcester, near Northampton, Eng., Nov. 5, 1605; d. at Cambridge, Mass., Aug. 25, 1649. He was graduated M. A. at Emmanuel College, Oxford, 1627; "lecturer" at Earl's Coln three years and a half;



became a preacher; was silenced for nonconformity by Laud, Dec. 16, 1630; employed as chaplain to Sir Richard Daryl, Butter-rambe, Yorkshire, for a year; pastor at Heddon, Northumberland, another year; sailed for America, December, 1634, but was compelled by a storm to put back, had to hide himself lest he should be taken, but finally got off, July, 1635, and landed on Oct. 3 at Boston, and became minister to the church at Cambridge in February, 1636. He played a prominent part in the synod at Cambridge which ended the Antinomian controversy. He "was characterized by great humility, spirituality, soundness in the faith, and decision." In learning, piety, and spiritual insight he takes a first rank among Puritan divines; especially is he held in perpetual remembrance by that "rich fund of experimental and practical divinity," his treatise, *The parable of the ten virgins opened and applied*, first published by Jonathan Mitchell, from the author's notes, Boston, 1659, 2d ed., 1660; reprinted in London, 1695, in Aberdeen, 1838, and again, 1853, with biographical preface by James Foote. In all he is said to have written 352 books and pamphlets. Among them may be mentioned *New England's lamentation for Old England's present errors and divisions*, Boston, 1644, 2d ed., 1645; *Certain select cases resolved*, 1648; *The clear sunshine of the Gospel breaking forth upon the Indians in New England*, 1648; reprinted, New York, 1865; *Theses sabbaticæ*, 1649, 2d ed., 1655. A collective edition of his works, with memoir, was published, Boston, 1853, 3 vols. His *Autobiography* was published in Alexander Young's *Chronicles of the First Planters of Massachusetts Bay*, Boston, 1846. See COTTON MATHER: *Magnalia* (ed. Hartford, 1855, vol. i. pp. 380 sqq.); SPRAGUE: *Annals*, i. pp. 59-68; ALLIBONE: *Dictionary of Authors*, s.v.; DEXTER: *Congregationalism*, Appendix.

**SHEPHERD, Thomas**, b. 1665; d. at Bocking in Essex, Jan. 29, 1739; a seceder from the Church of England; published sundry sermons, and thirty *Penitential Cries* (1692), which were usually bound with John Mason's *Songs of Praise*, and with them reprinted by Daniel Sedgwick, London, 1859. F. M. BIRD.

**SHEPHERD OF HERMAS.** See HERMAS.

**SHERLOCK.** There are four literary divines of this name, who require different degrees of notice. — I. **Richard Sherlock**, b. at Oxtou in Cheshire, 1613, and educated at Oxford and Dublin; became rector of Winwick; and d. in 1689. He fell into controversy with the Friends, and wrote an *Answer to the Quakers objections to Ministers* (1656), and the same year, *Quakers wild objections answered*. *The practical Christian* (1673), by the same author, was valued by Wilson, bishop of Soder and Man, who enlarged and corrected and republished it in 1713. — II. **William Sherlock**, b. in London, about 1611; d. at Hampstead, June 19, 1707; educated at Cambridge University, where he went in 1657; and was successively rector of St. George's, Botolph Lane, London, prebendary of St. Paul's, and rector of Therfield, Hertfordshire. He became master of the Temple in 1681. Refusing to take the new oath at the time of the Revolution, he was suspended for a while, but afterwards complied with the requirement of the law. This led to an immense amount of personal

controversy; and Mrs. Sherlock's influence over her husband sharpened the wits, and elicited the ridicule, of his opponents. He had before this been reproved by James II., through the lord-treasurer, and deprived of a part of his income, for preaching against Popery; but the most important incidents of his life were the publication of a book entitled *The case of resistance to the supreme powers, stated and resolved according to the doctrines of the Holy Scriptures* (1684), and the subsequent publication of a work on the *Doctrine of the Trinity and of the Incarnation of the Son of God* (1690). These involved him in much trouble; the first, relating to a constitutional question, exposed him to political attacks; and the second, touching a theological subject then much discussed, brought him into conflict with certain divines, especially the witty and violent Dr. South. Sherlock's idea was, that in the three persons of the Trinity there is what may be called "a mutual self-consciousness, a consciousness common to the three," and that therefore the three are essentially and numerically one. This brought down on the writer the merciless ridicule of South. The former was accused by the latter of being a Tritheist, and the latter laid himself open to the charge of Sabellianism. Sherlock, who is often called Dean Sherlock, from his attaining to the deanery of St. Paul's in 1691, was indefatigably industrious; his publications amounting to sixty all together, chiefly controversial, but including some on practical subjects. Amongst them the most important are, *A Discourse concerning Death* (1689), *A Discourse concerning a Future Judgment* (1692), *A Discourse concerning the Divine Providence* (1694), and other discourses on religious assemblies, the state of the good and the bad hereafter, and the immortality of the soul. — III. **Thomas**, known as Bishop Sherlock, son of the dean; was b. in London, 1678; was graduated M.A. at Cambridge, 1701; became master of the Temple, 1701; prebendary of St. Paul's, 1713; master of Catherine Hall (where he had been fellow), 1714; dean of Chichester, 1715; prebendary of Norwich, 1719; and bishop of Bangor, 1727, whence he was translated to Salisbury, and finally to London, 1746. He declined the archbishopric of Canterbury, and died in London, July 18, 1761. These rapid promotions could not but make a mark on his name, but his authorship is that which is most noticed by posterity. His principal works were, *Discourses in the Temple Church, Discourses on Prophecy*, and the *Trial of the Witnesses of the Resurrection of Jesus*. This last, published in 1729, is the best known, and for a long time held a distinguished place in the literature of Christian evidence. — IV. **Martin Sherlock**, an Irish divine of no great reputation, wrote *Consuel to a Young Post* (1779), in Italian. Horace Walpole said that his Italian was ten times worse than his French, in which language he published, the same year, *Letters of an English Traveller*.

JOHN STODGTON.

**SHI'NAR** (Heb. שִׁנְאָר; LXX., Σινωάρ; almost certainly, Assyro-Babylonian *Sumér*, of Akkado-Sumerian origin, with another probable form, *Singúr*), the name of a country or district, is found in the following passages of the Bible: Gen. x. 10, xi. 2, xiv. 1; Isa. xi. 11; Dan. i. 2; Zech. v. 11. In Gen. x. 10 it seems to be a general name for Babylonia; for it includes, besides

Babylon, cities lying as far apart as Erech (Babyl., Uruk; modern Warka), lat. about 31° 10' N., and Accad (Agade, part of Sippara? see SEMIARVAIM), lat. about 33° 41' N. The same meaning is suitable for Gen. xi. 2, Isa. xi. 11, Dan. i. 2, Zech. v. 11. The language of Gen. xiv. 1, which speaks of Ellasar (Larsa; modern Senkereh), in nearly the same latitude with Erech, but farther east, as if it were not in Shinar, admits of explanation. It may be that "Arioch, king of Ellasar," (Babyl., Erivaku, king of Larsa?) was tributary to "Anraphel, king of Shinar:" in that case there is really no opposition here to what was said above.

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

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

The distinction between Akkad and Shumēr appears to have been not merely geographical, but also linguistic: the language used in one had certain dialectic peculiarities, as compared with that of the other. These peculiarities are few, and of limited application: they are such as the appearance of *m* or *d* in the dialect, for *g* in the normal language, and of *e* in the former, for *u* in the latter. The number of texts composed in the

dialect is, as far as is now known, comparatively small. It is still disputed, whether the name "Akkadian" belongs to the normal language, and "Shumerian" to the dialect, or the reverse; i.e., which of the two was the language of Northern, and which of Southern Babylonia. In favor of the view that the normal language was that of Akkad, and the dialect peculiar to Shumēr, it is claimed, that, while the dialect is sometimes called *ēmē-sal* ("women's language"? the reason for this name is in doubt), it is also called *ēmē ku* ("language of the master"); and, since "Land *ēmē ku*" is a name for Shumēr, the desired inference is plain. Akkad is called, on the other hand, "Land *ēmē luh*" ("land of slaves' language"). It is further claimed that the name *Shumer* itself, and the name *Kingē*, another designation of the same district, show characteristics of the dialect; that *Tintir* and *Kadingirra*, on the other hand, names of Babylon, which was in Northern Babylonia, belong by their form to the normal language; that one inscription which contains dialectic peculiarities bears the colophon "Tablet of Shumēr:" another argument is drawn from the fact that many loan-words in the Semicitic language are borrowed from the normal language, it being held that Semicitic contact with the pre-Semicitic civilization must have been chiefly in Akkad, etc. To these arguments it is replied, that the *ēmē sal* is identical, not with the *ēmē ku*, but with the *ēmē luh*, that the dialect belongs therefore to Akkad; that *Shumēr* was a North Babylonian form of the normal *Shumgēr*, this latter lying at the foundation of the Hebrew שׁוּמֵר, Shinar, and that *Kingē* is not a dialectic form at all; that *Kadingirra* may have been pronounced *Kadinirra* (dialectic form); and that *Tintir*, although the normal form, may simply indicate that people from Shumēr founded the city, and is therefore consistent with the view that the normal language belonged to Shumēr; that in the inscription with the colophon "Tablet of Shumēr," the dialectic peculiarities occur only in citations, the body of the text being neither Akkadian nor Shumerian, but pure Semicitic; and that many loan-words in the Semicitic language, and those such as belong to the common speech of everyday life, are derived from the dialect, and not from the normal language. It is further urged, on this side, that the names of places mentioned in the texts of the dialect denote cities in Northern Babylonia, or Akkad, and that the converse, though the instances are fewer, is also true; i.e., that Shumerian cities are mentioned in texts of the normal language; that the sea (Persian Gulf) is mentioned frequently, and as something familiar, in the texts of the normal language; that texts of the old Shumerian king Gudca, discovered at Tell Loh, show no dialectic peculiarities; that the Hebrews coming from Ur (in Southern Babylonia) carried the name שׁוּמֵר with them; this name corresponding to the normal, not the dialectic, form of the word (see above), etc. The problem cannot yet be regarded as fully solved: but the weight of evidence seems at present to be in favor of this latter view; namely, that the normal language is entitled to the name Shumerian, and the dialect to the name Akkadian. The comparative age of the normal language and the dialect is also in dispute, with arguments too technical to be given here. Fur-

ther discovery and discussion are needed to put these matters beyond controversy.

LIT. — FRIEDR. DELTZSCH: *Wo Lag das Paradies?* Leipzig, 1881; PAUL HAUPT: *Akkadische u. Sumerische Keilschrifttexte*, i.-iv., Leipzig, 1881-82; *Die Akkadische Sprache*, Berlin, 1883 (Verhandlungen des 5<sup>ten</sup> Orientalisten Congress [in 1881], Berlin, 1882); F. HOMMEL: *Die Semitischen Völker u. Sprachen*, I., Leipzig, 1881-83; E. SCHRAEDER: *Die Keilschriften und das Alte Testament*, Gießen, 1872, 2d ed., 1883, Eng. trans. in progress 1883.

FRANCIS BROWN.

**SHIN-SHIU**, or "REFORMED" BUDDHISM, is claimed by its followers to have been founded A. D. 381 in China, by Hwui-yuen, who established the worship of Buddha Amitāyus ("the Eternal"), or Amitābha ("the Bud of Infinite Light"), the fourth of the five Dhyanī Buddhas. It was then called the "White Lotus School." Pupils were sent to India, who collected Sanscrit texts, and translated them into Chinese. Three translations of the smaller, and twelve of the larger, *Sukhāvāṅgīyāha* ("the Description of the Land of Bliss") were made, of which two of the former, and five of the latter, are in existence. Recently the original Sanscrit text of the sutra on which the religion of Amitābha is founded, and which was taken from India to China in the second century of our era, has been found in Japan. The cardinal doctrines of the sect are salvation by faith in the boundless Buddha, or Amida, and the hope of attaining bliss in the western paradise. The Chinese translations of *Sukhāvāṅgīyāha* were known in Japan from 610 A. D.; but the Jōdō-shinshū ("True Sect of the Pure Land") was not founded until 1173, at Kioto, by the priest Hō-nen, whose pupil Shin-ran still further developed the protestant features of the system. Shin-ran married, and thus set the example of revolt against priestly celibacy, made worship more attractive and sensuous, while translating the sacred books into the vernacular, making missionary journeys, and preaching the cardinal tenet of the new faith, justification by faith, not in works, long prayers, masses, liturgy, fasting, and penance, but in Amida Buddha, the boundlessly merciful. In some respects "Reformed Buddhism" resembles Protestantism, while the other Buddhist sects have many of the features of Romanism.

Shin-shiu, or "True Sect," is the most numerous, the most active, and perhaps the most enlightened, sect of modern Buddhism, and numbers in Japan alone ten million adherents, with its chief temple and "archbishop" at Kioto. Of two Japanese students of this sect, studying under Professor Max Muller at Oxford, one, Mr. Bunyin Nanjio, has collated the ancient text recently discovered in Japan with the Sanscrit manuscripts of the *Sukhāvāṅgīyāha* found in Europe, and compared with them the five authorized translations now in use, to discover which of these latter is the best. The publication of this original text of their sacred book, which has been likened to the issue of the Greek text of the New Testament by Erasmus, is the latest proof of their protestant principles; thus testing the purity of the stream by tasting of the fountain. The Buddhism of Shakyā Muni does not, however, acknowledge or know of this Amida Buddha, nor is it heard of in Burmah or Siam. Rhys Davids (*Buddhism*, p. 206)

speaks of Amida as the fourth of "these hypothetical beings, the creations of a sickly scholasticism, hollow abstractions without life or reality." Dr. E. J. Eitel (*Religion in China*, p. 153), after showing how the doctrine of Nirvana failed to satisfy the cravings of humanity, says, "It was to satisfy this want that the fiction of the 'Peaceful Land in the West' was framed. A Buddha was imagined distinct from the Buddha of history, Gautama, or Shakyā Muni. He was called Amitābha, 'boundless age.'" See BUDDHISM.

LIT. — BURNOUF: *Introd. à l'Hist. du Bouddhisme; Anecdota Oxoniens.*, No. 2; RHYSDAVIDS: *Buddhism*, chap. viii.; EITEL: *Religion in China, and Buddhism in its Historical, Theoretical, and Practical Aspects*; GORDON: *The Shin-shiu Doctrine of Amida Buddha, and The Legend of Amida Buddha, in the Chrysanthemum*, vols. i., ii.; GRIFFIS: *The Mikado's Empire*. WM. ELLIOT GRIFFIS.

**SHINTŌ** (*Sintoism*) is the cult of the primitive Japanese. Japan is now classified among Buddhist countries; since the vast majority of her thirty-three millions of people worship according to the doctrines, greatly modified, of Shakyā Muni. (See SHIN-SHIU.) Since 552 A. D., when the first images and sutras were imported from Corea by missionaries of the India faith, Buddhism has been steadily propagated in Japan. Conquest was not made in a day or century, but it required fully a thousand years to convert the Japanese from their indigenous faith. Nor was the victory secured by overthrow or extirpation of the primitive belief, but rather by absorption of it. This will account partly for the fact that Japanese Buddhism, so different from that of Siam or China, is distinct by itself. By its corrupting or overlaying Shintō, several sects or systems now repudiated by pure Shintoists were formed, such as Riōbu ("twofold," i. e., of Shintō and Buddhism mixed), Yūitsu (Buddhism with a Shintō basis), Déguchi (Shintō explained by the Chinese Book of Changes), and Suiga, a combination of Déguchi and the tenets of the Chinese rationalist Chiu-hi, whose system of thought has, since the seventeenth century, prevailed among the educated classes in the Mikado's empire. Passing by these later developments, we shall outline the characteristics of pure Shintō, which is interesting as "a natural religion in a very early stage of development, which perhaps originated quite independently of any natural religion known to us;" that is, "neither by revelation, nor by introduction from without." The native term *Kami no michi* ("way or doctrine of the gods") is rendered by two Chinese characters, *Shin* ("god") and *to* ("way"), equivalent to *theos-logos*. Its scriptures are the *Kojiki* ("Record of Antiquities"), a collection of oral traditions reduced to writing A. D. 712, in pure Japanese, uncolored by any but native ideas; the *Nihongi* ("Chronicles of Japan"), composed 720 A. D., containing, in the main, similar narratives to those in the *Kojiki*, but cast in the mould of Chinese philosophical thought and expression; and the *Engishiki* ("Book of Ceremonial Law"), promulgated in A. D. 927, in which are found many odes and prayers that are, on good grounds, believed to antedate the introduction of letters in the third or fourth century.

According to the sacred books, the universe comes into existence prior to the gods who after-

ward populated it. "Of old, when heaven and earth were not yet separated, chaos, enveloping all things like a fowl's egg, contained within it a germ. The clear and ethereal substance, expanding, became heaven: the heavy and thick, precipitating, became earth. Subsequently deity was born." The first kami sprouted upward like a rush. After successive evolution of several pairs of gods in imperfection, sex or differentiation was reached by the perfect manifestation of the creative principle in Izanagi and Izanami, who proceeded to make and furnish the earth. Standing in the floating region of heaven, Izanagi plunged his jewelled spear into the plain of the green sea beneath, and, stirring it round, withdrew the point, from which the drops, trickling, consolidated, and formed an island, to which the creator and creatrix descended to make other islands, and populate and furnish them with kami (gods), rocks, trees, soil, vegetation, and animals. Gradually the earth and sun separated; though, before they did so, the brilliant daughter of the first pair ascended to reign over the luminary of day, while a less fortunate son became ruler of the moon. Japanese mythology is full of the adventures of Izanagi and Izanami, not only on earth, but in the nether world. With the reign of Amaterasu, the sun-goddess in heaven, a new epoch begins. This heaven-illuminator, dissatisfied with the anarchy that reigned among the earthly kami, or gods, sent her agents to earth to restore order, and abolish feuds. None was able to do this work, until she despatched her grandson, Ninigi no Mikoto, who descended to the earth; and, after a series of violent struggles between the heavenly and the earthly powers, the grandson of Ninigi no Mikoto established his throne near Kioto, and became the first emperor of Japan. The mikado is thus the personal centre of Shintō, and the vicar of the heavenly gods on earth,—the pope, who claims both spiritual and temporal power over his subjects. In the primitive government of Japan the Jin-gi Kuan, or Council of the Gods of Heaven and Earth, was the highest legislative power next to the mikado. In Shintō scriptures the earth is Japan, and the mikado's palace the most sacred of all places. The nobility claim their descent from inferior deities; the mikado, directly from the sun-goddess. The common people are the progeny of the earthly kami, though all claim Izanagi and Izanami as their creators.

In its essence, Shintō is ancestor-worship. In the earlier mythology the kami seem to be but the deified forces of nature, but the later traditions and the liturgy show that the gods addressed are hero-ancestors. After the division of the country by its first conquerors into feudal divisions, the chieftain and his kin, selecting one of the "heavenly gods," made him, as their ancestor, their tutelary deity, and erected a shrine to his honor. A remarkable fact in Shintō is that the *miyas*, or temples, are austere simple, containing no idols, images, or statues of heroes, no paint, gilding, symbols, or any thing sensuous, except the temporary offerings, or their permanent substitute, the *gohei*, which are strips of notched paper suspended from unpainted wands; nor can this absence of effigies of the gods worshipped be explained by the rudimentary condition of art

in early Japan, since figures, in terra cotta or carved wood, of men, horses, and birds, were known and employed in the interment of the dead,—a merciful substitute for the human beings anciently buried alive with their departed master. Living animals were dedicated to the gods, but were not slaughtered. In front of the shrine was the bird-rest (*tori*), on which the cocks perched to give notice of dawn and the time for morning-prayers. This "sacred gateway," now so called, is still a striking feature in the landscape of Japan. Prayers were offered for protection, health, freedom from evil, for offspring, and for harvests; and thanksgivings were especially profuse at festival time, when offerings of silk, cloth, rice, weapons, horses, and equipments, were made. The root-idea of sin was pollution, and, of righteousness, purity. Actions were good or bad according as they were concerned with purification or defilement. Lustrations were frequent; and twice a year the festival of general purification took place, both at the imperial palace and at each one of the chief local shrines. Polluted persons were washed in the waters of running streams, and their clothing was destroyed. Later, paper figures representing the people, and an iron image of the mikado, dressed so as to do vicarious duty for his clothes, were cast into the river, which was supposed to deposit the offences in the nether world beneath the sea. "And when they have thus been got rid of, there shall from this day onwards be no offence that is called offence with regard to the men of the offices who serve in the court of the Sovran, nor in the four quarters of the region under heaven." All offences were divided into "earthly" and "heavenly,"—a division which is based either on mythical incident, according to which the wicked brother of the sun-goddess committed a series of destructive and defiling tricks upon his sister and her companions, house, looms, and rice-fields, or, as a writer (Ernest Satow) in the *Westminster Review* suggests, upon the division of the early inhabitants of Japan into agriculturists (the invaders or conquerors) and hunters and fishermen (the aborigines). Between these two classes there would at first be continual trouble. "The so-called heavenly offences are chiefly such as would be possible only in an agricultural community, or to agriculturists living in a population of hunters and fishermen." It is nearly certain that the invaders of primitive Japan were warriors from Corea or the Asian mainland, who, after coming across the sea, gave out that their ancestors had come down from heaven. They were thus the descendants of the heavenly gods, while the aborigines whom they conquered were but the progeny of the earthly kami, or gods. It was by this combination of superior theology with superior weapons and prowess, that the overseas invaders finally secured supremacy. In the first rude ages, when government was partly patriarchal and partly feudal, private property was scarcely known; and hence trespass and defilement, revenge and sacrilege, were offences more common than the sins usually catalogued in codes of more complex or modern society. Left by itself, however, Shintō might have developed codes of ethics, systems of dogma, and even a body of criminal and civil law, had not the more perfect materialistic ethics of Confucius, and the more

sensuous ritual of Buddhism, by their overwhelming superiority, paralyzed all further growth of the original cultus: still there might have been a re-acton, and the old faith have re-asserted its power, had not an Euheméris appeared, who resolved Japanese mythology into Buddhist history. A learned priest named Kukai (A. D. 771-835), canonized as the great teacher Kobo, professing to have received a revelation from the gods at the Mecca of Shintôism at Isé, promulgated a scheme of reconciliation, according to which the chief deities of Shintô were avatars, or manifestations of Buddha to Japan prior to his perfect incarnation in India. All the legends, dogmas, cosmogony, and traditions of the primitive cult were explained according to Buddhist ideas; and the old native gods, baptized with Buddhist names, were henceforth worshipped according to the new and more sensuous ritual. Under this new teaching, Shintô as it was sunk out of popular sight, and its remembrance was cherished only by scholars. After the long wars of the middle ages, and the establishment of profound peace by Iyeyasi and the Tokugawa rulers, a school of writers arose in the eighteenth century whose enthusiasm led them to recover, decipher, and edit the scriptures of Shintô, and to enrich the native literature by a very creditable body of antiquarian and polemical writings, which helped greatly to prepare the way for the revolutions of 1868 and later, which have so surprised the world. Yet after the restoration of monarchy in Tôkiô, and the temporary revival of Shintô as manifested in propaganda, and purging of some old temples, the Jin-gi kuan, instead of being restored to ancient power, was degraded to a department, and finally abolished. The shrines and priests (of the latter, in 1880, 11,215) are now maintained partly by government appropriations, and partly by popular subscriptions. Shintô is still a living power among millions of the people, who oppose Christianity with patriotic animus rather than with martyr's convictions. It is also the source of occasional polemic literature. Japanese Christians, in whom the sense of patriotism is very strong, hold to the narratives of the Kojiki in a rationalizing way, explaining them on the theory of the solar myth, phonetic decay, or according to simular reasoning. Mr. Takahashi Gorô, a Christian writer, in his *Shintô Discussed Afresh*, follows this plan. Two English scholars, Mr. Ernest Satow and Mr. Basil Hall Chamberlain (to whose labors the writer of this article is greatly indebted), are now engaged in translating portions of the original literature of Shintô, as seen below.

LIT.—See the old writers KAMPFER, TITZING, KLAPROTH, and SIEMOLD, but especially SATOW (*The Revival of Pure Shintô, The Shintô Shrines at Isé, Ancient Japanese Rituals I. and II., The Mythology and Ancient Worship of the Japanese*, in *Westminster Review*, No. cxxvii., July, 1878); and CHAMBERLAIN: *Translation of the Ko-shi-ki*, (finished 1883), with *Introduction and Notes*, in *The Transactions of the Asiatic Society of Japan*; GRIFFIS: *The Mikado's Empire*, new edition, New York, 1883. WM. ELLIOT GRIFFIS.

SHIRLEY, Hon. Walter, b. 1725; d. 1786; was rector of Loughrea in Ireland, and cousin of Lady Huntingdon, whose celebrated *Collection of Hymns* he revised in 1774, inserting six of his own, which

were above the standard of that time in elegance, and have often been copied. He also published two poems, *Liberty* and *The Judgment* (1761), and some sermons. F. M. BIRD.

SHISHAK (*favorite of Ammon*, 1 Kings xi. 40, xiv. 25 sqq.; 2 Chron. xii. 1 sqq.), king of Egypt, the first Pharaoh of the twenty-second dynasty; called "Sheshenk" upon the monuments, and "Sesonchis" upon Manetho's list. It was he who received the fugitive Jeroboam (1 Kings xi. 40), and, perhaps at the instigation of the latter, invaded the kingdom of Judah in the fifth year of Rehoboam, and spoiled the temple and the palace (1 Kings xv. 25 sqq.). On his return home he wrote an account of his victory upon the walls of a temple on the south of the great temple of Karnac. In the long list of towns ("fenced cities") which he captured appear many of Judah and of Israel; so that Shishak invaded the northern kingdom as well as the southern. The most interesting name is *Judha Malek*, "the royal Judah" (not the king of Judah). See art. REHOBAM. Cf. EBERS, in REHM: *Handb. d. bib. Alt. s. v.* "Sisak."

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

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

fessed, that every fruit with which it appears before the face of God it owes to the Lord, and for which it is to praise him.

LEYRER.

**SHOWBREAD**, Table of the. According to the description given in Exod. xxv. 23-30 this table was two cubits in length, a cubit in breadth, and a cubit and a half in height, made of shittim-wood, overlaid with pure gold, and having a golden crown to the border thereof round about. This table, which is called "the table of the face" (Num. iv. 7) and "the pure table" (Lev. xxiv. 6; 2 Chron. xiii. 11), stood on the north side of the sanctuary, and was adorned with dishes, spoons, bowls, etc., which were of pure gold (Exod. xxv. 29). When it was transported, it was covered, with every thing that was thereon, with a cloth of blue (Num. iv. 7). In 2 Chron. iv. 19 we have mention of "the tables whereon the showbread was set," and at verse 8 we read of Solomon making ten tables. This is probably explained by the statement of Josephus (*Ant.*, VIII. 3, 7), that the king made a number of tables, and one great golden one on which they placed the showbread. The table of the second temple was carried away by Antiochus Epiphanes (1 Macc. i. 22), and a new one made (1 Macc. iv. 49). Since the table was made only for the showbread, its symbolic signification cannot be a peculiar one; and, whatever it may mean, it can only be explained in connection with the showbread.

Cf. SCHLICHTER: *De mensa fac. ejusque mysterio*, Hale, 1733; RELAND: *Antiq.*, i. c. 9, and *De spol.*; IKEN: *Ant. Hebr.*, i. c. 7; WITSIUS: *Misc. Sacr.*, Herb., 1712; BAEHR: *Symb.*, i. 433; KURZ: *Luth. Zeitschrift*, 1831, pp. 40, 52 sq.; HENGSTENBERG: *Beitrage*, pp. 644 sq.

LEYRER.

**SHRINE** (Lat., *scrinium*, a case for keeping books, etc.), a repository for relics, whether fixed, such as a tomb, or movable. The term is also sometimes applied to the tomb of an unconsecrated person. Shrines were often made of the most splendid and costly materials, and enriched with jewels. The movable shrines were carried in religious processions, were kept behind and above the altar; and before and around them lamps were burning.

**SHRIVE**, to confess sin: hence *Shrove-tide*, the time immediately before Lent, when it was customary to confess as a preparation for the forty days' fast; and *Shrove-Tuesday*, the day before Ash-Wednesday, which was spent merry-making, and so, in England, came to be called "Pancake-Tuesday," from the fritters and pancakes eaten on that day.

**SHROVE-TUESDAY**. See SHRIVE.

**SHRUBSOLE**, William, b. at Sheerness, Kent, Nov. 21, 1759; d. at Highbury, Aug. 23, 1829; a devout and active layman; was an officer of the Bank of England, of the London Missionary Society, and of the Religious Tract Society. He wrote two much used missionary hymns (1795), and that beginning "When streaming from the eastern skies" (1813), often attributed to Sir Robert Grant.

F. M. BIRD.

**SHUCKFORD**, Samuel, D.D., Church of England; d. in London, July 14, 1754. He was graduated M.A. at Caius College, Cambridge (1720); was successively curate of Shelton, Norfolk, prebendary of Canterbury (1735), and rector of All-

hallows, Lombard Street, London. He is the author of the famous *Connection*, intended to supplement Prieux's work, but only finished to the death of Joshua. The full title is, *The sacred and profane history of the world connected from the creation of the world to the dissolution of the Assyrian Empire at the death of Sardanapalus, and to the declension of the kingdoms of Judah and Israel under the reigns of Ahaaz and Pekah*, London, 1727, 4 vols., 3d ed., 1743; rev. ed. by J. Talboys Wheeler, 1858, 2 vols., 2d ed., 1865.

**SHUSHAN** (Heb., שׁוּשַׁן; LXX., Σοῦσα, accus., Σοῦσαν, gen. and dat., Σοῦσων, Σοῦσους; Elamit., *Sušūn*; Assyrian, *Sūsān*, etymology unknown), generally known as Susa, the capital of Elam or Susiana, is mentioned in the Bible as follows: Neh. i. 1; Esth. i. 2, ii. 3, 5, S. iii. 15 (l.), iv. 16, viii. 14, 15, ix. 6, 11-15, 18; Dan. viii. 2; cf. "Shushanchites," i.e., "men of Shushan" (Ez. iv. 9). It was situated on the river Eulaeus (so Dan. viii. 2, and Assyrian inscriptions and sculptures), which formerly emptied into the Persian Gulf, and must, at all events in its lower part, have been identical with the Pasitigris and the modern river Karūn. The ruins of the city are buried in the mounds of Shush, lat. about 32° 10' N.; long about 49° 48' E. from Greenwich: but these mounds lie forty miles distant from the present course of the Karūn at its nearest point, and this might at first sight seem to favor the statement of some classical writers, that Susa was on (or near) the Choaspes (modern Kerkhah), which flows to the west of Shush. Loftus, however, who visited the spot, was told that the Kerkhah was once connected with the Karūn, and found the ancient river-bed, through which the water must have flowed, about two miles east of Shush. It is, then, quite possible that this was regarded as the Eulaeus, which in its lower part was certainly the same with the Karūn, and which, it is thus natural to suppose, may sometimes in its upper part have passed under the name of the Choaspes.

Elam was repeatedly invaded by the Assyrians in their campaigns; but Susa is not mentioned until the time of Asurbanipal, the last great Assyrian king (B.C. 668-626), who captured it about B.C. 655. After the fall of Assyria and Babylon, and the accession of the Achæmenidan kings, Susa became the winter and spring residence of these monarchs, and was greatly improved and adorned by them. According to the Book of Esther, there were great numbers of Jews in it. Alexander found great wealth there, and even after his time it preserved a reputation for riches. Under the Parthian Arsacide (B.C. 250-A.D. 226) it continued to be a chief city, but thereafter declined; and after its capture by the Mohammedans, A.D. 640, it is heard of only from time to time, e.g., in the eighth and twelfth centuries. Its site has been even yet but very imperfectly explored, owing to the extreme difficulties which attend excavations, arising in large part from the bigotry and fierceness of the present inhabitants of the region.

LIT.—W. K. LOFTUS: *Travels and Researches in Chaldaea and Susiana*, London and New York, 1857; FRIEDR. DELITZSCH: *Ho' Lag das Paradies?* Leipzig, 1881.

FRANCIS BROWN.

**SIBBES**, Richard, D.D., Puritan; b. at Sudbury, Suffolk, 1577; d. at Cambridge, July 5,

1635. He was successively student and fellow of St. John's College, and lecturer of Trinity Church, Cambridge; preacher of Gray's Inn, London, 1618-25; master of Catharine Hall, Cambridge. His best-known works are *The bruised reed* (to which Baxter attributed his conversion) and *The soul's conflict* (1635). He wrote, also, *The returning backslider, or a commentary upon Hosea xiv.* (1639), and *A learned commentary, or exposition upon the first chapter of second Corinthians* (ed. by T. Manton, 1655). See his *Complete Works*, with memoir by A. B. Grosart, Edinb., 1862, 7 vols.

**SIBEL, Caspar**, b. near Elberfeld, June 9, 1590; d. at Deventer, Jan. 1, 1658. He was educated at Herborn; studied theology at Leyden; and was appointed pastor at Randerath in 1609, at Juliers in 1611, and at Deventer in 1617. He was a very prolific writer, and left a number of sermons, homilies, catechetical and devotional works, besides an autobiography (unfinished). Of his *Opera Theologica*, a collected edition appeared at Deventer in 1644, in 5 vols. folio.

**SIBYLLINE BOOKS.** The sibyl is "the half-divine prophethood of the arrangements and decisions of the gods in reference to the fate of cities and countries" (LÜCKE: *Versuch einer vollständigen Einleit. in die Offenb. Joh.*, 1852, pp. 66 sqq.). Etymologically it is probably the same as *Σαῖς βυλλή*, the Æolie form for *Σαῖς βουλή*, Hieronymus (*Adv. Jov. l. 14*) derives it from *θεο-βουλή*. Earlier classical writers recognize but one sibyl, who was first localized at Erythra; or Cumæ; later many sibyls are spoken of. (Cf. Suidas' *Lexicon, s. v.*, and the classical dictionaries, especially Lübker, 6th ed., p. 327.) The idea thus originated among the heathens. When, after the conquests of Alexandria, the period of religious syncretism was introduced, and the Jews of the dispersion became acquainted with the pseudo-prophethood of the Gentiles, they made use of her influence to make their peculiarities of religion and life palatable to the Greeks. Still more did the early Christians endeavor to make propaganda of their views in this manner; so that there were Gentile, Jewish, and Christian sibylline oracles. In the earlier centuries they enjoyed a high authority in the church, being quoted as evidences of the truth of Christianity by such apologists as Athenagoras, Justinus, Theophilus, Clemens Alexandrinus, and especially Lactantius. (Cf. BESANCON: *De l'emploi que les Pères de l'Eglise ont fait des oracles sibyllins*, Paris, 1851.) These different oracles, as many as have been preserved, originating at different places, in different times, and by authors of various tendencies, are now united in twelve books and some fragments, written in Homeric hexameters and language. In former times but eight books were known, which were published first by Xystus Betolajus, Basel, 1815. Angelo Mai in 1817 discovered the twelfth book, and in 1828 the ninth to twelfth books. U. Alexandre (1811-56) published the first complete edition in Paris (2d ed., 1867), and Friedlieb, in 1852, published a critical edition, together with a metrical translation into German. The contents are most varied. After two fragments of a general character, book i. (400 lines) describes the creation of the world, the five generations to Noah, the Deluge, and prophecies concerning future nations; book ii. (345 lines) exhorts to an upright life, and prophes-

ies the destruction of all the wicked; book iii. (828 lines) contains three sections of prophecies concerning the good and the evil; book iv. (190 lines), prophecies of various kinds and the tenth generation; book v. (531 lines), the fate of various nations and the better future for the Jews; book vi. (28 lines), Christian prophecy concerning the Messiah; book vii. (162 lines), the Messiah and his times, with surrounding circumstances; book viii. (501 lines), prophetic concerning the destruction of Rome and its lands at the final consummation, together with messianic predictions; book ix. (324 lines), address to all the nations, and predictions; book x. (298 lines), the Latin race and its fate; book xi. (173 lines), the fate of different nations in the east and west; book xii. (360 lines), admonitions and prophecies, closing with the glory of Israel. In a collection of this sort, naturally no unanimity as to author, date, country, object, etc., of the various parts, can be expected among the investigators; and in reality but a small portion has been thoroughly examined. The most searching work in this respect was done by Bleek in his articles *Ueber die Entstehung und Zusammensetzung der uns in 8 Büchern erhaltenen Sammlung Sibyllischer Orakel* (*Theol. Zeitschrift, herausg. von Schleiermacher, de Witte, u. Lücke*, vol. i., 1819, pp. 120-246, vol. ii., 1820, pp. 172-239), and his conclusions have found general acceptance among scholars. The prophecies which we have here collected into one volume extend over a period of from five to six centuries. The majority of the books are of little or no importance historically. Religiously, however, as the index to a certain train of thought and spirit in certain times and places, they are not only interesting, but also instructive. The following results can be regarded as safe: book iii. (97-807) is the production of an Alexandrian Jew in the Maccabean period (170-160 B.C.), combined with two older poems of heathen origin (97-161, 133-188) and later Christian interpolations (36-92), and dates from the second triumvirate (10-30 B.C.). All the other books, with the exception of the fifth, which is yet *sub judice*, are of Christian origin. The third book is in every way the most important, and in it three sections can be traced (97-294, 295-488, 489-807). The first section, after an historical survey from Kronos to the Romans, begins with 161 to prophesy, that, after the seventh king of Hellenistic origin shall have ruled over Egypt, then the people of God will again come into power, and the evil nations of the earth will be destroyed. The second section pronounces a judgment on all nations who directly or indirectly have stood in opposition to the Israelites. The third section predicts the final judgment, and finishes with the promise of a messianic kingdom and glory. The statement about the seventh king, as well as the epithet *παλιβασιλευς* ("republican") applied in 176 to Rome, points to the days of Ptolemy VII. (Physkon), as the date of writing. This is thus pre-Christian, as are also lines 34-92. (Cf. DRUMMOND: *The Jewish Messiah*, 1877, pp. 11 sqq.) Since the prophecies concerning the Messiah and his rule in the other books are *vaticinia post eventum*, those of the third, being, as was seen, pre-Christian and of Jewish origin, are really the only ones of special value in the whole collection. As the *Baruch* of 286 refers to

Cyrus, and the *ὄψιν θεοῦ* of 775 should be *ἡρῶν θεοῦ* (cf. SCHÜRER: *N. T. Ztgesch.*, p. 567), these two passages are not messianic. But the whole section (652-795) is messianic. God will send a king from the rising of the sun (*ἀπ' ἡλίου*), who will put an end to all war on earth. The Gentile rulers will rise up against him and the temple, but they will be destroyed around Jerusalem. God will then establish an eternal kingdom over all nations. Peace will reign over the whole earth, and the laws of God will be recognized and obeyed everywhere. The main stress lies on the establishment of this everlasting kingdom, the person of the Messiah as the medium of its establishment being of minor importance. The later and younger section (lines 36-72) finds its historical background in the career of Anthony and Cleopatra in Egypt. Vv. 46-50 read, "But when Rome will rule also over Egypt, then the greatest of kingdoms, that of the immortal king, will appear among men, and there will come a holy king (*ἅγιος ἀνάς*), who will rule all the lands of the earth for all times as long as time continues." This king is naturally God or the Messiah. Cf., in addition to the works mentioned, HILGENFELD: *Die jüd. Apokalyptik in ihrer geschichtl. Entwicklung*, 1857, pp. 51-90; *Ztschrift f. wiss. Theol.*, 1871, pp. 30-50; EWALD: *Abhandlung über Entstehung, etc., der Sibyl. Bücher*, 1859; LANGEN: *Das Judentum in Palestina*, 1866, pp. 169-171; SCHÜRER, pp. 511 sqq.; DRUMMOND, pp. 10 sqq.; *Edinburgh Review*, July, 1877; SCHODDE, in *Lutheran Quarterly*, July, 1879; VERNES: *Histoire des Idées Messianiques*, pp. 43 sqq.; BADT: *Ursprung, Inhalt u. Text des vierten Buches der sibyllinischen Orakel*, Breslau, 1878, 24 pp.; A. C. BANG: *Voluspa u. d. sibyllin. Orakel* (from the Danish), Wien, 1880, 43 pp.; and art. by REUSS in first edition of HERZOG, vol. xi. pp. 315-329. G. H. SCHODDE.

**SICARII** (*assassins*), a set of Jewish fanatics who did much to hasten the war which terminated so disastrously, and on the downfall of Masada went to Egypt, where they continued to resist the Roman power (Josephus: *Antiq.*, XX. 8, 5, 6; *War*, II. 13, 3, VII. 10, 1). See JUDAS OF GALILEE, ZEALOT.

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

**SIDNEY, Sir Philip**, b. at Penshurst in Kent, Nov. 9, 1554; d. at Arnhem in the Netherlands, Oct. 7, 1586; was educated at Shrewsbury, Ox-

ford, and Cambridge; went abroad in 1572, and narrowly escaped the Massacre of St. Bartholomew; became a courtier and diplomatist; was married and knighted, 1583; wished to join Drake's second expedition in 1585, but was forbidden by Elizabeth, who feared to "lose the jewel of her dominions;" was made governor of Flushing, and general of horse; and was mortally wounded at Zutphen, Sept. 22, 1586, marking the event by an illustrious act of humane magnanimity. This model gentleman did not omit religion from the list of his accomplishments, as may be seen by his noble sonnet, "Leave me, O love which reachest but to dust," and by the version of Psalms made in conjunction with his sister, the Countess of Pembroke. His poetic talent, if not lofty, was more than respectable. His *Works* appeared in 3 vols., 1725, 1739, etc. His *Poems* were edited by Mr. Grosart in 1873. His *Arcadia* and *Defence of Poesie*, once popular, are still famous. F. M. BIRD.

**SIDON.** See ZIDON.

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

**SIENA, Council of.** The Council of Constance ended in a general confession of incompetence to deal with the question of the reformation of the church. It strove to keep the matter open, by providing for the recurrence of general councils, and fixed Pavia for the meeting-place of the next, in five years' time. Accordingly, in 1423, Martin V. summoned a council at Siena; but scarcely had it met, when the outbreak of a plague gave the Pope a pretext for transferring it to Siena, where it would be nearer Rome, and more under the Pope's influence. On July 2, 1423, the council assembled at Siena. It was scantily attended; for European politics were disturbed, and few hoped that anything would be done by a council held in Italy. The council began by a contest with Martin V. about the wording of his safe conduct, and negotiated with the citizens for greater security. Martin V. complained of this conduct as seditious, and the Papal party used personal pressure to intimidate the Reformers. The council agreed in condemning the heresies of Wiclif and Hus, and approving of negotiations for union with the Greek Church. The French then pressed for a consideration of the reforms projected at Constance. The Papal party took advantage of the small numbers present to throw the machinery of the council, which was organized by nations, into confusion. They contrived to have a disputed election to the office of president in the French nation, and urged the appointment of deputies to



fix the meeting-place of the next council. This question awakened national animosities, as the French wished to secure the choice of some place in France. Finally, on Feb. 19, 1421, Basel was chosen as the meeting-place of the next council, to be held in seven years. After this, the dissolution of the council was felt to be imminent. The citizens of Siena vainly offered their aid to any who would stay, and brave the Pope. The council slowly dwindled, till on March 7 the Papal legates, taking advantage of the solitude produced by the festivities of the Carnival, posted on the door of the cathedral a decree of its dissolution, and rode away from Siena. A few zealous Reformers still wished to stay; but on March 8 they agreed, that to avoid scandal to the church, and danger to themselves, it was better to disperse quietly. The council came to an end without any results. Really, it followed too soon on the Council of Constance. The position of affairs had not changed since then; the Pope had not recovered his possessions in Italy; those who had been at Constance were not prepared to renew their labors when there was no hope of success. The only achievement of the Council of Siena was that it fixed the meeting-place of the Council of Basel.

LIT.—The chief authority is JOHN of RAGUSA: *Initium et Proseculio Basiliensis Concilii*, in vol. i. of *Monumenta Conciliorum Generalium Seculi XV<sup>ti</sup>*, Vienna, 1857; he is supplemented by the documents in RAYNALDUS (*Annales Ecclesiastici*, sub anni 1423–24; latest ed., Bois-le-Duc, 1874) and MANSI (*Concilia*, Florence, 1757, vol. xxviii.). From the point of view of the Siennese citizens we have the chronicle of FRANCESCO DI TOMMASEO, in MURATORI: *Rerum Italicarum Scriptores*, Milan, 1731, vol. xx. Of modern writers, the only one who has used the authority of John of Ragusa is HEFELE: *Concilien Geschichte*, 1867, vol. vii. M. CREIGHTON.

**SIEVEKING, Amalie**, a distinguished philanthropist of noble birth; was b. in Hamburg, July 25, 1794; d. in Hamburg, April 1, 1859. Left an orphan at an early age, she took up her home with an elderly relative, and began at a tender age works of charity, by instructing a girl living in the house. From this beginning there grew a school, which enjoyed an enviable reputation in Hamburg. Her mind was deeply interested in the organization of a Protestant sisterhood, but was diverted from the realization of her plans, for a time, by the aversion of her relative. At the outbreak of the cholera in 1831 she offered her services to the hospital at Hamburg, and remained in attendance upon the sick for eight weeks, when the plague had abated, winning for herself general esteem by her courage and devotion. The year following, 1832, she realized her design, and formed the female society for the care of the sick and the poor. The society grew rapidly, and became the mother-institution of similar organizations in other parts of Germany. A careful record was kept of each case: those with whom poverty was a chronic disease were not aided. Money was never distributed: orders on the butcher, grocer, etc., were given instead. While the primary object of the society was to alleviate physical ills, it did not overlook the needs of the soul. See *Lebenswürdigkeiten aus d. Leben von A. Sievekings*,

*in deren Auftrage von einer Freundin derselben verfasst*, etc., Hamburg, 1860. RÖSTER.

**SICEBERT OF GEMBLOURS**, a distinguished ecclesiastical writer; was b. in Belgium about 1030; was educated at the convent of Gemblours; became monk; in 1048 went to Metz as master of the school at St. Vincent's Convent; returned to Gemblours, 1070, and, after laboring there as teacher for forty years, died Oct. 5, 1112. He was a man of simple piety and integrity, as well as of distinguished scholarship. Although he was himself devoted to the monastic life, he opposed the view that the masses of married priests were invalid, and wrote against Gregory's celebrated letter to Hermann of Metz, claiming for the Pope the right to pronounce the ban upon the emperor. Sigebert gives a list of his writings in his book *De viris illustribus*, a work of not much value. His most famous and last work is the *Chronicon*, which appeared for the first time before 1106, and for the second time, with the author's corrections and additions to 1111. It is a rather dry chronicle, after the model of Eusebius and Beda. It was the author's aim to give a chronological survey of the world's history, and to gather together the legends of the saints. Taking up his work at 381, where Jerome and Prosper had left off, he gives no matter of any value till 1023; but the history from 1024 to 1111 is to be regarded as original and important. Sigebert never wittingly misrepresented facts. For a long time his work was the principal text-book of church history in the convents of Belgium and Northern France. See *Monumenta Germ.*, SS. vi. 268–374, iv. 461–483, etc.; HIRSCH: *De vita et scriptis Sigberti*, Berol., 1841.

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

**SIGN OF THE CROSS.** See CROSS, p. 573.

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

married a merchant of Hartford. She began to write verse at seven, and published in 1815 her first book, *Moral Pieces in Prose and Verse*. Her *Poems, Religious and Elegiac*, a selection from former books, appeared in London, 1811, during or after her visit there. In all, she published fifty-nine volumes, largely poetical, and chiefly on sacred or moral themes. She was long counted the first of American female poets. Many hymns by her, some of them from Nettleton's *Village Hymns* (1824), may be found in the various collections; but none is of the first merit or the highest popularity. Her autobiography appeared as *Letters of Life* in 1866. She was a Baptist. F. M. BIRD.

**SIHOR**, i. e., "the dark," is a name common to three rivers. (1) *The Nile* (Isa. xxiii. 3; Jer. ii. 18), called by Greeks and Romans, "the black," from the black mud which it carries along during the time of the inundation. (2) *The river of Egypt* (Num. xxxiv. 5; Josh. xv. 4, 47; 1 Kings viii. 65; 2 Kings xxiv. 7; 2 Chron. vii. 8; Isa. xxvii. 12), the "Sihor which is before Egypt" (Josh. xiii. 3), "Sihor of Egypt" (1 Chron. xiii. 5), "the river to the great sea" (Ezek. xlvi. 19, xlviii. 28), which, formed through the confluence of many wadis, falls into the Mediterranean at the Wady el-Arish, between Pelusium and Gaza. During the summer it is almost dried up. Gesenius (*Thesaurus*, iii. 1393) thinks that this also refers to the Nile. (3) *The Sihor-libnath*, i. e., "black of whiteness," mentioned only Josh. xix. 26. The Vulgate and Septuagint take it as two rivers. Some think that it is the present *Nahr Naman* (the ancient *Delus*), which drains part of the plain of Akka. Reland conjectures that it means the *Crocodile River*, probably the *Nahr Zerka*. But this, however, is too far south; since Dor was not within the limits of Asher. Masius and Michaelis refer it to the Nile. LEYRER.

**SILO/AH**. See JERUSALEM, pp. 1162, 1163.

**SIMEON**. See TRIBES.

**SIMEON IN BIBLE**. See SIMON, NAMES OF, IN BIBLE.

**SIMEON METAPHRASTES**. See METAPHRASTES.

**SIMEON STYLITES**. See STYLITES.

**SIMEON**, Archbishop of Thessalonica, a great scholar, an ardent friend of the monks, and a passionate adversary of the Church of Rome; lived at the close of the fourteenth and in the beginning of the fifteenth century, and left a great number of works, some of which have been printed (e. g., *Kata apocriphon*, Jassy, 1683); while extracts from others have been published by LEO ALLATIUS, in *De Simeonum scriptis*, Paris, 1664, and by JACOB GOAR, in *Euchologium Græcorum*, Paris, 1647. NEUDECKER.

**SIMEON**, Charles, Church of England; b. at Reading, Sept. 21, 1759; d. there Nov. 13, 1836. He was a fellow of King's College, Cambridge, and from 1783 incumbent of Trinity Church in the same city. He may be considered the founder of the Low-Church party. His "evangelical" preaching at first encountered opposition; but eventually he made many converts, and exerted a wide influence. He established a society for purchasing adwosons, and thereby was able to put his sympathizers at strategic points. He published a translation of Claude's *Essay on the Composition of a Sermon*; to which he added notes and a hun-

dred sermon-skeletons, and subsequently published such outlines (2,536 in number) upon the entire Bible (*Horæ Homileticæ*, London, 1819-28, 17 vols., new ed. with addition of remaining works, but all under the same title, 1832-33, 21 vols.). See his life by W. CARUS, London and New York, 1847.

**SIMLER, Josias**, b. at Cappel, in the canton of Zürich, 1530; d. in the city of Zürich, July 2, 1576. He studied at Basel and Strassburg, and was in 1552 appointed professor at Zürich in New-Testament exegesis. Besides his *De republica Helvetiorum*, which was translated into foreign languages and often reprinted, he published several chronological treatises, partly against the Polish freethinkers, partly against the Anabaptists, — *Responsio ad F. S. M. librum*, etc., *De filio Domino et Servatore nostra*, etc., etc. His life was written by J. W. STUCKI, Zürich, 1577.

**SIMON BEN YOCHAI**, the celebrated rabbin to whom the authorship of the book *Zohar* is generally ascribed; lived in the second century of our era. After the miserable failure of the rising under Bar-Cocheba, the rabbins gathered at Jamnia, where a school was established; and Simon was sent to Rome in order to obtain from Antoninus Pius a greater freedom, both of teaching and worship, for his co-religionists. He was a man more feared than loved, learned but obscure, strict but harsh; but he had acquired a great fame, even among the Pagans, for secret knowledge; and his mission was successful. After his return, however, he denounced Roman religion and institutions with such a vehemence that he was impeached, and sentenced to death. He fled, and lived for several years as a hermit in a cave, until, after the death of Antoninus, he was allowed to settle as a teacher at Thekoa, whence he afterwards removed to Tiberias. During his hermit-life he is said to have written the *Zohar*; and though several parts of that book cannot belong to him, because mentioning teachers who were later than he, there can be no reasonable doubt that his other parts were actually written by him. See CABALA. PRESSSEL.

**SIMON (hearing), the Name in Biblical History**. The name Simon, or Simeon, has its origin in the patriarchal family of Jacob; it occurs very seldom in the pre-exilic Jewish history, but very often in Jewish history after the exile, and this, without doubt, on account of the theoretic significance which from that time on is attached to that name. The explanation lies in the history of Simon, the son of the patriarch (see THUNES), and in the difference of opinion which prevailed about it before and afterwards.

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

2. *Simeon II., son of Onias II.*, lived in the time of Ptolemy Philopator (221 B. C.), and is said to have prevented the king from entering the temple and Holy of holies.

II. THE NAMES OF SIMÉON IN THE MACCABEAN PERIOD.—1. *Simon*, the grandfather of Mattathias (1 Macc. ii. 1).

2. *Simon*. The Benjamite, a governor of the temple, who informed the Syrians, in the time of Seleucus Philopator (186 B.C.) and Antiochus Epiphanes (175 B.C., 2 Macc. iii.), concerning the treasures of the temple. Having quarrelled with the high priest, Onias III., he went to the Syrian Apollonius, informed him of the treasures of the temple, and caused the sending of Heliodor to rob the temple.

3. *Simon*, surnamed "Thassi," second son of Mattathias, and last survivor of the Maccabean brothers. He deserved well of his people, which acknowledged his merits by appointing him prince and high priest. The document which mentions this fact throws a remarkable, though a little heeded, light upon the messianic hope of the people during the entire post-prophetic period, when it reads: "And it hath pleased well the Jews and the priests that Simon should be their prince and high priest forever, until there arise a trustworthy prophet" (1 Macc. xiv. 41). In the reserve at the end of the clause the theocratic conscience of the people and priests has evidently reserved the right of the Messiah, but with a disheartened expression; for to say that the advent of the Messiah was near at hand meant at that time to do away with the Maccabean dynasty. In accordance with this supposition of an exclusive opposition between the advent of the Messiah and the political dynasty, the Idumean Herod had all the children killed at Bethlehem. John the Baptist, however, preached the advent of the messianic kingdom mostly under the protection of the Roman Government.

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

IV. THE NAMES OF SIMON IN THE APOSTOLIC HISTORY. (1) *Simon Niger* (Acts xiii. 1); (2) *Simon Magus* (q.v.), the counterpart of *Simon Peter*; (3) *Simon*, the tanner of Joppa, in whose house Peter tarried many days (Acts ix. 43). The counterpart of *Simon*, the apostle and brother of the Lord, is *Simon* of Geraza, who plays a remarkable part in the Jewish war (Joseph. *Jewish War*, II. 5, 4). It is worthy of notice that the blind Jewish people at Jerusalem rather followed a certain *Simon* and John in order to be destroyed, than the apostles John and *Simon*, who offered them the salvation in Christ, and who had to leave the city with the Christians.

V. *SIMON ZELOTES* (Luke vi. 15; Acts i. 13), otherwise called "the Canaanite" (Matt. x. 4;

Mark iii. 18). The term "zelotes," which is peculiar to Luke, is the Greek equivalent for the Hebrew term *kanan*, preserved by Matthew and Mark. As the surnames of the apostles express their characteristics, we see that this *Simon* already had the right name as *Simon*, inasmuch as the same reminded of the theocratic spirit of zealotry of olden times. It is characteristic that the zealot *Simon* is the brother of Judas Lebbaeus or Thaddeus; and, if we may take into consideration the contrasts which we find so often among brothers, we may suppose, that, in the occurrence in Mark iii. 31 sq., James, and perhaps also *Josef*, who not even belonged to the apostolic circle, took a prominent part; whilst in the narrative telling us of the ambition on the side of Jesus' brethren, *Simon* and Judas took the lead. According to Eusebius (ii. 1) and Nicephorus (iii. 16), this *Simon*, after the death of James the Just, was made bishop of Jerusalem by the apostles. As this must have taken place soon after the destruction of Jerusalem, we may suppose that *Simon* already before that time led the Christians to Pella (Euseb., iii. 5). And since he was crucified at the age of a hundred and twenty (about 107 A.D., Hegesippus by Euseb., iii. 32, 1, Cotel. ed. *Const. apost.* 7, 46), we may surmise with certainty that as bishop he directed the affairs of the Jewish-Christian Church at Pella-Jerusalem in the spirit of union with the Gentile Christians, whilst Bishop John directed the Gentile-Christian Church of Asia Minor more in the spirit of union with the Jewish Christians. That *Simon* should have preached in Egypt, Cyrene, Mauritania, Lybia, and in the British Isles, where he is said to have been crucified, is mere fiction. J. P. LANGE.

*SIMON MACCABÆUS*. See MACCABEES.

*SIMON MACUS* heads, in the early church, the list of heretics. From Irenæus (i. 30) on, he is known as the heresiarch, and is called by Ignatius (*Ad Trall.*) the first-born of Satan. In the middle age his name gave the designation to that lowest practice of the church, the sale of spiritual offices, *simony*. The biblical account of *Simon* is found in Acts viii. The sacred writer connects his name with dark and magical arts, and represents him as endeavoring, by means of them, to secure a large following. The impression he made upon the people is vouched for by the title they gave him, *ἡ δύναμις τοῦ θεοῦ ἢ καλομένη μεγάλη* ("The Power of God, which is called Great"), by which was meant that the highest divine potency was revealed in him. Under the influence of Philip's preaching and miracles he offered himself for baptism. But his request of Peter, to purchase the miraculous power of the apostles with money, abundantly proves that he wished to perpetuate his authority over the people. Condemned by Peter for his audacious and ungodly request, he craved the apostle's intercession; but, as most of the commentators hold, his last word breathes dread of the supernatural power which he did not possess, and not repentance. Turning to the ecclesiastical tradition, which represents *Simon* as the father of all those heresies with which men endeavored to corrupt the church, we must believe, that, in his subsequent history, he opposed Peter, sought to fan the opposition of the Samaritans to the Jews, and perhaps gave himself out as the

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

1. *Simon's Personal Fortunes.* — The first post-biblical author to mention Simon is Hegesippus (Euseb.: *H. E.*, iv. 22), who states that he belonged to the Jewish sects with which the heretical corruption of the church originated, the Samaritans being counted among such sects. Justin Martyr, himself born in Samaria, has more to say about him; and his account, with that of the Acts, forms the firm foundation of all subsequent accounts. According to him, Simon was born at Gitton, Samaria, and was revered by the majority of the Samaritans as the most high God; and his attendant, Helena, whom he had found in a brothel at Tyre, was his *ἑρωτα*. He visited Rome under Claudius, and created such an impression by his magical arts, that the Senate and people worshipped him as a god, and erected to him a statue bearing the inscription to the "Holy God Simon" (*Simoni Deo Sancto*). Hilgenfeld and others have supposed that Justin confounded a Samaritan village with Kittium in Cyprus, but without sufficient reason. The strange statue was explained by a discovery, in 1584, of a marble pedestal bearing the inscription, *Simoni sancto Deo fido sacrum Sex. Pompejus . . . donum dedit*. Justin, without doubt, was misled by this inscription. The Clementine Homilies speak of Simon's parents, and his education in Greek and magic at Alexandria, and represent him as originally one of the thirty disciples of John the Baptist. He travelled about with Helena, giving himself out as the highest power, superior to the Creator of the world, and representing Helena as having descended from the highest heaven, and being the mother of all and of wisdom. Many magical tricks are attributed to him. He commanded statues to walk, walked without injury in the fire, transformed himself into a serpent or goat, opened locked doors, etc. The relations between him and Peter are especially dwelt upon and elaborated. They held a disputation in Caesarea Stratonis, which lasted three days. Simon travelled from place to place, spreading calumnies about Peter, but ever pursued by the apostle, until finally, at Antioch, Simon was compelled by the latter to confess his own collusion with Satan, and the apostle's right to the claim of a true apostle of Christ. Another series of traditions cluster around Simon's sojourn at Rome. Grimm's statement, that the entire early church connected Peter with Rome, which he visited to oppose Simon, is not true of the first two centuries. Tertullian follows closely Justin and Irenæus, who do not connect Peter with Simon's sojourn there. The case is different in the third century, when Hippolytus speaks of Simon's controversy at Rome with the apostles Peter and Paul. The magician, seeing his influence waning, ordered himself to be buried alive, alleging he would rise again the third day. His disciples did as he desired, but found him dead on opening the grave. Here Simon's sojourn at Rome is put in the reign of Nero, while Justin puts it in the reign of Claudius. Henceforth the story of the Roman meeting between Peter and Simon is associated with the Clementine descriptions. Thither the magician fled, pursued by the apostle. His death is

differently related. According to some, he promised to fly to heaven, and in fact did succeed in flying, until, stopped by the prayer of Peter, he fell dead to the earth. According to others, overcome with shame and chagrin, he threw himself from a rock (*Const. Ap.*, vi. 8 sqq.; Arnob.: *Adv. gentes*, ii. 12; Cyrill.: *Hieros.*, vi. 15, etc.).

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

The following may be said concerning the growth and development of the Simonian sect. Simon was originally the false Messiah. A sect of Samaritans sprung up who worshipped him as the most high God. Around his person was formed a gnostic system compounded of mythological and Christian elements. Baur (*Manich. Syst.*, 468 sqq.) was the first to show that the myth of Simon and Helena was a modification of the Phœnician mythology; the sun-god (Melquarth, Baal) representing the male, and the moon-god (Astarte) representing the female principle. These two principles are represented as a *szvgy* from which all things that exist have been developed. The fall is connected with the woman, and redemption with Simon, who descends from heaven, and makes the highest revelation. See MOSHEIM: *Institut. h. eccl. anti. sect.*, i. 389 sqq.; SIMON: *Leben u. Lehre Simon's d. Mag.*, in HILGEN'S *Zeitschrift*, 1811; the different works upon Gnosticism; and MÜLLER: *Gesch. d. Kosmologie*, etc., Halle, 1860, pp. 281 sqq.; [LARIUS: *Simon d. Magus*, in SCHENKEL'S *Bibel-Lexikon*, vol. v., 1875, pp. 301-321; SCHIAFF: *Church History*, rev. ed., 1883, vol. ii. 461 sqq.; HILGENFELD: *Ketzergesch.* 1884, 163 sqq.].

**SIMON, Richard**, the founder of biblical isagogics: b. at Dieppe, May 13, 1638; d. there April 11, 1712. He early became a novice of the Oratorians; but, as the prescribed ascetical practices embarrassed his studies, he left the order, and studied with private support in Paris. His connection, however, with the Oratorians, was not altogether dissolved. In 1662 he again entered the order as novice, having obtained permission to continue his studies; but he never felt at home in the order. The Oratorians were at that time rather successful competitors of the Jesuits in the field of education, and this circumstance drew them nearer towards the Jansenists. But Simon, so to speak, a rationalist by nature, felt averse to the Jansenists; and these conflicting tendencies made his position in the order somewhat difficult. He was first sent to Juilly to teach philosophy, but afterwards appointed at the library of the order in Paris to catalogue its Oriental manuscripts, — a task which was fully congenial to him, and of great advantage in his biblical studies. After the publication, however, of his great work on isagogics, he was again compelled to leave the order; and the latter part of his life he spent mostly in his native city, in literary retirement.

The earlier works of Simon have no special interest. — *Fides ecclesie orientalis* (1671), a translation from the Italian of Gaudini's "Travels among the Maronites" (1675), *Comparaison des cérémonies des juifs avec la discipline de l'Eglise* (1681), *Histoire de l'origine des revenus ecclésiastiques* (1684), etc. But in 1685 appeared his *Histoire critique du Vieux Testament*, and it was followed by his *Histoire critique du texte du N. T.* (1689), *Histoire critique des versions du N. T.* (1690), and *Histoire critique des principaux commentateurs du N. T.* (1693). The first part of the work was done in 1678. It was passed by the censor, and printed; but its publication was retarded on account of the dedication to the king. Meanwhile, some stray copies began to circulate, and attracted attention; and Bossuet, on this occasion acting in unison with the Jansenists, succeeded in having the work suppressed. The whole edition was destroyed; and only a few copies, in the possession of private persons, were saved. From one of those copies the Amsterdam bookseller, Elzevir, made a very incorrect edition in 1679; and from that edition Noel Aubert de Versé made his Latin translation, 1681. Finally, the author himself, who in the mean time had left the order of the Oratorians, published an authentic edition at Rotterdam, 1685. It was anonymous, but the other parts of the work bear the name of the author.

The work in its totality is the first scientific attempt at writing the history of the Bible considered as a literary product; and, in view of the immense amount of research which since that time has been bestowed on the subject, the idea of such an undertaking commands respect, both on account of its originality and on account of the courage it presupposes. The execution bears, of course, the marks of its time, of the scantiness of the materials and the insufficiency of the tools at the disposal of the author; but it cannot be denied that it also bears the marks of his narrowness and peculiarities, his hobbies, and his antipathies. The amount of criticism which the work called forth was enormous; and as Simon

was a somewhat ticklish person, of a not altogether lovely temper, he could overlook nothing. The first attacks, by Weil, a converted Jew from Metz, and Spanheim, Prussian ambassador in London, with the responses of Simon, are added as an appendix to the Rotterdam edition of the first part. But more vehement and more protracted controversies ensued, with Isaak Voss, Jean le Clerc (*Clericus*), and others. Generally speaking, the literary history of the work is very interesting, as most of the questions brought forward in the controversies were new; but it is also difficult, as Simon published most of his answers pseudonymously.

Having criticised so many other translations of the Bible, Simon at last undertook to make one himself. The works appeared in 1702, in four volumes, printed at Trévoux, without the name of the author. It was soon discovered, however; and Bossuet took pains to gather from the translation a sufficient number of heresies, especially of a Socinian color. The book was forbidden, first by episcopal authority in some single dioceses, then by royal authority in the whole kingdom. Simon did his utmost to avoid the verdict, but in vain. Among his later works are *Lettres choisies de M. Simon* (1700-05, 3 vols.), and *Bibliothèque critique* (1708, 3 vols.), both of which contained striking evidences of the immense learning of the author, and valuable contributions to the literary history of the time. His papers and his excellent library he bequeathed to the cathedral of Rouen, but during the Revolution most of them disappeared. See the elaborate and reliable biography of Richard Simon by K. H. GRAF, in *Strassburger theolog. Beiträge*, 1847, pp. 158-242; [also G. MASSON: *Richard Simon*, London, 1807; and A. BERNUS: *Richard Simon et son Histoire critique du Vieux Testament*, Lausanne, 1869; the same: *Notice bibliographique sur Richard Simon*, Basel, 1882, 48 pp.]. ED. REUSS.

**SIMON OF TOURNAI** lived in the beginning of the thirteenth century as teacher of philosophy and theology in the university of Paris. He was the first who applied the Aristotelian philosophy to theology, which circumstance filled his lecture-room to overflowing, but also seems to have made him crazy from vanity. Matthew Paris tells us that one day he exclaimed, "O Jesus! what have I not done for the consolidation of thy doctrine, though I could have done so very much more for its destruction!" after which he lost the powers of speech and memory, and had to learn his letters over again; but he never reached farther than spelling the Creed and the Lord's Prayer. Thomas Cantimpratus ascribes the famous saying about the three impostors — Moses, Christ, and Mohammed — to him. But Henry of Ghent, who was a canon of Tournay, and doctor of the Sorbonne in 1280, and who, consequently, ought to know, says nothing of those stories in speaking of Simon. None of his works have been printed, but they are said to be in perfect harmony with the doctrinal system of the church. C. SCHMIDT.

**SIMONY** is, according to canon law, the heaviest of all ecclesiastical crimes (*delicta mœre ecclesiastica*), and has found its most pregnant description in c. 21, § 1; c. 1, qu. 1. The name is derived from *Simon Magus* (Acts viii. 18); and by degrees, as the view developed of ordination by the laying-

on of hands by the bishop as a communication of the Holy Spirit, and the power of forgiving sin, the buying and selling of ordination naturally became a crime against the Holy Spirit. The idea gradually extended to the buying or selling of any ecclesiastical offices, and, in the controversy between the Pope and the emperor concerning investiture, it formed the principal weapon in the hands of the Pope. Later on, the idea extended still farther: it became simony to obtain admission to a monastic order by money, or to buy or sell the right of ecclesiastical patronage. SCHEURL.

**SIMPLICIUS**, Pope 468-483, was a friend of Acacius, patriarch of Constantinople, and took part in the Monophysite controversy by condemning Timotheus Ailurus, Petrus Mongus, John of Apamea, Paul of Ephesus, and Peter the fuller. He is commemorated by the church on March 2. NEUDECKER.

**SIN**. 1. A city of Egypt, which is mentioned only in Ezek. xxx. 15, 16, in connection with Thebes and Memphis, and is described as "the strength of Egypt." It is identified in the Vulgate with Pelusium, "the clayey or muddy" town, and seems to be preserved in the Arabic *Él-Tineh* ("tineh" signifying *mud*). Pelusium is famous for the many battles fought here. Here Sethon drove back the army of Sennacherib, and here Cambyses defeated Psammenitus (Herod., II. 141, III. 10 sq.). The Persians defeated here also Nectanebos (Diod., 16, 42 sq.).

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

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

The older Fathers, the apologists, Justin Martyr, Tatian, Athenagoras, and Theophilus of Antioch, as well as Irenæus, Clement of Alexandria, Athanasius, the two Gregories, Chrysostom, Cyril of Jerusalem, and Methodius, defined sin as opposition to the holy will of God, and affirmed that such an iniquity involved death as its necessary consequence. But, though they were well aware that sin had spread throughout the whole human race without leaving one single human being as an exception, they did not put that universal state of iniquity in any necessary connection with the fall of Adam. Every single sin, they taught, is an act of free will, and, in its relation

to the sin of Adam, only a repetition; and consequently an infant is as incapable of committing a sin as unable to do any thing good. Even Tertullian, though he taught that the sinfulness of human nature, with death as its consequence, is propagated by generation (*corpus tradux animæ*), asserted that man in his natural state had still the power to do good, that the natural state of man was not one of sin and guilt. It was first during the controversy between Pelagius and Augustine that people became conscious of the contradiction between sin as an act of individual freedom and sin as the result of organic necessity. Pelagius and his adherents, Celestius, Julian of Eclanum, and others, held that the propagation of sin by generation is unthinkable; that good and evil are not born with us, but done by us; that man has now the same nature as Adam had when he was created; that sin is an act of free will, etc. Thus the *concupiscentia*, or that sensual movement from which, when not governed by man, sin originates, is not an effect of the sin of Adam, but, like death itself, an element of the very nature of man; and between the sins of Adam and those of his offspring there is no other connection than that of example and imitation: the power which sin exercises over man is simply the power of habit. Augustine, who in his earlier writings spoke with marked exposure about Manicheism, but who afterwards absolutely submitted to the idea of a total change of human nature, spiritual and physical, as the result of the first sin, placed against the Pelagian views the following propositions: that the sin of self-justification and disobedience which Adam committed with free self-determination completely corrupted his whole nature; that the corruption consists in *concupiscentia*, or the dominion of the lower sensual instincts over the spirit, which unfits man for good, and makes it impossible for him to escape sin by his own power; that the corruption and its consequence, death, are propagated by generation, which means that sin is hereditary sin (*vitium originis, peccatum originale*), and the offspring of Adam *a massa perditionis*; that the natural state of man is not only one of sin, but one of guilt and punishment, as sin and guilt are correlative ideas, etc. Between these two extremes Semi-Pelagianism reared its system, according to which man, though the victim of hereditary sin, and subject to death, has still a desire for good. His powers have been weakened; he is neither completely dead nor fully alive; he is sick. But the *liberum arbitrium* has not been lost. In vindicating the freedom of the will, however, Semi-Pelagianism actually oversteps the dividing-line between Pelagianism and Augustinism, and sides with the former; and it continued to incline that way, even in the milder forms which it developed after its condemnation.

In the East, John of Damascus, the systematizer of the theology of the Greek Church, taught that death, and the loss of communion with God and converse with the angels, are the necessary consequences of the first sin, and are propagated by generation and birth. But he knows nothing of an unfitness for good and an hereditary guilt propagated in the same manner: on the contrary, according to him, man is still as free as Adam was on the day of his creation; and the image of God, in which man was created, and which

consists in reason and a free will, has not been lost. The later Greek theologians, Theodorus, Studita, Theophylact, Euthymius Zigabenus, and others, followed in the same track. In the West the subject received a very peculiar treatment by John Scotus Eriugena. In his system of Platonizing philosophy, he ascribed to sin, not as Augustine did, a relative, but an absolute, necessity; and thereby he really destroyed the sin idea. Sin, he said, is an element of human nature, just as evil is an element of the universe; and consequently sin is just as necessary for the perfect development of human nature, as evil for the perfect development of the universe. But by itself evil is only something negative, the mere negation of good, and has no positive existence, as little as sin. Eriugena, however, exercised very little influence on this point; and, generally speaking, mediæval theology may be said to have left the subject nearly in the same state in which it received it. Of the schoolmen, Anselm of Canterbury, Peter the Lombard, and Thomas Aquinas expounded the dogma on the basis of the category of necessity; Abelard, Duns Scotus, and the Scotists generally, on the basis of the category of freedom. According to the former, sin is disobedience to God, caused by pride, and the sinfulness of the race is the effect of the fall of Adam. In Adam, the person corrupted nature (*peccatum originale originans*); in his offspring, nature corrupts the person (*peccatum originale originatum*). Consequently, although the senses are by themselves not of the character of sin, and only enter as an element into the single, actual sin, hereditary sin is, nevertheless, truly sin, and the unbaptized infant is justly damned. In this sense of the word, neither Abelard nor Duns Scotus recognized the existence of hereditary sin. That which was lost by the fall of Adam was, according to Duns Scotus, the *justitia originalis*; and the Scotists in general laid great emphasis on the free activity of man, a circumstance which aided them considerably in the defence of the doctrine of immaculate conception. In all essential points of the doctrine of sin the mystics of the middle ages agreed with the schoolmen. To them, too, sin had its root in the innermost core of the human personality, the self, the I, and consisted in the turning-away of the creature from his Creator; while the Cathari, the Albigenses, and other mediæval sects, sought the source of sin in the very body of man.

A deeper conception of the dogma was prepared by the Reformers through the clearer consciousness of sin to which they appealed. On the one side, Protestantism awakened a more vivid feeling of the unity of the race and the organic necessity of sin; on the other, it more strongly vindicated the individual person, and proclaimed the freedom of the will as one of its chief principles. A new and fuller mediation between the two opposite elements of the doctrine was necessary, and the change is already apparent in the symbolical books both of the Lutheran and the Reformed Church. The Lutheran theologians Gerhard, Quenstedt, and others, starting from the distinction between *peccatum originale originans* (the fall) and the *peccatum originale originatum* (hereditary sin), defined the latter as a loss of the original perfection, entailing a lack of true knowledge, love, and fear of God; as a faulty *conspicuentia* rising from a com-

plete corruption of the body in all its qualities, so that the capacity for salvation is reduced to a mere possibility; as a *reatus* (guilt) which brings man, on account of the evil which is propagated in him, under the wrath and judgment of God. Calvin, although, on account of his supralapsarian views, he experienced some difficulties in refuting the charge that he made God the origin of evil, taught, nevertheless, that hereditary sin is connected with guilt; and the later Reformed theologians, Polanus, Alstedt, van Til, and others, defined the fall as a breach of the *fidus natura*, and sin as a *defectus natura*. A transition to a stronger emphasizing and a more minute elaboration of the second element of the doctrine, the freedom of the will, became visible in Calixtus (who rejected the idea of hereditary sin as a guilt) and the syncretists in general; and during the period of rationalism and supernaturalism the movement was completed. The rationalists, who generally liked better to speak of the dignity of man than of his sin, argued that a transference of the guilt of Adam to his offspring contradicted the goodness, wisdom, and justice of God; and instead of hereditary sin, which term they hated, they spoke of a certain weakness of the will, a certain inclination towards the sensuous side of existence, a certain instinct for pleasure, etc., which was propagated by example, or perhaps by generation, but which formed part and parcel of human nature as created by God, and presented no insuperable obstacle to the absolute exercise of the freedom of the will. The principal representatives of these views were Henke, Steinbart, Eberhard, Wegscheider, and De Wette. The supernaturalists were, of course, very far from going this length. Nevertheless, Rensch explained the transference of guilt from Adam to his offspring by an *imputatio metaphysica*; God knowing that in Adam's place any and every man would have sinned like him. Reinhard explained the fall as a kind of poisoning, and hereditary sin as the inheritance of a poisoned constitution. Indeed, most of the supernaturalists, such as Michaelis, G. F. Seiler, Bretschneider, and others, taught that no man is declared guilty, and surrendered to punishment, on account of the sin of Adam and the sinfulness he has inherited from Adam, but only on account of those actual sins in which, with free self-determination, he allows his sinful disposition to realize itself.

It is apparent, that, in the whole process of development as above described, each onward step has been accomplished by a more or less noticeable emphasis on one of the two elements of the dogma, — the organic necessity, or the individual freedom. It is the characteristic of the theology of our age, that a perfect mediation between the two opposites is now demanded. Daub's attempt, in his *Judas Ischarioth*, at explaining the origin of evil as having taken place before the creation of man, found no favor; but, under the influence of the Hegelian philosophy, Marheineke, in his *Grundlinien der theol. Moral*, defined sin as a contradiction between the finite and the infinite spirit, necessarily arising from the abstract, unconscious unity of God and man, and as necessarily resulting in a concrete and conscious unity; and this idea did not prove altogether sterile. By Vatke, Romany, and others, sin was represented as a necessary transition through evil.

without which man can neither fully know nor fully do that which is good: and generally the Hegelian school of theology taught the absolute necessity of sin as a condition of the development of the human spirit. Schleiermacher, however, abandoned this track. He sought to establish unity by explaining sin as a double fact, — a free deed of the subject on the one side, and a necessary result of the objective development on the other, — and the sinful state of man as a disturbance of his nature, not necessary to it; so that we become conscious of our sins, partly as something we ourselves have done, and partly as something which has its cause outside of our being. Later theologians generally show an influence either from Hegel or from Schleiermacher, and their treatment of the doctrine of sin is generally shaped after one of those two models. But hardly any of them can be said to have established a perfect balance between freedom and necessity in their solutions of the problem. Nitzsch, Martensen, and Rothe incline towards the absolute freedom of the will; Lange, Thomasius, and Philippi towards the absolute necessity of organic nature.

F. DÖRTENBACH.

LIT. — The greatest work in this department is JULIUS MÜLLER'S *Die Christliche Lehre von der Sünde*, Breslau, 1839–44, 2 vols., 6th ed., Stuttgart, 1877, 2 vols.; Eng. trans., *Christian Doctrine of Sin*, from 3d ed., Edinburgh, 1852, 2 vols., from 5th ed., 1877. Of recent treatments of the subject may be mentioned, JOHN TULLOCH: *Christian Doctrine of Sin*, Edinburgh, 1876; A. BROWN: *The Doctrine of Sin*, London, 1881. The doctrine is, of course, treated in every work upon systematic theology and in innumerable essays. The profound work of JONATHAN EDWARDS, *The Great Doctrine of Original Sin Defended*, deserves particular mention. See HAGENBACH'S *History of Doctrines*.

**SIN AGAINST THE HOLY SPIRIT** (Matt. xii. 31, 32), **The**, must be carefully distinguished from blasphemy against the Holy Spirit. The latter is unforgivable: the former is not. As Matthew Henry well says, "It is not all speaking against the person or essence of the Holy Spirit, or some of his more private operations, or merely the resisting of his internal working in the sinner himself, that is here meant; for who, then, should be saved?" But blasphemy against the Holy Spirit implies complete deadness to spiritual things; so that holiness is hateful and hated. Wherever there is apprehension felt that the "unpardonable sin" has been committed, there has been no commission of it; for he who really sins in this way feels no contrition. And the latter fact is the reason why it is never forgiven. The sinner continues obstinate and malignant till his death. It is therefore equivalent to final impenitence. Cf. LANGE on *Matthew* (Am. ed., p. 227); PHILIP SCHIAFF: *Die Sünde wider den heiligen Geist*, Halle, 1841; A. VON OETTINGEN: *De peccato in spiritum sanctum*, Dorpat, 1856; LEMME: *Die Sünde wider d. heiligen Geist*, Breslau, 1883; and art. by HERMANN WEISS, in *HERZOG*<sup>1</sup>, vol. xxi. 182–190.

**SIN OFFERINGS.** See OFFERINGS.

**SINS, The Forgiveness of,** is the negative effect of justification, which in conception precedes the positive, adoption, and rests as the subjective im-

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

In the historical development of the doctrine, there was at first no clear understanding of the relations of God and man in the act of forgiveness; and so the apostolic Fathers represented it simply as the result of the atonement, and conditioned it upon a better life. Clement of Rome conditions it upon "faith," i. e., in the conception of the time, mere reception of the truths of Christianity, and obedience to the divine commands; the Shepherd of Hermas, upon "faith" and repentance, only once possible; Justin Martyr, upon "faith," baptism, and a righteous life; Clement of Alexandria, upon "faith" and good works; Origen, in his commentary upon Romans, upon "faith," but in other places adds good works, which he enumerates, — baptism, martyrdom, repentance, virtue, alms, forgiveness of sins against us, conversion of a sinner, brotherly love. The Latin Fathers — Irenæus, Tertullian, and Cyprian — attribute forgiving efficacy to baptism and to good works, as alms, and lay great stress upon penance. So the Greek Fathers — Cyril of Jerusalem, Basil the Great, Gregory Nazianzen, Theodoret, Chrysostom — condition forgiveness upon the "new life," and good deeds (martyrdom, fasting, alms, etc.). Augustine made an advance in the development of the doctrine, in that he represented forgiveness as a declarative act of God. He maintained that the works which justify follow, not precede, justification. But Pelagian teaching, that forgiveness was only a work of the general divine grace, and Catholic teaching respecting works of supererogation, prevented any immediate use from Augustine's advance. John of Damascus, it is true, distinguished two kinds of faith, — one mere acceptance of truth, the other firm confidence upon God's promises, but did not attain to a perception of the connection between the latter and forgiveness. Scotus Erigena denied forgiveness, since all that man needed to be reconciled with God was intellectual perception of the evil. The scholastic theologians were Semi-Pelagians. They taught that penance, which atoned for actual sin, consisted in contrition of the heart, confession of the mouth, and works of satisfaction, which were such as fasting, prayers, alms, flagellation, pilgrimaging. They taught also, in



lax) of the doctrine of purgatory, that, although guilt could be forgiven, punishment followed sin until the soul was cleansed by the purgatorial fire. They emphasized auricular confession and indulgences, the equivalent for penance, and thus perverted the doctrine of forgiveness. The mystics of the middle ages emphasized the inward connection between God and the heart. The Roman-Catholic doctrine, since the Council of Trent, is that forgiveness is received by man along with faith, hope, and love through Christ, in whom he is planted. It designates baptism as the only instrumental cause of justification, and hence of forgiveness. Roman-Catholic theologians, like Bellarmín, eliminate yet more decidedly from their systems the doctrine of forgiveness as removal of guilt.

The Lutheran theologians first lay the emphasis upon God's side, in that they teach that sin is atoned for by the vicarious death of Jesus Christ. The removal of guilt is the first effect of the declaratory and forensic act of justification. Faith (assent) in connection with baptism is the only condition of participation in the work of Christ. Among Reformed theologians Zwingli and Calvin present forgiveness as an act of God's grace to the objects of his electing love. The Reformed symbols, however, agree with the Lutheran in connecting forgiveness immediately with justification. The Socinians and Arminians emphasize the human side. They represent justification as forgiveness, and that God forgives sins when he sees faith in him, and obedience to his commands. The rationalists of the eighteenth and nineteenth centuries maintained that forgiveness depended upon repentance, and return to virtue. The supernaturalists re-affirmed the necessary connection between the objective fact of Christ's death and forgiveness, but weakened their doctrine respecting the latter by representing that its principal effect was removal of punishment.

The speculative theologians have endeavored to find how correctly to unite the human and divine factors in the work of forgiveness. Schleiermacher finds the unity thus: forgiveness (1) is an effect of justification, (2) exists whenever man in repentance and faith enters into fellowship with Christ, and (3) is no result of a divine decree; but every act of conversion which includes the consciousness of deliverance from guilt, and desert of punishment, is only a declaration of the general decree to justify for Christ's sake. Martensen and Rothe deny that forgiveness is possible out of Christ. Nitzsch considers forgiveness as a direct act of God, resultant upon faith in the atoning death of Christ. Lange also holds fast to the objectivity of the act, which, according to him, is judicial.

DÖRFFENBACH.

**SINAI**, i. e., "sharp-pointed," "toothed," or "notched" (Exod. xvi. 1; Dent. xxxiii. 2), also Mount Sinai (Exod. xix. 11, 18, 20, 23, xxiv. 16, xxxi. 18, xxxiv. 2, 4, 29, 32; Lev. vi. 38, xvi. 1, xvi. 16, xxvii. 31; Num. xxviii. 6), also Horeb, i. e., "dry," "dried up" (Exod. iii. 1, xvii. 6, xxxiii. 6), also "the mountain of God," and "mount of the Lord" (Exod. iii. 1, iv. 27, xviii. 5; Num. x. 33), denote, in the narrower sense, a single mountain, the historic mountain on which God revealed the law unto Moses, but, in a wider sense, the mountain range in the peninsula formed by

the Gulfs of Suez and Akabah. On the north it is bounded by the upland plain of Er-Râhah and on the south by the Um-Shaur mount. A distinction has been made between Sinai and Horeb; and Hengstenberg (*Authentic des Pentateuch*, ii. pp. 396 sq.), with whom Robinson (*Researches in Palestine*) agrees, explains the change in the names, in that he makes Horeb the mountain ridge, and Sinai the individual summit from which the Ten Commandments were given. Gesenius suggested that Sinai might be the more general name, and Horeb a particular peak; and in this conjecture he was followed by Rosenmüller. Ewald sees not a local, but a temporal, difference in the use of both names (*Geschichte*, ii. 89, note). According to Ewald, Sinai is the older name, therefore it occurs in the ancient song of Deborah (Judg. v. 5); whereas Horeb is not discoverable before the time of the fourth narrator, in whose time, however, it had become quite prevalent. But there really seems to be no local difference between Horeb and Sinai; but it rather belongs to the peculiarity of the author using the name. Josephus and the New Testament (Acts vii. 30, 38; Gal. iv. 24 sq.) only speak of Sinai; and modern Arabs call the whole mountain range in the peninsula Jebel-et-Târ, sometimes with the addition of Sina, though Robinson says extremely rarely.

As to the locality, it is very difficult to designate a certain spot. Some, as Burckhardt and Lepsius, have claimed that the mountain on which the law was given was the Jebel Serbâl. But the nature of the country around Serbâl is against this hypothesis (comp. Dieterici: *Reisebilder*, ii. 54 sq.). A second hypothesis is the one which claims the Ras es-Sufâfeh to be the Sinai of the Bible. This hypothesis was advocated by no less an authority than Robinson, who was followed by all writers and travellers till Léon de Laborde (in his *Commentaire sur l'Exode Append.*, pp. 1, 41 sq.), who advocated the old tradition in favor of Jebel Mûsa, and was followed by Kraft, Strauss, Graul, Ritter, and in part, also, by Tischendorf. Above all things, it is necessary to pay attention to the notices of the Bible. According to Exod. xix. 2 sq., the Israelites, after their departure from Rephidim, came into the wilderness of Sinai, and encamped before the mount. God sends his message by Moses unto the people out of the mount, to tell them how he will receive them as his covenant people. Barriers are put up, to prevent any of the people from approaching or touching the mount. "On the third day there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. . . . And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount, and Moses went up." And in Exod. xx. 18 sq. we read, "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. . . . And

Moses said unto the people. Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness, where God was." And in Exod. xxiv. 1 sq. Moses is called up into the mountain with Aaron, Nadab, and Abihn, and seventy of the elders of Israel. Moses alone was to come near to the Lord; the rest were to worship afar off. Moses does according to God's commandment, and then continues alone on the mountain forty days and forty nights. In the mean time Aaron makes the golden calf. On going down from the mount Moses hears the rejoicing of the people; and as he came nigh unto the camp, and saw the calf and the dancing, his anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. From this description we must infer that immediately at the base of the mount there was a large plain, where the camp of the Israelites was, and from which the mount ascended immediately, because barriers were put up to prevent any of the people from approaching or touching the mount. Robinson and those who follow him find this plain in the plain Er-Râhah, from which the granite wall of Sinai rises with the three-toothed peak Ras es-Sufsâfeh, asserting at the same time that no such plain is found on the south side. Others, who are in favor of the Jebel Mûsa, claim the Wady Sebajeh to be that plain, which has been overlooked by Robinson, and from which, also, the cone of Sinai immediately rises like a gigantic altar of God. The plain Er-Râhah they claim as that spot of the camp from which Moses brought forth the people to meet with God, through the Wady Sebajeh, and through which the people fled back into the camp.

It is remarkable that Sinai never became a place of Jewish pilgrimage. Elijah went there to escape the vengeance of Jezebel (1 Kings xix. 3-8). At a very early period, however, in the Christian era, Sinai began to be an object of reverence. It appears that refugees from persecution in Egypt first sought an asylum amid the mountains. Anchorets consequently flocked to it, and convents were at length founded. In the early part of the sixth century the Emperor Justinian caused a church to be erected, and a fortified convent [the present Convent of St. Catharine] to be built round it. The number of resident monks is now usually about twenty-four. They are ruled by a prior (Wakl), but there is an archbishop who always resides at Cairo. The library of the convent contains some fifteen hundred (according to Lepsius sixteen hundred) printed books, and about seven hundred manuscripts. [Among them Tischendorf discovered, in the year 1859, the celebrated *Codex Sinaiticus*.]

LIT. — NIEBUHR: *Reisebeschreibung*, i. pp. 243 sq.; SEETZEN; *Reisen*, iii. pp. 80 sq.; BURCKHARDT: *Reisen in Syrien*, ii. pp. 870 sq.; SCHUBERT: *Reise in das Morgenland*, ii. pp. 307 sq.; RÜPPEL: *Reise in Nubien*, pp. 257 sq.; *Reise in Abyssinien*, i. pp. 117 sq.; LEON DE LABORDE: *Voyage de l'Arabie Pétrée*, Paris, 1830-34; ROBINSON: *Researches in Palestine*; RUSSEGER: *Reisen*, iii. pp. 34 sq.; WELLSTED: *Reisen in Arabien*, ii. pp. 69 sq.; LEPSIUS: *Reise von Theben nach der Halbinsel Sinai*, Berlin, 1845; STRAUSS: *Sinai und Golgotha*, 7th ed., Berlin, 1859, pp. 130

sq.; TISCHENDORF: *Reise in den Orient*, Leipzig, 1846, vol. i. pp. 218 sq.; STANLEY: *Sinai and Palestine*, London, 1855. [rev. ed., 1881; BRÄM: *Israel's Wanderung von Gosen bis zum Sinai*, Elberfeld, 1859; UNRUH: *Der Zug der Israeliten aus Ägypten nach Kanaan*, Langensalza, 1860; B. BAUSMAN: *Sinai to Zion*, Philadelphia, 1861; GAUSSEN: *From Egypt to Sinai*, London, 1869; EBERS: *Durch Gosen zum Sinai*, Leipzig, 1872, 2d ed., 1881; E. H. PALMER: *The Desert of the Exodus*, London and New York, 1872; EBERSHEIM: *The Exodus and the Wanderings in the Wilderness*, London, 1876; C. BEKE: *Discoveries of Sinai in Arabia and of Midian*, Lond., 1878; H. S. PALMER: *Sinai from the Fourth Egyptian Dynasty to the present Time*, London, 1878; SCHAFF: *Through Bible Lands*, New York, 1878; BARTLETT: *From Egypt to Palestine, through Sinai, the Wilderness, and the South Country*, New York, 1879; FIELD: *On the Desert*, New York, 1883].

ARNOLD.

SINAITA. See JOHN SCHOLASTICUS.

SINAITICUS, Codex. See BIBLE TEXT. p. 270.

SINGING. See HYMNOLOGY, MUSIC, PSALMODY.

SINTRAM, monk, afterwards deacon, and finally presbyter, in the monastery of St. Gall; lived in the tenth century, and was so celebrated as a copyist, that every place of note was eager to have a manuscript by him. The so-called *Evangelium longum*, bound between the tablets of Charlemagne, is his work. He was, however, not a simple copyist, but a real artist, and combined in his art the vigorous but somewhat rough and awkward Lombard style with the refined and elegant style of the Irish monks. E. V. GELPKKE.

SION COLLEGE, or the college of the London clergy, which has been a religious house from the earliest times, under the domination of a priory or of a hospital, was dissolved under Henry VIII., but again organized. It now exists under charter of 1631, and is both a clergy house, and a hospital for ten poor men and ten poor women. See *Dict. of the Church*.

SIRACH. See APOCRYPHA.

SIRICIUS, Pope 384-398; condemned the monk Jovinian and Bishop Bonosus of Sardica, and suppressed the Manicheans and the Priscillianists in Rome. His *Epistola ad Hierimum Episcopum Tarraconsensem* is the first decretal concerning celibacy.

SIRMOND, Jacques, b. at Riom, Oct. 12, 1559; d. in Paris, Oct. 7, 1651. He was educated by the Jesuits at Billom; entered the order in 1576; was in 1590 called to Rome as secretary to the general; returned in 1608 to Paris; became rector of the Jesuit college in Paris in 1617, and was appointed confessor to Louis XIII. in 1637. He edited works of Ennodius, Floardus, Fulgentius of Ruspe, Petrus Cellensis, Apollonius Sionius Paschasius Radbertus, Hincmar of Rheims, and others.

SISTERS OF CHARITY. See CHARITY, SISTERS OF.

SISTERS OF MERCY. See MERCY, SISTERS OF.

SISTERHOODS. See DEACONESSES.

SIVA. See BRAHMANISM.

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

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

**SIX-PRINCIPLE BAPTISTS**, so called from their six doctrines, contained in Heb. iv. 1, 2; viz. (1) repentance from dead works, (2) faith toward God, (3) the doctrine of baptisms, (4) the laying-on of hands, (5) the resurrection of the dead, (6) eternal judgment. Their "laying-on of hands" is similar to episcopal confirmation. They refuse to fellowship with those who do not practise it. Their general type of theology is Arminian. They claim to date, as an organization, from 1639, and have always been, for the most part, confined to Rhode Island. In 1700 they formed a Yearly Meeting. In 1880 they had not more than a dozen (very weak) churches in New England, all but two in Rhode Island. They have no periodical organ, and no institutions or societies. See CATHCART'S *Baptist Encyclopædia*, s. v.

**SIXTUS**, the name of five Popes. — **Sixtus I.**, the successor of Alexander I., ascended the Papal throne either 116 or 119, and died a martyr's death, by decapitation, 128 or 139. He introduced the celebration of Easter at Rome, and was the author of the law prohibiting women touching the vessels on the altar. — **Sixtus II.** (Pope 257-258) was executed in the reign of Valerian. — **Sixtus III.** (432-410) was appealed to by the metropolitans of Tyana and Tarsus, who were afraid of being deposed. The erection of several churches is ascribed to him, especially the Basilica of St. Maria Maggiore. — **Sixtus IV.** (1471-81), whose family name was François d'Albescola della Rovere, a man of humble origin, was b. July 22, 1414, at Celle, near Savona; d. Aug. 14, 1484, at Rome. Entering the Franciscan order, he became its general, was elevated to the cardinalate by Paul III., and chosen pope, Aug. 9, 1471. He was one of those popes who showed a deep interest in art and church architecture, and promoted the interests of the conventual orders, but who, incited by ambition and lust, filled Italy with blood, wrought confusion in the church, and secured the contempt of their own generation. He studied to raise the fortunes of his family, [and made five of his nephews cardinals]. Peter Riario, who was looked upon as the Pope's son, an immoral and extravagant fellow, was made cardinal; and for another supposed son, Hieronymus, he sought to secure a princely inheritance. In order to accomplish this, and out of jealousy and hatred for the house of Medici, he was an accessory to the plot of the Pazzi to murder Julian and Lorenzo Medici in the St. Reparata Church at Florence. Julius was killed; Lorenzo escaped with a harmless wound. The Florentines fell upon the murderers, and put to death some priests who had participated in the plot. Sixtus hurled the ban at all who had taken part in the uproar against the conspirators, and laid the province of Florence under the interdict. The Florentine clergy appealed to a general council; the corporation sent a vigorous letter to the Pope (July 21, 1478); and Bishop Gentilis of

Arezzo declared him to have been in collusion with the conspirators. Louis XI. of France sent a deputation to Rome, accusing the Pope of stirring up strife, and calling upon him to summon a general council. The Pope refused to call a council, but the demand was again made by a synod of French prelates at Lyons (1479). Other princes expressed themselves in positive language; and, threatened with an invasion of the Turks, Sixtus concluded peace with Florence. The fear of the Turkish invasion led him to the resolve to emigrate to Avignon. He, however, did not carry out this resolution. The danger was hardly over, before he again began to intrigue in the interests of his relations. Seeking to secure the possessions of the house of Este in Ferrara for Girolamo Rimio, he concluded an alliance with Venice against Ferrara. When King Ferdinand, who was an ally of Ferrara, made a treaty with Rimio, Sixtus endeavored to induce Venice to relinquish its conquests. Failing in this, he laid the interdict upon the city (May 23, 1483). The wars which Sixtus began in the hope of promoting the interests of his family and favorites led him to exact tithes from the prelates, to sell ecclesiastical positions, etc. He built the chapel named after him, founded churches, beautified Rome with magnificent structures, built the bridge over the Tiber; but the damage he did the church by his ambition overbalanced the good that accrued from these works. In a bull of 1477 he recommended the celebration of the feast of the Immaculate Conception, confirmed the Franciscans and Dominicans in their privileges in two bulls (1474), which these orders call their *mare magnum* (great sea), etc. — **Sixtus V.** (1585-90) combined with unusual energy and vigor great and statesmanlike versatility and foresight, revived the glory of the Roman chair, built splendid buildings, and filled the Papal treasury, but subordinated religious to political interests. He, without doubt, is one of the most distinguished of the bishops of Rome. He was a descendant of a family of Slaves which had emigrated to Italy, and settled at Montalto. Felix Peretti, who later became Sixtus V., was b. Dec. 18, 1521, at Grotte-a-Mare, a village near Fermo; d. Aug. 24, 1590, at Rome. He visited the universities of Ferrara and Bologna, and was made professor of canon law at Rimini in 1544, and at Siena in 1546. He was a Franciscan. From Siena he went to Rome, became noted as a preacher, secured the friendship of men in power, but, on account of complications, went to Venice (1556), where he held high positions in the Franciscan order. Paul IV. showed him favor; and in 1565 he accompanied the Papal legate to Spain, where he secured the confidence of Philip II. by his preaching. Paul V. also showed him favor, and appointed him vicar-general of the Franciscan order. His success won for him the bishopric of Agatha de Goti, which he administered well, attempting to reform the morals of the clergy. Honored with a cardinal's hat in 1570, he retired to Montalto, lived a solitary life, expended his means in deeds of charity, engaged in the preparation of an edition of Ambrose (1580), and gave the appearance of disinterested and saintly humility. This policy disarmed the cardinals, who, at the death of Gregory XIII., elected him Pope (April 24, 1585). An unreliable tradition states,

that, as soon as the majority of the votes had been given in his favor, he arose in the conclave, erect and resolute, threw away the staff with which he had been wont to support himself, and sang the *Te Deum* with great energy, so that the cardinals, carried away with astonishment, could hardly trust their eyes. Sixtus laid hold of power with a firm hand, suppressed the banditti bands, insisted upon the execution of the laws, promoted commerce, the manufacture of silk and wool, sought to drain the Pontine marshes, etc. By the bull *Immensa* (1587) he appointed fifteen congregations, made up of cardinals, for the more expeditious transaction of business, fixed the number of cardinals at seventy, ordered that all bishops should appear at Rome once in three years, etc. His administration was frugal, and left a well filled treasury to his successor. He did much for the adornment of Rome,—built the dome of St. Peter's, placed the obelisk in its present position, built the Lateran Palace, removed the Vatican Library to new and splendid quarters, and ordered an edition of the Septuagint (1587) and the received edition of the Vulgate. He was also involved in political matters. He supported the Duke of Guise, the author of the league for the extermination of the Huguenots, declared Henry of Navarre a heretic (Sept. 9, 1585), later, pronounced the ban upon Henry III. of France, and, when that sovereign was murdered (Aug. 1, 1589) by the Dominican Clement, approved of the bloody deed. He encouraged Philip II. in the war with Elizabeth, but refused Philip's request to pronounce the ban upon Henry IV. of France. The people of Rome hated Sixtus, and tore down the monument the Senate erected to his memory on the Capitol. [See LEOPOLD RANKE: *History of the Popes*; LETI: *Vita di San Sisto V.*, Lausanne, 1669, Eng. trans., Lond., 1766; TEMPESTI: *Storia della vita e geste di San Sisto V.*, Rome, 1754; HÜBNER: *Sixte Quint, sa vie et son siècle*, Paris, 1871, 2 vols., Eng. trans. by Jerminham, Lond., 1872.]

**SKELTON, Philip**, Church of Ireland; b. in the parish of Derryaghy, near Lisburn, Ireland, February, 1707; d. in Dublin, May 4, 1787. He was educated at Trinity College, Dublin; entered holy orders, and held various livings. He was noted for his benevolence, and his assiduity as a pastor. See life by SAMUEL BURDY, prefixed to *SKELTON'S Complete Works*, London, 1824, 6 vols.

**SKINNER, Thomas Harvey, D.D., LL.D.**, b. near Harvey's Neck, N.C., March 7, 1791; d. at New York, Feb. 1, 1871. He was successively a Presbyterian pastor in Philadelphia, professor of sacred rhetoric at Andover, pastor of the Mercer-street Presbyterian Church, New York, and, from 1848 to his death, professor of sacred rhetoric and pastoral theology in the Union Theological Seminary, New York. He wrote *Aids to Preaching and Hearing* (1839), *Hints to Christians* (1811), *Life of Francis Markoe, Discussions in Theology* (1868); he also translated and edited Vinet's *Pastoral Theology and Homiletics* (1851). Dr. Skinner was a leader in the New-School branch of the Presbyterian Church, a preacher of great spiritual power, an able theologian, and a pattern of saintly goodness. See Dr. PRENTISS: *A Discourse in Memory of T. H. Skinner*, N.Y., 1871.

G. L. PRENTISS.

**SLATER FUND FOR THE EDUCATION OF FREEDMEN.** In the spring of 1882 a fund of one million dollars was given to trustees by John F. Slater of Norwich, Conn., for the purposes of educating and uplifting the freedmen of the United States, and preparing them for the duties of citizenship. The trustees were incorporated by the State of New York, and were organized with ex-President Hayes as their chairman, and Chief Justice Waite as their vice-president. It is expected that the income only of the fund will be distributed, and that schools which combine industrial training with mental and moral instruction will receive particular encouragement. The donor of the fund is a descendant of William Slater, to whom is largely due the establishment of cotton manufactures in this country; and he acquired a fortune by business-pursuits in Connecticut and Rhode Island.

**SLAVERY AMONG THE HEBREWS.** According to the Old Testament, which ascribes to man the inalienable trait of his nature, because of his being created in the image of God, and which presents the brotherhood of mankind, because originating from one blood, slavery as it appears among Gentile nations is inadmissible from the very beginning. That one tribe, however, at the very beginning of the history of men, is dedicated to slavery (Gen. ix. 27), is only because of a curse effected through a special depravity. Yet the Old Testament presupposes slavery, according to which servants, like other possessions, formed a part of property (Gen. xxiv. 35, xxvi. 14; Job i. 3); and also the sale of slaves, as something which was customary in the patriarchal age. The servants of the patriarchs were of two kinds,—those "born in the house" (Gen. xiv. 14), and those "bought with money" (Gen. xvii. 13). Abraham appears to have had a large number of servants. At one time he armed three hundred and eighteen young men "born in his house." The servants born in the house were, perhaps, entitled to greater privileges than the others, and were honored with the most intimate confidence of the masters, as may be seen in the case of Eliezer (Gen. xxiv. 1 sq.), who would have been Abraham's heir, should the latter have died without issue (Gen. xv. 2 sq.). The servants of Abraham were admitted to the same religious privileges with their master, and received the seal of the covenant (Gen. xvii. 9, 11, 24, 27). Slavery, as far as it was allowed by the Mosaic law, was regulated by laws, which, on account of their humane character, form a contrast to that degradation of human nature which was so prominent in heathenism. The laws regulating slavery may be divided into two classes,—such as relate to the Hebrew slaves, and such as relate to non-Hebrew slaves.

1. *Hebrew Slaves.*—The circumstances under which a Hebrew might be reduced to servitude were, (a) poverty (Lev. xxv. 39, 47), (b) the commission of theft (Exod. xxii. 1, 3—in that case the thief could not be sold to a foreigner, *Jos. Autt.*, XV. 8, 27), and (c) the exercise of paternal authority (Exod. xxi. 7—and in that case the authority was only limited to the sale of a daughter). The servitude of a Hebrew might be terminated in three ways, (a) by the satisfaction or the remission of all claims against him, (b) by

the recurrence of the year of jubilee (Lev. xxv. 40), which might arrive at any period of his servitude, and, (c) failing either of these, by expiration of six years from the time that his servitude commenced (Exod. xxi. 2; Deut. xv. 12). There can be no doubt that this last regulation applied equally to the cases of poverty and theft. The period of seven years has reference to the sabbatical principle in general, but not to the sabbatical year. We have a single instance, indeed, of the sabbatical year being celebrated by a general manumission of Hebrew slaves (Jer. xxxiv. 14). If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges; and then the master was to take him to the door-post, and to bore his ear through with an awl, thus establishing a connection between the servant and the house in which he was to serve. A servant who had submitted to this operation remained a servant "forever" (Exod. xxi. 6). The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bond-servant, but as a hired servant and as a sojourner;" and again, "not to rule over him with rigor" (Lev. xxv. 39, 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14). In the event of a Hebrew becoming the servant of a "stranger" (i.e., a non-Hebrew), the servitude could be terminated only by the arrival of the year of jubilee, or by repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv. 47-55). The servant might be redeemed either by himself or by one of his relations. A Hebrew woman might enter into voluntary servitude on the score of poverty; and in this case she was entitled to her freedom after six years' service, together with the usual gratuity at leaving, just as in the case of a man (Deut. xv. 12 sq.). Different is the case with a young daughter whom a father sold to a Hebrew with a view either of the latter's marrying her himself, or of his giving her to his son. Should the master be willing to fulfil the object for which he had purchased her, she remained with her master forever; if not, she was subject to the following regulations: (1) Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money; (2) If he betrothed her to his son, he was bound to keep her as one of his own daughters; (3) If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first. If neither of the three above-specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (Exod. xxi. 7-11).

II. NON-HEBREW SLAVES. — The majority of non-Hebrew slaves were war-captives, — either the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num. xxxi. 26 sq.). Besides these, many were obtained by purchase from foreign slave-dealers. That the law in general did not favor the increase of foreign slaves may be seen from the

enactment in Deut. xxiii. 16 sq.; and after the return from Babylon the Jews had only 7,337 slaves, or about one to six of the free population (Ez. ii. 63).

The position of the slave in regard to religious privileges was favorable. He was to be circumcised, and hence was entitled to partake of the paschal sacrifice (Exod. xii. 41), as well as of the other religious festivals (Deut. xii. 12, 18, xvi. 11, 14). He was to rest on the sabbath-day (Deut. v. 14); and, in case the master had no male issue, he could give him his daughter in marriage (1 Chron. ii. 35). As to the treatment of female slaves, see Deut. xxi. 10 sq. The master had no power over the life of a slave (Exod. xxi. 20). Wilful murder of a slave entailed the same punishment as in the case of a freeman (Lev. xxiv. 17, 22); but no punishment at all was imposed if the slave survived the punishment for a day or two (Exod. xxi. 20), because he is his master's "money" (Exod. xxi. 21). A minor personal injury, such as the loss of an eye or a tooth, was to be recompensed by giving the servant his liberty (Exod. xxi. 26, 27). The general treatment of slaves appears to have been gentle, occasionally too gentle, as we infer from Solomon's advice (Prov. xxix. 19, 21). The slave was considered as entitled to justice (Job xxxi. 13-15). The Essenes entirely abolished slavery. Cf. PHILO: *Quod omnis probus* (Mangey's ed.), ii. 457.

LIT. — COMP. MIELZNER: *Die Verhältnisse der Sklaven bei den alten Hebräern nach biblischen und talmudischen Quellen dargestellt*, Copenhagen and Leipzig, 1859, [Eng. trans., by Professor Schmidt, in the (Gettysburg) *Evangelical Review*, January, 1862, pp. 311-355; BAINES: *Scriptural Views of Slavery*, Phila., 1846; SCHAFF: *Slavery and the Bible*, Mercersb., 1860; RAPHALL: *Bible View of Slavery*, N.Y., 1861]. OEHLER.

SLAVERY IN THE NEW TESTAMENT. The New Covenant declares all mankind equal sharers in salvation (Tit. ii. 11; 1 Tim. ii. 4); and this principle was in itself sufficient to determine the view concerning slavery (Gal. iii. 28; Col. iii. 11), and to bring about its extinction. Since Christianity does not deal with nations, and masses of people, but with individuals, whom it severally invites, exhorts, and receives into its communion, by setting forth fair faith as an inward, liberating life-principle (John viii. 36) through which the individual lays hold on Christ, and becomes united with him, it recognizes the rights of the *inner* man (Acts ii. 41, xiii. 46; Gal. ii. 19-21), which the heathen nations never apprehended, and which were veiled in the Old Testament, but which, in their progress and complete realization under Protestantism, must ultimately bring about the utter extirpation of slavery from the earth. Christ postulated the law of liberty, and made freedom the privilege of believers (John viii. 32; Jas. i. 25, ii. 12; Rom. viii. 2), thereby accomplishing the predictions of the Old Testament (Luke iv. 18-21; Isa. lxi. 1 sq.); and, though the proclamation of liberty by the apostles had primary reference to the inward states of the soul (1 Cor. vii. 23; Gal. v. 1; 1 Pet. ii. 16; comp. Gal. ii. 4, v. 13; 2 Pet. ii. 19), it necessarily led to the great principle, that, with Christ, liberty in general had come to man (Luke i. 79; 2 Cor. iii. 17), which, like a leaven, was to permeate all relations of life.

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

Similar tendencies we find among the slaves at Corinth, where many had no doubt become converts to Christianity (1 Cor. i. 20, 26-28). The apostle, therefore, laid it down as a rule, that converts to Christianity were to continue in the station and condition of life to which the providence of God had assigned them (1 Cor. vii. 17, 20). The argument by which that rule is enforced—that the present is a time of distress, in which it becomes prudent for the unmarried to retain their virgin state, and the slave to remain contentedly in his bondage—indicates its primary reference to the Corinthian Christians of that day; but the further considerations adduced—that the time is short, and the grand catastrophe through which the world's conditions shall be changed is drawing near—have universal force, and adapt the rule to the conditions of all Christians. It is, however, evident that the apostle does not strike at the right to liberty and personal independence in these instructions. 1 Cor. vii. 23 asserts that right most forcibly, and shows that the saving grace of the Lord involves a setting-aside of all human bondage. A denial of that right would bring him into conflict with his own claim to freedom (1 Cor. ix. 1) and with his fundamental statement, that in Christ all things must become new (2 Cor. v. 17). The principles of Christian liberty were already then exhibited in such a manner that Christian masters, even if they were not to give freedom to their slaves, as Philemon to Onesimus, were exhorted to treat their slaves kindly and as brothers (Eph. vi. 6; Col. iv. 1; Philem. 16). [Bishop Lightfoot says, "The gospel never directly attacks slavery as an institution; the apostles never command the liberation of slaves as an absolute duty. It is a remarkable fact that St. Paul in this Epistle (Philemon) stops short of any positive injunction. He tells him (Philemon) to do very much more than emancipate his slave, but this one thing he does not directly enjoin" (p. 389).] J. G. VAHINGER.

LIT.—Commentaries on Philemon, especially by LANGE (American edition) and LIGHTFOOT; H. WALLON: *Histoire de l'esclavage dans l'antiquité*, Paris, 1837, 3 vols., new ed., 1879; MÖHLER: *Bruchstücke aus der Geschichte der Aufhebung der Sklaverei*, 1834 (Ternische Schriften, vol. ii. p. 54); HAGUE: *Christianity and Slavery*, Boston, 1852; SCHMIDT: *Essai historique sur la société civile dans le monde romain, et sur sa transformation par le Christianisme*, Strassburg, 1854, pp. 81 sq., 332 sq.,

431 sq., 462 sq.; PHILIP SCHAFF: *Slavery and the Bible*, Mercersburg, 1860; and his "Christianity and Slavery," in *History of the Christian Church*, rev. ed., 1882 sqq., vol. i. pp. 411 sq., vol. ii. pp. 444 sqq.; OZANAM: *La civilisation au cinquième siècle*, 1862, i. pp. 200 sq.; A. COCHIN: *L'abolition de l'esclavage*, Paris, 1862, 2 vols.; HEFFELE: *Sklaverei und Christenthum; Beiträge zur Kirchengeschichte*, Tübingen, 1864, i. pp. 212 sq.; RIVIERE: *L'Eglise et l'esclavage*, 1864; I. A. MONOD: *Saint Paul et l'esclavage*, Paris, 1866; H. WISSEMAN: *Die Sklaverei*, Leiden, 1866; G. HAVEN: *National Sermons; Sermons, Speeches, and Letters on Slavery and its War*, Bost., 1869; BUCHMANN: *D. unfreie u. freie Kirche in ihr. Beziehung*, z. *Sklaverei*, Breslau, 1873; OVERBECK: *Studien*, Hft. 1, Schloss-Chemnitz, 1875, pp. 158-230 ("Ueber das Verhältniss der alten Kirche zur Sklaverei im römischen Reiche"); ALLARD: *Les esclaves chrétiens depuis les premiers temps de l'église jusqu'à la fin de la domination romaine en Occident*, Paris, 1876; G. V. JECILER: *Sklaverei u. Christenthum*, Leip., 1877 (30 pp.); T. ZAHN: *Sklaverei u. Christenthum in der alten Welt*, Heidelberg., 1879 (48 pp.); HAYGOOD: *Our Brother in Black, his Freedom and his Future*, N.Y., 1881.—On Negro Slavery and the Slave-trade see C. B. WADSTROM: *Observations on the Slave-trade*, London, 1789; THOMAS CLARKSON: *History of the Abolition of the Slave-trade*, London, 1808, 2 vols.; HÜNE: *Vollständige historische Darstellung aller Veränderung, d. Neger-sklavenhandels*, Göttingen, 1820; BURKHARD: *Die evangelische Mission unter den Negern in Westafrika*, Bielef., 1859; WILLIAMS: *History of the Negro Race*, N.Y., 1853, 2 vols.

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

1. *Relations of Christianity towards Slavery to the Reign of Constantine.*—Among the early converts there were, of course, masters and slaves. The apostle Paul preaches liberty to the individual; because the gospel fully sets forth the folly of human distinctions in a race which had a common Father, and were the subjects of a common redemption. He insisted, also, that in the new kingdom all men were equal in the sight of God, who was no respecter of persons, whatever they

might be as subjects of the Roman emperor: nevertheless, he maintained the duty of obedience on the part of the slave, and the claim of authority on the part of the master, as not only sanctioned, but commanded, by the new doctrine. The apostle, and his followers during the first three centuries, accepted slavery as a fact, a settled condition of Roman society which they were as powerless to change, had they so desired, as to change the imperial government itself. The object, the only object which was then practicable, was to remedy moral evils under existing institutions. The apostles and fathers addressed their exhortations to the heart rather than to the intellect of the down-trodden classes. They taught meekness and humility, and consecrated for the first time in history the servile virtues. They seem to have regarded the service of God by slaves as conferring upon them, in an important sense, perfect freedom, and as placing them on a footing of equality with their masters in the new "City of God." In this city *all*, slaves and *free*, worshipped the same Father; they were bound by the same law; their religion taught them that they were all brethren, sharing in the offices of the church and the administration of its charities, members of the same collegium in the old Roman sense, with equal rights as such, and, above all, with the same hope of a common reward in the life to come.

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

2. *Opinions of the Christian Fathers in regard to Slavery.*—It cannot be doubted that the opinions of many of the Fathers on this subject were derived from the moral philosophy of the stoics of the empire. "Liberty," says Epictetus, "does not consist in the enjoyment of the things we desire, but in our having no desires." Marcus Aurelius made the question of true liberty dependent upon the mind and the will of the individual. The Fathers taught, after the example of St. Paul, that the true slavery was the slavery of sin. St. Jerome insists that there is no true freedom except in the knowledge of the truth. St. Ambrose sees above all conception of liberty a more noble servitude, in which freemen and slaves may unite, and where both may work together for the good of others. According to St. Augustine, the inferior position of woman relatively to man, as well as slavery, was introduced into the world at the same time and by the same means,—the sin of Adam. So Chrysostom thinks that the apostle did not recommend the suppression of slavery, lest men should lose an opportunity of seeing how nobly liberty of soul could be preserved in the body of the slave. And yet, with these opin-

ions of the advantages of the existing system, the Fathers speak of the original equality of mankind, of the fraternal love which should bind all men together, of that great human family of which tyranny, and not nature, had made two races, of the dignity of man created in the image of God, and, above all, of the noble destiny of man, who, while he became a slave through the sin of Adam, becomes a freeman through the sacrifice of Jesus Christ. (See Wallon: *Histoire de l'Esclavage dans l'Antiquité*, vol. iii., for full details on this point.)

While Christianity did not attack what may be called the principle of slavery in the Roman Empire, it did not content itself with preaching merely moderation to the masters, and resignation to the slaves: it favored the manumission of slaves (*Const. apost.*, iv. q. t. I. p. 297), and strove to suppress or mitigate those features of slavery which made men forget that they were all children of the same Father, and heirs of the same promises (see Wallon, iii. 384 sq.); it sought to narrow the area of slavery by restricting as far as possible the sources of supply; it redeemed captives taken in war; it purchased the freedom of debtors about to be sold into slavery; and it strove by its charity to succor those families who had been reduced to the condition of slaves by the misfortunes of their fathers (Ambrose: *De Officiis Ministr.*; Greg. Magnus: *Dial.*, iii.); above all, it brought into the Roman world a principle which had been unknown there for ages,—the dignity of human labor. There is no more striking difference between Roman and modern society than that caused by the different ideas prevailing at the two periods in regard to the social status of the workman. In Rome, as soon as she began to conquer the world, all labor became servile, and laborers were despised outcasts, because they were slaves. Christianity changed all this. It dignified and ennobled labor. The obligation to labor was inseparable from the law of love. The early Christians followed the example of the Master and his apostles in this respect, working and doing good at the same time and from the same motive. Work was regarded as quite as indispensable to the perfection of Christian character as prayer itself (*Laborare est orare*).

Under the Christian emperors, Constantine and his successors, the principle of slavery was still maintained, and no slave-code ever existed which defined more sharply the line separating freemen from slaves than that of Justinian (A. D. 529). The Christian Fathers, at the Council of Nicea and afterwards, procured some legislation which forbade the employment of slaves as gladiators, and of women as actresses; but in practice these prohibitions were of no avail, such was the passion of the populace for theatrical spectacles. By the same influences, Constantine was moved to direct that manumissions should be thenceforth made in the church, in the presence of the bishop, rather than in that of the praetor, in order to give greater sacredness to the act. This custom was transmitted to the mediæval church.

So Constantine gave the right to the parents of new-born children to sell them into slavery; and this law, which was in direct opposition to the provisions of the old Roman code, was, it is said, rendered necessary by the increasing misery of the times, and was adopted as an alternative

against permitting the children to perish from neglect and starvation.

From the time of Constantine to that of Alexis Comnenus (1095), there was, it is now apparent, in the Eastern Empire, a secret conflict of opinion between the Christian authorities and the imperial government concerning slavery. A strong illustration of the nature of this conflict is found in the general opinion that the marriage of a slave in the church made him *ipso facto* a freeman. Up to the time of Basil the Macedonian, no such marriage was permitted to take place; the union of male and female slaves being still regarded as *contubernium*, not having the sanction of the *connubium*, essential to the valid, legal marriage of the Romans. Basil (867-886) directed that the priestly benediction should hallow the marriage of slaves. This enactment met with violent opposition from the deeply rooted prejudices of centuries, and was often evaded. Alexis Comnenus renewed the edict, invoking for its support the Christian maxim, "one God, one faith, one baptism," and directed that all slaves whose masters forbade that they should be married in the church should become at once free. See Wallon, iii. 462, and Milman's *History of Latin Christianity*, i. p. 494.

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

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

65-116), indeed, gives a list of fifteen councils of the church, whose decrees, he claims, were unfavorable to the freedom of the slave.

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

These doctrines, and the vast system which grew out of them, were, for various reasons, embraced with the utmost enthusiasm in France. People looked for the *millennium* as a consequence of their adoption to an age, when, according to Condorcet, "the sun shall shine only on freemen, when tyrants and slaves and priests shall survive only in history and on the stage." It is curious that the first public official document in which these opinions are clearly set forth should be our own Declaration of Independence: for it is there proclaimed that all men are "equal," and that "they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." So in France, the first article of "The Declaration of the Rights of Man and of the Citizen," adopted in 1789 at the beginning of the Revolution, asserts, "Men are born free and equal, and have the same rights." And as a logical result of this declaration, based upon the teaching of Rousseau, the French Convention (Feb. 4, 1794) decreed that negro slavery should be abolished in all the French Colonies, and that all men therein should have the rights of French citizens. Two things are worthy of



remark concerning this decree: (1) That it was the first act by which any nation in Europe decreed the abolition of slavery; and, (2) That the men and the nation adopting it were so far from being Christians, that they had, only three months before its date, enthroned and worshipped a woman as the goddess of reason in the Cathedral of Notre Dame at Paris.

By the side of these attacks of the French philosophers on slavery as a violation of natural rights, there began a movement about the same time, chiefly in England and in this country, having the same object in view, but founded wholly upon convictions of Christian duty. Conscience was here substituted for mere sentiment, as the impulse to action; and the result was that earnest, persistent, and personal work which is prompted by deep, conscientious conviction of duty. The African slave-trade was made at first the main point of attack by the abolitionists. In 1772 Granville Sharp urged its suppression on religious grounds. Just before the Revolution, Virginia petitioned that no more African slaves should be sent into the Colony; a few years later, Clarkson, a man of deeply religious nature, gave up his whole life to efforts to convince his countrymen that they should prohibit the slave-trade by law, as violating every principle of Christian humanity. The only religious denomination which as a body took an active part in this work was the Quakers, who presented to the House of Commons a petition for the abolition of the slave-trade in 1781. By incessant work, and constant agitation of the subject in the press and at public meetings, the little band of abolitionists gained the support of many prominent public men in England, Wilberforce, Pitt, Fox, and Burke among the rest. Such was the feeling roused by the discussion of the subject, and especially the general conviction of the violation of Christian duty in maintaining the traffic, that, forced at last by the outcry of the public conscience, Parliament abolished the slave-trade in 1807. This movement in England may be considered as directed wholly by Christian sentiment.

In the United States the foreign slave-trade was prohibited in 1808 by virtue of a power conferred upon Congress by the Constitution. Shortly afterwards, all the maritime nations of Europe followed the example of England and of this country; and the work was fittingly crowned by the declaration of the European Congress of Vienna in 1815, engaging all the powers to discourage the traffic, as one "reproved by the law of religion and of nature;" thus recognizing the two forces, religion and philosophy, which had combined to bring about the result.

In this country the testimony of the Quakers, as a religious body, against slavery has been uniform from the beginning. In 1688 the German Friends residing in Germantown, now a part of Philadelphia, petitioned the Yearly Meeting to take measures against slaveholding. From 1696 to 1776, the society nearly every year declared "the importing, purchase, or sale of slaves" by its members to be a "disownable offence." John Woolman and Anthony Benezet, illustrious as Quaker philanthropists, were the pioneer abolitionists of modern times. In 1776 the holding of slaves was prohibited by the discipline of the Society of

Friends, and since that time its members have always been conspicuous in supporting antislavery opinions and legislation.

The highest judiciary of the Presbyterian Church in this country is said (Stanton: *The Church and the Rebellion*, p. 398) to have made a formal declaration in favor of the abolition of slavery no less than six times between 1787 and 1836; viz., in 1787; in 1793, re-affirming its action in 1787; in 1795, by expressing "the deepest concern that any vestiges of slavery remained in the country;" in 1815, and again in 1818, denouncing slavery "as utterly inconsistent with the law of God." In 1815 and in 1819 the General Assembly (Old School) in its action, without avowing any change of opinion as to the sinfulness of slavery, dwelt more particularly upon the formidable obstacles to the practical work of emancipation. In 1864, during the Rebellion, that body being no longer hampered by complications of this kind, proclaimed openly "the evil and guilt of slavery," and its earnest desire for its extirpation.

The Methodist-Episcopal Church has been opposed to slavery from the beginning. At the organization of the General Conference in 1784, a general rule of its discipline was adopted, declaring slavery contrary "to the golden law of God and the inalienable rights of mankind," and directing that preachers holding slaves should be expelled. Still, the rule was often evaded, and not executed, out of regard for the position of the Southern members of the denomination. After 1805 slaveholding among the private members of the society was not made a subject of discipline, notwithstanding that the old rule affirming slavery to be a great evil, and that slaveholding should be a bar to office in the church, was still unrepealed.

The aggressive antislavery sentiment at the North was always very powerful among the Methodists; and in the General Conference of 1844 it was strong enough to effect the passage of a resolution by which Bishop Andrew, who had come into the possession of certain slaves in right of his wife, was requested to suspend the exercise of all episcopal functions until the slaves were freed. This led to the disruption of the conference, and the formation of two Methodist-Episcopal churches in this country, — one at the North, and the other at the South.

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

LIT. — WALLON: *Hist. de l'Esclavage dans l'Antiquité*; FROSSARD: *La cause des Nègres*; BIOT: *Abolition de l'Esclavage dans l'Occident*; AARONOFF: *L'Esclavage chez les Nations Chrétiennes*; COPELY: *Hist. of Slavery*; BRACE: *Gesta Christi*; MILMAN: *Hist. of Latin Christianity*; LEVASSEUR: *Hist. des classes ouvrières*; STANTON: *The Church*

and the Rebellion; WILSON: *Rise of the Slave-Power*; WILLIAMS: *Hist. of the Negro Race*; *Statement of the Rise and Progress of the Testimony of Friends in Regard to Slavery*, 1843. C. J. STILLÉ.

**SLAVIC BIBLE VERSIONS.** See BIBLE VERSIONS.

**SLEIDAN** (originally **PHILIPPSOHN**), Johannes, b. at Sleiden, near Aix-la-Chapelle, 1506; d. at Strassburg, Oct. 31, 1556. He studied ancient languages and literatures at Liege and Cologne, and afterwards jurisprudence and history in Paris; embraced the Reformation; settled at Strassburg, and was much used by the Protestant princes of Germany in diplomatic missions to England, the Council of Trent, etc. His celebrated work on the history of the Reformation in Germany (*De statu religionis et reipublice Carolo Quinto Cæsare commentarii*, Strassburg, 1553-56) he wrote at the instance of the leaders of the Schmalcaldian League. It was translated into German, Dutch, Italian, English (with his life, London, 1689), and Swedish, and appeared in eighty editions before 1780. His *De quatuor summis imperiis libri tres* (1557) was very much read. On the Roman-Catholic side, Fontaine, Gennep, Surlus, and Maimbourg wrote against him. [See BAUMGARTEN: *Ueber S's Leben u. Briefwechsel* (Strassburg, 1878), and *Briefwechsel* (1881).] NEUDECKER.

**SMALCALD ARTICLES AND LEAGUE.** See SCHMALCALD ARTICLES.

**SMALLEY, John, D.D.**, b. in Columbia, Conn., June 4, 1734; d. in New Britain, Conn., June 1, 1820, within three days of being eighty-six years old. He was prepared for Yale College by his pastor, Eleazer Wheelock, afterward president of Dartmouth; was befriended while at Yale by Ezra Stiles, afterward president of the college; was graduated in 1756. He was thought by Dr. Wheelock to have been converted in early childhood. At the age of six years he had been deeply affected by the preaching of Whitefield. In college, however, he began to doubt the genuineness of his conversion, became painfully despondent, and at length ascribed what he sometimes called his *actual*, and sometimes his *second*, conversion, to the reading of *Edwards on the Will*. This was one of the facts which led him through life to oppose all religious excitements which did not spring from the influence of religious doctrine. It led him to become a leader in the contest against the fanaticism of the Separatists, against the Half-way Covenant, — a leader in defence of the New-England theology.

Having pursued his theological studies with Dr. Joseph Bellamy, he was ordained April 19, 1758, over the Congregational Church in New Britain, Conn. He remained in this pastorate more than fifty-five years — without a colleague, more than fifty-one years. In the pulpit he fixed his eyes on his manuscript, read it with a harsh and nasal voice, with few, and those awkward, gestures; yet he enchaind the attention of his hearers by his exhibition of naked doctrines, — often the distinguishing doctrines of Calvinism. The marked success of his pastorate is a matter of historical interest. His success as a theological instructor was yet more remarkable. Twenty of his pupils can now be remembered. One of them was an eminent revivalist, and was accustomed to read in the pulpit a printed sermon of

Smalley, and to read it with such impressive elocution that the reports of its influence are well-nigh fabulous. Two of Smalley's pupils were Nathanael Emmons of Franklin, and Ebenezer Porter, who, as a professor at Andover, exerted a formative influence on the seminary. Two other theological pupils of Smalley turned their attention afterward from the ministerial to the legal profession. One of these was Oliver Ellsworth, who became chief justice of the United States; the other was Jeremiah Mason, to whom Daniel Webster ascribed much of his own success at the bar. The pupils of Smalley were charmed with his wit, but often awed by the severity of his criticisms. He studied fourteen hours a day, yet made no parade of learning. He was confident in his opinions, and impatient of contradiction, but was venerated for his profound and simple-hearted piety.

Four of his sermons had an epochal influence. Two of the four were on *Natural and Moral Inability*, published in 1769, republished in England. Two were entitled *Justification through Christ an Act of Free Grace*, and *None but Believers saved through the All-Sufficient Satisfaction of Christ*, 1786, 1787, repeatedly republished. In addition to other sermons in separate pamphlets, Dr. Smalley published in 1803 a volume of *Discourses*, and in 1814, when he was eighty years old, a second volume. EDWARDS A. PARK.

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

**SMART, Christopher**, b. at Shipbourne, Kent, 1722; d. in the King's Bench prison, 1771; fellow of Pembroke College, Cambridge, 1745; followed literature in London, and led a disorderly and dissipated life, which did not quench his religious feeling. Among his works are *The Parables of Christ done into Verse*, 1765; *On the Divine Attributes*; and *A Translation of the Psalms of David attempted in the Spirit of Christianity, with Hymns for the Fasts and Festivals*, 4to, 1765. These are piously intended, and curious, but met with no success. More memorable is his *Song to David*, written on the wall of a madhouse, or, according to the old tradition, indented with a key on the wainscot, he being debarred the use of pen, ink, and paper. F. M. BIRD.

**SMECTYMNUS**, a word made up of the initials of S(tephen) M(arshall), E(dmund) C(alamy), T(homas) Y(oung), M(atthew) N(ewcomen), and W(illiam) S(purston), who composed in common a treatise in reply to Bishop Joseph Hall's *Humble remonstrance to the high court of Parliament*, London, 1640, under the title, *An answer to a booke entituled "An humble remonstrance, in which the original of liturgy and episcopacy is discussed, 1641 (104 pp. 4to); and later in the same year, A vindication of the answer to the hum-*

ble remonstrance from the unjust imputations of frivolousness and falsehood: wherein the cause of liturgy and episcopacy is further debated. The debate was upon these two heads: (1) of the antiquity of liturgies, or forms of prayer; (2) of the apostolical institution of diocesan episcopacy. See NEALE: *Hist. Puritans*, vol. i. pt. ii. c. viii. Harper's ed., pp. 363 sqq.

**SMITH, Eli**, a distinguished American missionary, and translator of the Bible into Arabic; was b. at Northford, Conn., Sept. 15, 1801; d. at Beyrout, Syria, Jan. 11, 1857. He graduated at Yale College, 1821, and at Andover Seminary in 1826; and in May of the same year embarked as a missionary of the American Board to Malta. In 1827 he went to Beyrout, and in March, 1830, undertook with Mr. Dwight, under directions from the American Board, a journey through Persia, to get information concerning the Nestorian Christians. The expedition, which lasted a year, and during which the travellers visited the grave of Henry Martyn at Tocat, resulted in the establishment of a mission among that people. Smith published an account of the journey, in *Missionary Researches in Armenia, of the Rev. Eli Smith and H. G. O. Dwight*, etc. (Boston, 1833, 2 vols., London, 1831). In 1838 Dr. Smith accompanied Dr. Edward Robinson on a journey from Suez through the Sinaitic peninsula and up the Jordan. He accompanied the same scholar on his journey in 1852, and contributed materially to the accuracy and discoveries of Robinson's *Researches*. In 1846 he began his translation of the Bible into Arabic, having the assistance of Butrus el-Bistany and Nasif el-Yasijee. By August, 1853, he had completed the translation of the four Gospels. Before his death he succeeded in translating the entire New Testament, and the Pentateuch, historical books, Isaiah, Jeremiah, and other portions of the Old Testament. His labors have been supplemented by the scholarship of Dr. Van Dyke. Dr. Smith possessed eminent attainments in Arabic, and will always have a distinguished place in the annals of the American mission at Beyrout. For a good account of his life, see *Missionary Herald*, 1857, pp. 224-229.

**SMITH, George**, b. in England about 1825; d. at Aleppo, Aug. 19, 1876. He began life as bank-note, copper and steel plate engraver; taught himself the Oriental languages, and first came into prominence in 1866 by a contribution to *The London Athenæum*, upon the *Tribute of Jehu*, which revealed his studies, assiduously carried on at leisure moments, of the Ninevite sculptures in the British Museum. In 1867 he was appointed a senior assistant of the Lower Section in the department of Egyptian and Oriental Antiquities in the British Museum, and from thence on stood in the first rank of Assyrian scholars. He made expeditions to Nineveh in 1873 at the expense of the *London Daily Telegraph* (newspaper), and in 1874 and 1875 on behalf of the British Museum, and obtained immense treasure in cuneiform inscriptions, etc. His popular works were *Assyrian Discoveries* (1875), *History of Assyria from the Monuments* (1875), *The Assyrian Eponym Canon* (1875), *Chaldean Account of Genesis* (1876, new ed. by Sayce, 1880), *History of Sennacherib*. See COOPER: *Bio-*

*graphical Dictionary*, supplement, s.v.; art. CUNEIFORM INSCRIPTIONS.

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

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

Whether regarded as a theologian, as a philosophical thinker, or as a general scholar and critic, Dr. Smith was one of the most gifted and accomplished men of his time. Such was the opinion of him often expressed by those best qualified to judge, both at home and abroad. Unfortunately, with the exception of his invaluable *History of the Church of Christ, in Chronological Tables*, his writings consist chiefly of occasional discourses, essays, and reviews. But, although occasional, they discuss many of the most important and vital questions of the age; and they do it with such exhaustive power, that in several instances the discourse or essay might readily be enlarged into a book, with no other change than that of greater fulness of statement and illustration. His address at Andover in 1849, on *The Relations of Faith and Philosophy*, may serve as an example. The strong points are so vividly presented, the principles involved are set forth with such distinctness, the discussion is so luminous and complete, that a whole treatise on the subject could hardly add to the force of the argument. This address was greatly admired, and at once attracted to its author general attention. It was reprinted in Edinburgh, and elicited the highest praise from such men as Sir William Hamilton and Rev. Dr. John Brown. Referring to this address, and to the inaugural discourse on *Church History*, Mr. Bancroft, the eminent historian, wrote to Dr. Smith, "I know no one in the country but yourself who could have written them." It is not too much to say that the United States has produced no theologian who combined in a higher degree than Dr. Smith great learning, the best literary and philosophical culture, wise, discriminating thought, and absolute devotion to Christ and his kingdom.<sup>1</sup> It is deeply to be regretted that he was not spared to give to the public his theological system. It had been elaborated with the utmost care, contained the ripe fruit of his genius, as well as of his faith and his lifelong studies, and would have been a lasting boon to the world. Its informing idea is happily expressed in his early address at Andover; as, e.g., in the passage, "Christianity is not only an historic revelation and an internal experience, but also an organic, diffusive, plastic, and triumphant force in human history; and in this history, as in the revelation and as in the experience, the centre around which all revolves is the person of Jesus Christ." Professor Smith was specially gifted as a theological teacher, arousing enthusiasm in his students, inspiring them with reverence for the Holy Scriptures, fostering in them a devout, earnest, catholic spirit, dealing gently and wisely with their doubts; and impressing upon them continually, alike by example and instruction, the sovereign

claims of their Redeemer, the glory of his kingdom, and the blessedness of a life consecrated to him. His services to the Union Theological Seminary were varied and inestimable. The Presbyterian Church in the United States also owes him a lasting debt of gratitude. He has been called "the hero of re-union," and certainly no man better merited the praise. His genial influence as a teacher of divine truth was equally wide and strong, and, wherever felt, it was an ennobling and irenic influence, tending to exalt the faith once delivered to the saints, and to draw closer together all sincere disciples of Jesus. Nor did his influence cease with his death. His name continues to be spoken with love and reverence; his opinions are still full of vital force; and all schools of Christian thought appeal to him as to a master in Israel. A very full and admirable account of him will be found in *Henry Boynton Smith; his Life and Work*, edited by his wife, New York, 1881. See also *Faith and Philosophy, Discourses and Essays* by Henry B. Smith, edited by Dr. Prentiss, New York, 1877; *Apologetics, a Course of Lectures*, 1882; *Introduction to Christian Theology, comprising (I.) A General Introduction, (II.) Special Introduction, or the Prolegomena of Systematic Theology*, 1883, *Systematic Theology*, 1884 (all edited by Dr. Karr). GEORGE L. PRENTISS.

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

**SMITH, John Cotton, D.D.**, Protestant-Episcopal; b. at Andover, Mass., Aug. 4, 1826; d. in New-York City, Monday, Jan. 9, 1882. He was a descendant of John Cotton and Cotton Mather, and a grandson of Dr. Leonard Woods; graduated at Bowdoin College in 1847; was from 1850 to 1852 rector of St. John's Church, Bangor, Me.; from 1852 to 1859, assistant minister in Trinity Church, Boston; and from 1860 till his death, rector of the Church of the Ascension, New-York City. He was an able scholar, an eloquent preacher, a most influential leader of thought in his church, and one of the originators of the "Church Congress;" while in his public relations he was a large-hearted philanthropist, ready to do all in his power for the general good; prominently connected with the Bible Society, the Evangelical Alliance, the Board of Missions, and particularly interested in tenement-house reform. He edited *Church and State*, was a frequent contributor to the press, and published *Miscellanies, Old and New* (New York, 1876), and *Brier Hill Lectures on Present Aspects of the Church*, New York, 1881. By his writings, sermons, and addresses, and by the attractive influence of his personal character, he did more, perhaps, than any one person of his time to develop a generous spirit of toleration between various schools of thought, and that state of harmony which now prevails in the Episcopal Church. G. F. FLICHTNER.

<sup>1</sup> Ich habe HENRY B. SMITH als einen der ersten, wenn nicht als ersten amerikanischen Theologen der Gegenwart angesehen; festgeründet im christlichen Glauben, frei und weiten Herzens und Blickes, philosophischen Geistes und für systematische Theologie ungewöhnlich begabt."—DR. DORNER of Berlin.

**SMITH, John Pye, D.D., LL.D.**, b. at Sheffield, May 25, 1774; d. at Guildford, Surrey (London), Feb. 5, 1851; an English Congregational divine and author; studied theology at Rotherham College, under Rev. Dr. Edward Williams; was professor of theology at Homerton College from 1805 to 1850. A man of unusual learning, and of most admirable Christian spirit. He was one of the earliest among dissenters to recognize the value of the contributions to theology made by German scholars, and to essay a reconciliation between modern science and divine revelation, bringing on himself thereby no small suspicion on the part of less enlightened brethren. His *Scripture Testimony to the Messiah* (London, 1818-21, 2 vols., 6th ed., 1868) is an elaborate exegetical study of all the passages of Scripture referring to Christ. In *Four Discourses on the Sacrifice and Priesthood of Jesus Christ* (London, 1828, 5th ed., Edinb., 1868) he defends the Evangelical against the Socinian doctrine. *Scripture and Geology* (London, 1839, 5th ed., 1854) was the Congregational Lecture for 1839. His *First Lines of Christian Theology* was published after his death (1854, 2d ed., 1860), and contains his lectures to his classes, in syllabus form. See J. MEDWAY: *Memoirs of the Life and Writings of John Pye Smith*, London, 1853. F. H. MARLING.

**SMITH, Joseph.** See MORMONS.

**SMITH, Samuel Stanhope, D.D., LL.D.**, Presbyterian; b. at Pequea, Penn., March 16, 1750; d. at Princeton, N.J., Aug. 21, 1819. He was graduated from Princeton College, 1767; tutor there, 1770-73; first president of Hampden Sidney College, 1775; professor of moral philosophy, 1779; and president, 1791-1812. In 1786 he was a member of the committee which drew up the *Form of Government of the Presbyterian Church*. He had a high reputation as a pulpit orator and a college president. He published *Sermons*, Newark, N.J., 1799; *Evidences of Christian Religion*, Phila., 1809; *Moral and Political Philosophy*, Trenton, N.J., 1812; *Principles of Natural and Revealed Religion*, New Brunswick, N.J., 1815; (posthumous) *Sermons*, with *Memoir*, Philadelphia, 1821, 2 vols. See SPRAGUE: *Annals*, iii. 335-345.

**SMITH, Sydney**, Church of England; b. at Woodford, Essex, June 3, 1771; d. in London, Feb. 22, 1815. He was graduated at Oxford, 1792; took holy orders, 1794; was minister of Charlotte Episcopal chapel, Edinburgh, 1797-1802; canon of Bristol, 1828; and canon residentiary of St. Paul's, 1831. He is one of the most famous of English wits; but he was also a forcible, earnest preacher, and a sagacious critic and reviewer. He was the first editor of *The Edinburgh Review*. Besides numerous *Sermons*, he published *Lectures on the Subject of the Catholics by Peter Plymley*, London, 1808, which did much to promote Catholic emancipation, and *Elementary Sketches of Moral Philosophy*, 1850. See his *Memoir* by his daughter, Lady HOLLAND, London and New York, 1855, 2 vols., and the art. in ALLIBONE.

**SMITH, William Andrew, D.D.**, a leading minister of the Methodist-Episcopal Church South; b. at Fredericksburg, Va., Nov. 29, 1802; d. at Richmond, Va., March 1, 1870. His parents dying when he was quite young, he was kindly cared for and brought up in the family of Mr. Hill, a worthy merchant of Petersburg, Va. He professed

religion at seventeen years of age, prepared for the ministry, and was admitted into the Virginia Conference in 1825. He rose rapidly to eminence in the conference. In 1833 he was appointed agent for Randolph-Macon College, then in its infancy. In September of that year, by a painful accident, he was made a cripple for life. He continued to fill many of the most important stations in his conference until 1846, when he was called to the presidency of Randolph-Macon College, and while here he raised, largely by his own personal efforts, an endowment of one hundred thousand dollars. This position, as well as that of professor of mental and moral philosophy, he filled with great acceptability and efficiency until 1866, when he moved to St. Louis, Mo. After serving here as pastor of Centenary Church for two years, he became president of Central College, located at Fayette in that State, and raised for the institution at once, by his personal exertion, about a hundred thousand dollars. About this time he became the victim of a fatal malady, which two years later, while on a visit to Richmond, Va., terminated in his death. He was a member of every general conference from 1832 till his death. At the eventful general conference of 1844 he took a specially prominent part; and in the celebrated appeal of Rev. Francis A. Harding, and in the extra-judicial trial of Bishop James O. Andrew, he won a national reputation for deliberative and forensic eloquence and for rare powers of argument and debate. From that time he became one of the foremost men in Southern Methodism. He was a hard student and an earnest thinker. His sermons were clear, forcible, and instructive, being able discussions of the cardinal doctrines of the gospel. He was more of a logician than of an orator, yet his logic was not cold and dry, but steeped in emotion, and aglow with zeal. His ministry was blessed with powerful revivals. He was always bold to avow and defend his sentiments, regardless of consequences. The vigor and clearness of his intellect, his candor, independence, energy, and unquestioned ability, caused him to stand in the front rank of the leading minds in the Methodist-Episcopal Church South. (See biographical sketch by Bishop J. C. GRANBERRY, in the *General Minutes* for 1870.) His *Philosophy and Practice of Slavery* (Nashville, 1857) attracted wide attention, and was universally recognized as one of the ablest presentations of the Southern side of the slavery question ever published. W. F. TILLET.

**SMYRNA**, situated on the Hellespont Gulf on the coast of Lydia, became very prosperous after the time of Alexander the Great, and was, during the first two centuries of the Christian era, one of the principal commercial centres of the world, and the richest and most beautiful city of Asia Minor. It contained a Jewish and a Christian congregation, and the latter had occasion to prove its faith under persecutions instituted by the former (Rev. i. 11, ii. 8). Its venerable bishop, Polycarp, suffered martyrdom under Marcus Aurelius in 169. The city was almost totally destroyed by an earthquake in 178. It has now a mixed population of about 180,000.

**SMYTH, John**, founder of the General Baptists; date of birth unknown; d. in Holland in 1612. Like many of the separatists he was a

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

Smyth wrote *Principles and Inferences concerning the Visible Church* (Amsterdam, 1607), *Parallels, Censures, Observations* (1609), *Character of the Beast* (1609), *Differences of the Churches of the Separation*, Amsterdam.

LIT. — II. M. DEXTER: *The True Story of John Smyth the Se-Baptist*, Bost., 1881; JOHN CLIFFORD: in *General Baptist Magazine*, Lond., 1882, pp. 149-150, *English Baptists*, App. x., xiii., Lond. 1881; B. EVANS: *Early English Baptists*, vol. ii., Lond., 1862.

JOHN CLIFFORD, M.A., D.D.

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

II. *Their Doctrinal Basis* embraced, (1) the universality of redemption, hence the name of

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

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

IV. *Growth*. — The General Baptists spread rapidly in the first quarter of a century of their existence. In 1645 there were forty churches in London. During the Commonwealth they were planted in most of the midland and southern counties of England, and had grown so extensively, that Thomas Grantham (1634-92), author of *Christianismus Primitivus* (published 1678, London), describes a petition presented to Charles II. in 1662, as representing 20,000 General Baptists. Increased to 30,000 in 1692, they must have been one of the most numerous, as they were one of the most vigorous, of the English religious bodies.

V. *Decay*. — Several causes contributed to the rapid decline which followed. (1) They lacked organizers, like George Fox and John Wesley, and not a few General-Baptist churches passed over to the Quakers. (2) Men of culture and ability were rare in the ministry. An educated pastorate was slighted. (3) They made their centre rural, and not metropolitan. (4) But chiefly they fell under the blight of that negative and critical spirit which nearly destroyed English Presbyterianism, enervated the Particular Baptists, Independents, and Episcopalians, and made the eighteenth century one of feeble convictions and sharp debate, of acute reasoning and practical godlessness. Matthew Caffyn, one of the "messengers," and elder of Horsham Church, in Surrey, was charged with Arianism. Discussion concerning the person of Christ became heated and hurtful; and in 1696 a rupture took place, and a fresh body, called "The General Association," was formed, in repudiation of Arianism. Three years afterwards a reconciliation was effected on a seemingly orthodox basis: but it was not enduring, and in 1709 the friends of comprehension withdrew, and reorganized themselves on the "Six Principles" of Heb. vi. 1, 2, and the declarations of the Assembly of 1663. This division lasted till 1731, when they came together again on the understanding

that difference of opinion concerning the Trinity and the person of Christ should be allowed.

VI. *The New Connection.*—For the next forty years Arianism was quietly gaining sway, when in 1770 the New Connection of General Baptists was formed in Whitechapel, London, out of (1) ten churches, containing 659 members, belonging to the assembly, and located in the south; (2) five churches, embracing 870 members, in Leicestershire, Derbyshire, and Warwickshire, that had formed themselves on the General Baptist type solely by the study of the Scriptures; and (3) a community of 69 members, which arose in a similar fashion in Yorkshire under the Methodist Dan Taylor (q.v.), who forthwith became the leader of the New Connection. The object of this new federation was “to revive experimental religion or primitive Christianity in faith and practice;” and the basis of agreement added to the principles above named (§ii.) the declaration that “our Lord Jesus is God and man united in one person, or possessed of divine perfection united to human nature in a way which we pretend not to explain, but think ourselves bound by the word of God firmly to believe.” The 1,600 members were 3,175 in 1795, 7,673 in 1820, 17,913 in 1845, 21,066 in 1870, and 26,621 in 1883. A college (now at Nottingham, Rev. Thomas Goady, B.A., principal) was started in 1797 by Dan Taylor. It has two scholarships (value, £30 each), a large library, thirteen students, an income of £800 per annum, and is affiliated for classical and scientific tuition with the Nottingham University. Home-mission work was started in 1811, and last year received over £2,000. Missions to Orissa, India, sprang in 1816 from the impact of the earnest spirit of the Rev. J. G. Pike (1784–1854), author of *Persuasions to Early Piety*, etc., and were greatly promoted by Francis Sutton, D.D. (1802–54), author of the hymn “Hail, sweetest, dearest tie that binds,” and originator of the missions of the Freewill Baptists of America to Northern Orissa, and of the Baptist mission to the Telegus. The society also works in Rome, Italy. Income, £8,000 per annum. The Building Fund, established in 1865, has a capital of £6,000. Four thousand pounds were spent on Sunday-school work in 1882. The *Magazine*, started in 1798, has a large circulation (Rev. John Clifford, M.A., D.D., editor). There are 191 churches in England, with 25,131 members, and 113 ministers; in Orissa, 9 churches, 16 mission-stations, 16 missionaries, 22 native ministers, 5 ministerial students, 1,175 church-members, and a native Christian community of 3,061; in Rome there is one church of 18 members, two mission-rooms, a missionary, and an evangelist.

VII. In the original body an unaggressive Arianism has gradually gained the ascendancy; and for more than a century there has been a steady decline in numbers, interest, and power. Some of the churches have joined the new body; others have united with the Pedobaptists; but more have become defunct. In 1801 they were reduced to thirty-five churches and 1,300 members; in 1883 there is not half a score of churches, nor 500 members; and the only two churches that are thriving have pastors from the New Connection, who have been accepted without any surrender of belief.

VIII. *Present Numbers.*—In England, 25,131; Orissa, 1,175; Rome, 18; in America, — *Free-*

*will* (date from 1770), 78,000; *Church of God* (1830), 30,000; *Free Christian Baptists* of New Brunswick, and *Free Baptists* of Nova Scotia, 14,000; *Generals*, of the West (1824), 13,000; *Separate*, 7,000; the *Original Freewill or General Baptists* of North Carolina, 10,000; *Cumberland Free Baptists*, 1,000; the *Goldsbrough Baptists*, 4,000. Total, over 183,000.

IX. LIT.—*John Smyth's Confession*. See B. EVANS, D.D.: *Early English Baptists*, London, 1862; LEONARD BUSHNER: *Religious Peace, a Plea for Liberty of Conscience*, reprinted in Dr. UNDERHILL'S *Tracts on Liberty of Conscience*, London, 1846; *The Faith and Practice of Thirty Congregations*, 1651, published by Taylor, Northampton, 1881; *Humble Representation and Vindication, Confessions of Faith*, Hauserd Knollys Soc., p. 327, London, 1854; *Penitential Records (1644–1720)*, edited by Dr. UNDERHILL, Hauserd Knollys Soc., London, 1854; *English General Baptists*, by ADAM TAYLOR, Lond., 1818; *English General Baptists*, by H. WOOD, Lond., 1817; *Eye-Paths of Baptist History*, by J. J. GOADBY, London, 1871; *Baptists and Quakers in Northamptonshire*, by J. J. GOADBY, London, 1882; BARCLAY'S *Inner Life of the Religious Societies of the Commonwealth*, London, 1878; *The English Baptists, who they are and what they have done* (eight lectures), edited by J. CLIFFORD, M.A., London, 1881. JOHN CLIFFORD, M.A., D.D.

SNETHEN, Nicholas, Methodist Protestant, . . . at Fresh Pond (Glen Cove), Long Island, N.Y., Nov. 15, 1769; d. at Princeton, Ind., May 30, 1845. From 1794 until 1830 he was a minister of the Methodist-Episcopal Church; but in 1830 he joined in the organization of the Methodist-Protestant Church, and took thenceforth a prominent position in it. He preached in all parts of the country, and was much admired for his eloquence. He published *Reply to O'Kelly's Apology*, 1800; *Lectures on preaching the Gospel*, 1822; *Sermons* (posthumous edition, W. G. Sneathen), 1846. See ALLIHOENE, s. v., DRAKE, s. v.

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

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

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

We now come to consider the essence and genius of *socialism*: and here at the outset we labor under a serious difficulty; it has never been tried, and remains as yet a theory. Communistic systems have been tried, and one system learns from the failures and follies of an earlier system, without doing any great harm to society and the state; or it may remain untried, a beautiful vision, serving to show the distance of society at present from the perfect idea of a commonwealth. But a socialistic theory cannot be put to the test without becoming part of the public law, or, rather, without having a power given to a government, by which the state exercises control over labor and capital, and over every thing into which they

enter. And, in order to do this, the existing capital must be prevented from doing what it does now: hence as capital, through the rights of testament and inheritance, now presents a firm front to sweeping changes of laws, and has continued to do this for ages, there must be a sudden or a gradual crippling of these rights, and a destruction of capital on a scale such as the world has never seen. No conquest of civilized lands by barbarians ever swept from a land its motives to industry, its landowners, its manufacturers, its capital in general, to such an extent as such a system of reform. A revolution in industry, in property, in ownership, more thorough than has ever been known, must be the preface of this new social system; and the principles on which the revolution would be begun would prevent the system of free competition, free movement and choice of work, free use of capital, from appearing again, except by a similar revolution long afterwards, begun on the ruins of a vast social experiment.

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

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

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

"Government should be the supreme regulator of production, and be invested with power enough to accomplish its task. It should raise money, which should be appropriated without payment of interest, for the creation of social workshops (*ateliers*) in the most important branches of national industry. In



these workshops there should be the same wages for all. They should form a solidarity among themselves, and thus, when united with agricultural labor, would consolidate in one the whole industry of the country. The funds necessary for this organization of labor could be in part derived from lapsed collateral inheritances. The effect of thus aiding the *ateliers* would obviously be to render it impossible for private undertakers to compete with the national shops. This concurrence would cease, and private work would yield to the public, or socialistic system.

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

The importance of what Louis Blanc projected lay, not in the novelty of his suggestions, but in his bringing the minds of men to a practical point, where the transformation of society could begin without any preparatory overturning. It was also instructive in showing what could be easily foretold,—that the difficulties of a transition from a condition of individual property and free acquisition to the abolition of individual property is no easy one. In fact, a change like this could not be accomplished without a struggle of classes and interests such as has seldom, if ever, been known in the world; and, if it should succeed in a single country, every contiguous country, every civilized country, would feel the necessity of resisting it to preserve its own prosperity, its commerce, its safety against the strife of classes, its good hopes for the future. Yet the danger in a number of European states from socialistic doctrines was soon shown to be serious. A class of society, which was now called the *proletariat*, or the laboring-class, began to take an attitude of hostility to the *bourgeoisie*, or class of employers, in many parts of Europe, and a division of society began to arise which had been unknown on so large a scale and in such favorable circumstances before. One peculiarity of the new movement was that the modern science of political economy had come to be propagated among the operatives of the towns; another was the free movement of opinions from one country to another; a third, the increasing decay of religious faith and the spread of free thinking; another still, the impunity with which demagogues could spread revolutionary opinions through the lower strata of society, and, again, the greater ease of co-operation, not only among the laborers of the same crafts in the same centres of industry, but also among workmen of all civilized lands. These causes, appearing not suddenly, but by slow degrees, together with the increased communication between different lands, with the growth of individual liberty, and, to an extent, with the progress of education, seemed to be leading society into new breakers on a great scale, and to be bringing on an antagonism between governments and large masses of their subjects.

Before the February revolution in 1848, there had been workmen's associations in several countries of Europe, and some very able leaders

began their career before that period, such as, among the Germans, Marx (recently dead), Engels, and Liebknecht; but the *International Workingmen's Association* was not formed until 1864. Long before this, Marx aided in a manifesto of the communist party, which called on the *proletariats* of all lands to unite. "It demanded the abolition of private property in the soil, centralization of credit in a state bank, union of the means of intercourse in the hands of the state, national workshops, fertilizing and tilling the soil on a common prescribed plan, and gratuitous instruction." The plan of the General Association contemplated an annual congress of deputies, consisting of one from each branch association, section, or group, or of two when the members of the primaries amounted to more than five hundred. A general council of fifty was to meet at London, and every subordinate union, also, was to have a committee or council. The union spread through nearly all the countries of Europe, except in the German lands and in Austria, where the *Workingmen's Union*, founded by Lassalle, had pre-occupied the field.

Our limits forbid us to speak of the proceedings of this union at any length. At the congress of Lausanne, in 1867, it was maintained that "modern production on a great scale renders co-operative industry a necessity," and "that the state ought to be made the holder of the means of transport and circulation in order to annihilate the powerful monopoly of great companies." At the congresses of 1868 and 1869 a report on property revealed a difference of opinion, proving that the extreme theorists had not yet got complete ascendancy. In 1868 it was decided that the ways of communication, and forests, soil, mines, coal-pits, and railroads ought to be common property. Dupont, general secretary of the *International*, used at this congress the following language: "We want no governments any longer, for governments oppress us by taxes; we want no armies any more, for armies butcher and murder us; we want no religion any longer, for religion stifles the understanding." At the congress of Basel, in 1869, it was moved and carried that society may abolish individual property, putting collective property in its place in the soil. On the same occasion a motion that the right of inheritance ought to be completely and "radically" abolished did not meet with entire acceptance.

In consequence of the outbreak of the Franco-Prussian war, no congress of this union was held in 1870; and the horrors during the siege of Paris in 1871, which were, without due cause, ascribed to the members of the *International* as originators, put the *International* under the ban of Europe. Socialism could not stand under the crimes of those with whom it sympathized.

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

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

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

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

1. At present the instruments of work belong to the class of the capitalists. The dependence of the working-class, due to this fact, is held to be a cause of misery and servitude in all its forms. To liberate work, the means of production must be converted into the common property of society. Thus all land and instruments must cease to belong to private persons. All capitalists must be stripped of their possessions, however small in extent. The incomes of the present owners may be converted into terminable annuities, if states are able to take on them such a burden.

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

3. Tickets of work are to be given to each workman, which will entitle him to the value of his day's work, estimated in the productions which he needs. As all production is for the state, and all wants supplied by the state, there is an infinite complication in the process, when the government takes the work of supply into its own hands.

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

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

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

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

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

8. It must not be supposed that all the final results of labor will accrue to the laborer. The certificates of work will amount to an immense sum; but the deductions from them must be immense also. The expenses of governments, the support of all transporters, of education, of the poor, the sick, the disabled, the police, of legislation, official salaries, — which in such a state would include the payment to all who buy, sell, or carry, — the prevention, trial, and punishment of crime, the care of roads, protection of every sort, would still continue, and would of course involve an amount of certificates of work, which must be deducted from the reward of work, to an extent which no one can foresee. Lawyers, it is true, would, for the most part, cease. Inheritance would, or might, cease also, — at least the savings from labor invested in certificates of work would be, no doubt, small; and the absence of private means of acquisition would take away a principal stimulus to work beyond the supply of pressing wants. A general equality just above the subsistence-point would, it is probable, prevail, and take away another most important stimulus.

But perhaps we have indulged in a useless method of looking at socialism on the industrial side, when there is so much uncertainty in the action of causes under new conditions. We turn to another side of the subject, — to its relations to the family, the state, to individual character and the progress of society. Here, whatever side we take, we can form opinions only which may prove to be wide of the mark. And first as to the family: if we judged from the free thoughts of many socialists in regard to marriage, divorce, free-love, and the like, we should not feel very hopeful that socialism would long retain in its purity the Christian idea of the family tie; nor should we be ready to think that a system which cut off the middle class of society altogether from existence would preserve the best models for a wholly new system. Yet there is at least no light or especial hope drawn from the prospect which socialism holds out. I can believe, that, in some places, every thing would be hopeful, while elsewhere the phalansteries of Fourierism would be realized with the fewest redeeming features.

The state, as we have seen, must be invested, in socialism, with all power over industry; which thus may be called practically unfree. It must be a state of serfs with a democratic government over them. Is it harsh or unjust to say that the slaves on a Southern plantation, under a slave-driver, were in some respects better off; for the master himself, over against the driver, might represent clemency and kindness?

Religion will not stand very high in the regard of socialists. Schaeffle says, in his *Quintessence*

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

And again: how would socialism affect individual character? Here we notice, first, that mere equality, with no power to rise above the condition of birth, — a form of life where competition, and advantage from special energy or ability are cut off, — would deaden nearly all the motives by which human nature is at present carried forward. Do we not thus come back again to a state of serfdom? And, if all have an equal voice in the choice of the governors of society, are not all equally under a government most absolute? The monotony, listlessness, and want of hope, of such a state of things, are not likely to improve human nature, or become a remedy for evils handed down from the past.

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

LIT.—We give a very brief notice of the literature of this subject. On Plato's republic, consult GROTE'S *Plato*, etc., 1865, and ARISTOTLE'S *Politics*, especially ii. ch. 2. On the Buddhist monks, RUIJS DAVID: *Buddhism*. On the Essenes, LIGHT-FOOT, Bishop of Durham, on *Colossians*, 1875. Christian monastic system, the church historians, as NEANDER, etc. On the Anabaptists of Munster, RANKE: *Gesch. Deutschland's*, etc., book v. On the American communities, NOYES: *History of American Socialism*, 1875; NORDHOFF: *Communist Societies of the United States*, 1874; HEND: *American Communists*, 1878; SIR T. MOREL: *Utopia*; CAMPANELLA: *Civitas solis*, 1623; MOREL: *Code de la Nature*, 1755. The theoretical communism in the works of ST. SIMON and his followers; of FOURIER, as the theory of the four movements; CABET: *Voyage d'Icarie*, etc.; LOUIS BLANC: *Organisation de travail*, etc., 1810, etc.; PIERRE

LEROUX. LORENZ STEIN has written in German a valuable history of socialism and communism in France, 1844. JÄGER'S *Moderne Socialismus* includes with France, Germany, etc. There have been numerous other writers on German socialism, of whom we name, CONTZEN: *Gesch. d. Soc Fragen*; MEINING: *Sociale Democ.*; SCHAEFFLE: *Quintessenz des Socialismus*; J. S. MILL'S chapters in the *Fortnightly Review* (1879), published after his death, with the writings of half-socialists, as LASSALLE, F. A. LANGE (*Arbeiterfrage*, etc.), and MARX (*Capital*, 1872, 2d ed.), the leading spirit of the movement. [Cf. R. D. HITCHCOCK: *Socialism*, N. Y., 1878; T. D. WOOLSEY: *Communism and Socialism*, 1880.] T. D. WOOLSEY.

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

**SOCIÉTÉ CENTRALE PROTESTANTE D'ÉVANGÉLISATION**. This society, connected with the Reformed Church of France, was founded in 1852. Its centre is Paris, but it operates in all parts of France. Its object is to develop the faith of Protestants, and in every way advance the Protestant cause. It supports theological schools at Tournon and Batignolles, and numerous churches, preaching-stations, and schools. It has also so fostered forty-two churches, that now they are independent of its help. During 1882 its receipts were 281,020 francs.

**SOCINUS (Faustus) AND THE SOCINIANS**. Faustus Socinus, or Fausto Sozzini, was b. at Siena, 1539; d. at Luclawice in Poland, 1604. Left an orphan at a tender age, his early education was neglected. Following the example of his ancestors, he at first devoted himself to the study of law, but corresponded with his uncle Lelio Sozzini about religious questions. In 1559 the misfortunes of his family forced him to leave Italy; and he went to Lyons, and then to Zurich, where he spent three years examining the manuscripts of his uncle. It was from there, as he himself says, that Socinus got the suggestion of some of the characteristic features of his later system. His literary activity was inaugurated with an exposition of the first part of the first chapter of John (1562), which appeared anonymously. From 1562 to 1574 he was again in Italy, and at the court of Francesco de' Medici in Florence, who heaped honors and offices upon him. The most of the time between 1574 and 1578 he spent

in Basel, occupied with the elaboration of his system and disputations. The latter were the occasion of two of his principal writings, — *De Jesu Christo servatore*, against the Protestant preacher Covet, and *De statu primi hominis ante lapsum*, against the Florentine Pucci. In 1579 he went to Poland, where the name of his uncle was still held in honor, and remained there till his death. At Cracow, Socinus applied for admission to the society of Unitarians, but was refused, except on condition of his being rebaptized, the Unitarians being leavened with Anabaptist notions. Socinus, not accepting admission on these grounds, employed his powers and influence to have the law changed in this regard. He was active with his pen and at synods, and he lived to see his view accepted at the synod of Rakow in 1603. In 1583 he married into a Polish family of noble birth. He was not free from abuse and persecutions, and in 1598, while ill, was taken out of his bed by Cracow students who had been incited by Roman-Catholic priests, dragged half naked through the city, and scourged, but was rescued by a university professor, Martin Vadovita. On this occasion, all of his books, papers, and manuscripts were burned in the market-place.

In 1605, immediately after Socinus' death, the so-called Rakow or Socinian Catechism appeared in the Polish language, for which he had made preparations. It was completed, upon the basis of these and his writings, by Statorius, Schmalz, Moscorovius, and Völkel. A German translation was made in 1608, and a Latin one in 1609, of which a second, third, and fourth edition appeared at Amsterdam in 1665, 1680, 1684. This catechism is a very good compendium of the Socinian theology. At Socinus' death there were a number of Unitarian congregations in Poland, made up largely of noblemen. Good schools were connected with them. The city of Rakow was the chief citadel of Unitarianism, and the excellent institution of learning was attended at one time by nearly a thousand students, three hundred of whom were of noble birth. The general synod of the Socinians met there every year. Many of their theologians and preachers were celebrated. Among these were Schmalz (d. 1622), who wrote fifty-two works in defence of Socinianism; Völkel (d. 1615), a student of Wittenberg, and for a time amanuensis of Socinus, whose work, *De vera religione*, is a systematic presentation of the Socinian theology; Ostorodt (d. 1611), who advocated the specific Anabaptist principles of refusing to do military duty, serve in public offices, etc.; and Moscorovius (d. 1595), who, amongst other things, wrote the *Defence of the Socinians*, which he sent to the king. Among the more distinguished men of the succeeding generation were Crell (d. 1631), a very prolific author, whose biblical commentaries, two books *De uno Deo patre* (the keenest Socinian attack upon the doctrine of the Trinity), and other works, fill vols. iii. and iv. of the *Bibl. fratrum Polonorum*; Schlichting (d. 1661), the author of a confession of faith (1642), *De trinitate, de moralibus V. et N. T. itemque de eucharistia et baptismi ritibus* (1637), etc.; Ludwig von Wolzogen (d. 1661), a distinguished exegete, and author of *Compendium rel. christi.*; Wiszowaty (d. 1678), author of sixty-two works, editor of the *Bibl. frat. Polon.*, etc.; and Morskowski, author of

*Politia ecclesiastica* (1646). In the reign of Sigismund III., and his son Wladislaw IV., who were completely under the influence of the Jesuits, the Socinian congregations were persecuted and legally abolished. By a decree of 1638 the school at Rakow was suppressed, and the church taken away from "the Arians;" the immediate occasion of these harsh measures being the blasphemy of some of the students in stoning a wooden crucifix outside of the precincts of the city. Rakow, forsaken of the Socinians, is now a poverty-stricken village. John Casimir, who ascended the Polish throne in 1648, treated the remaining Socinians who dared to show their faces at the approach of the king of Sweden as traitors; and at the diet of Warsaw (1658) it was decreed that the confession and promotion of Socinianism should be punished with death. Two years were allowed to intervene before the execution of the edict, and during that time many Socinians emigrated. A fresh edict in 1661 confirmed the preceding one. In Germany, Socinian doctrines were first taught by Ernst Söner, professor of medicine and physics at Altdorf. He taught clandestinely, but with success, till his death, in 1612. His principal writing is a treatise upon the eternal duration of future punishment. Altdorf became the hearthstone of Socinianism, but the Council of Nürnberg forbade the publication of Socinian views there. Socinian synods were held in Kreuzburg in 1661 and 1663. Some of the Polish exiles were permitted to remain for a while at Mannheim. In Germany the movement was always very weak and insignificant. In Holland it was more successful; and, in spite of persecutions, the Socinians increased. In 1653 the States-General demanded a pledge of the University of Leyden that it would not tolerate Socinian teaching. Some of the Polish exiles found their way to Holland. Among them three especially deserve mention: Felbinger (b. 1616), Sand (d. at Amsterdam, 1680), who wrote the *Bibliotheca Antitrinitariorum* (1684), a full literary history of his sect, and Zwicker (d. at Amsterdam, 1678), whose work, *Irenicum Irenicorum*, produced a great excitement. The Socinians finally were identified with the Remonstrants. For the history of the movement in England and the United States, see art. UNITARIANS.

The doctrines of Socinianism are not to be regarded as identical with the doctrines of modern Unitarianism, and are laid down in the writings of Socinus, the Rakow Catechism, and the works of the principal Socinian writers down to the middle of the seventeenth century. The genuine Socinians held firmly to the authority of the Scriptures and to a very positive supernaturalism. The Rakow Catechism begins with the question, "What is the Christian religion?" *Answer.* "The Christian religion is the way revealed by God for securing eternal life." Christianity is a special revelation. It is made known in the Scriptures, which, clothed with divine authority, is the only source of religious knowledge. The authority of the Old Testament, which only has an historical value, rests upon the testimony of the New Testament. Both the Testaments are inspired documents. The sacred writers wrote under the impulse and dictation of the Divine Spirit (*divino Spiritu impulsu eoque dictante*). The Socinians,

however, taught that only the essential parts, those pertaining to doctrine, were of immediate divine inspiration. The views concerning the relation of reason to revelation differ somewhat from those of orthodox Protestants. Reason is man's spiritual eye; and, in all controverted matters, it is judge, and not the Pope or the believing Christian. The truths of revelation are above reason, but never contrary to it. Miracles are above reason, and credible. The doctrines of the trinity and divinity of Christ are contrary to reason, and therefore incredible. Wiszowaty, in his *Religio rationalis*, went so far as to teach the agreement between the true philosophy and religion. Thus the latent rationalism in genuine Socinianism became more and more prominent.

In the department of theology proper the usual attributes are attributed to God. His omniscience is defined in such a way that it does not conflict with the contingency of events and the freedom of the will. God does not know in such a way that whatsoever he knows will surely come to pass. If God's knowledge, says Crell, were to make every thing to happen necessarily, which does happen, then there would be no real sin, or guilt of sin. In the doctrine of the mode of the divine existence, it is taught that God is one. This proposition is based upon such passages as Dent. vi. 4, Mark xii. 29, Gal. iii. 20, Eph. iv. 6, etc. The antagonism to the threefold personality of God forms the centre of the Socinian opposition to historical Christianity, and it is the special and single aim of many Socinian works to prove the doctrine of the Trinity irrational and unscriptural. The plural *Elohim*, Socinus explained, with Beza, as the plural of majesty. The three-repeated "holy" (Isa. vi. 3) is properly explained to be used for the sake of emphasis. In the case of the three men who appeared to Abraham (Gen. xviii.), it is shown that only one of them was called "Lord." To the argument from passages in the New Testament in which the Son and Holy Spirit seem to be placed on an equality with the Father, as in the formula of baptism (Matt. xxviii. 19), it is replied that he in whose name believers are baptized is not necessarily God, as appears from the case of Moses (1 Cor. x. 2), etc. In regard to the apostolical benediction (2 Cor. xiii. 14), it is asserted that the Son and Holy Ghost are distinguished from the Father. The genuineness of the passage of the three witnesses in 1 John is denied. The rational argument against the Trinity is specially emphasized, as would naturally be expected.

Man was created in God's image. That image consists essentially in the dominion which was given him over all creatures. Mind and reason are included under this head, as they are the efficient cause of this dominion. Socinus denied that immortality was a constituent in this image. Man was created mortal. The passage in Rom. v. 12 means that Adam's sin involved eternal death. Socinus expressly said that Adam would have died if he had not sinned. The first sin is treated almost exclusively as the result of ignorance and inexperience. So far as Adam's knowledge was concerned, he was armed against temptation. Original righteousness was not a created attribute, but subject to man's volition and voluntary activity. The reason was not absolute mistress of the sensual nature. Sin is an act of

the free will, and as such it was not even known in advance by God. The sin of Adam did not entail upon his posterity the loss of freedom; that is, the ability to choose between the right and the wrong. So far as the doctrine of original sin is in opposition to this view, the Socinians most positively denied it. The *66<sup>th</sup>* of Rom. v. 12 is explained to mean *quoniam, quatenus*. The doctrine of original sin is opposed to the Scripture which calls upon men to repent and be converted. The mere inclination to sin, Socinus held, might exist in all, but did not necessarily so exist. But this inclination is not a consequence of the sin of Adam; and, if this were the case, it would cease to be sin, for sin exists only where there is guilt. Hence no corruption came upon the human family by Adam's sin.

In the Socinian system, Christ is not divine. He was more than a mere man. His attributes were extra-human, but he was not of divine nature. He had to be a man in order to redeem. Immortality, the goal of the Christian religion, was mediated by the resurrection of Christ. If, on the other hand, his superiority to men had consisted in his divinity, he could not have died. The argument from Scripture and reason is pressed. The divinity of Christ cannot be derived from the affirmation that he was God's Son, for all men are called the sons of God (Rom. ix. 26); and, when Christ is called the only-begotten Son, it is simply meant that he was the chief and highest of the sons of God, as Isaac and Solomon are also known by this designation. The expression "I and my Father are one" (John x. 30) refers to unity of will and power, as in John xvii. 22. The passages referring to Christ's pre-existence are explained away easily. In John i. 1, the expression "in the beginning" is declared to mean "in the beginning of the gospel," or the Christian dispensation. The statement that "all things" were made by Christ (John i. 3; Col. i. 16) refers simply to all things pertaining to the gospel; and the statement, "the world" was made by him (John i. 10), has reference either to the reformation of mankind by the gospel, or to the future world. From such passages as John iii. 13, 31, vi. 36, xvi. 28, the conclusion is drawn, that Christ was caught up into the heavens for a season, like Paul. Stress is laid, in the argument against Christ's deity, on his habit of praying to the Father, his being sent by the Father, his ignorance of the day of judgment, etc. Christ, however, was more than man. He had superior endowments to the mass of mankind. He was (1) conceived of a virgin, (2) was perfectly holy, and (3) was exalted to absolute power, all things being made subject unto him.

Christ's work is treated in the Catechism under his threefold office of prophet, priest, and king. As prophet, Christ ordained the Lord's Supper, which is simply a memorial feast, a declaration of that which we already possess by faith. He also promised the Holy Ghost, who is not a person, but a power or activity of God, and eternal life. Looking at the priestly office, Christ is regarded as a mediator; but the view that salvation was secured by his sufferings and death is declared to be false and pernicious. The Scripture teaches very often that God forgives sins gratuitously (2 Cor. v. 19, etc.), and the idea of satisfaction is

at complete variance with a free gift (Eph. ii. 8, etc.). It is the resurrection upon which the stress is laid; and Socinus expressly declares, that it is the head and ground of all our faith and salvation in the person of Christ (*caput et tanquam fundamentum totius fidei et salutis nostre in Christi personâ*). The obedience Christ rendered to the law was due from him, for God had commanded him to obey. But the guilt and punishment of one cannot be borne by another. Christ had to obey for himself, and could not obey or suffer for others. The word "redemption" in the New Testament does not contain the notion of satisfaction, but simply means emancipation. The reconciliation accomplished by Christ consists simply in this, that to us who were enemies of God he showed the way to become converted, and return to God. The meaning of the atonement is, that God in Christ has shown himself to be above measure gracious (*propitius*). Christ's high-priestly office consists in the help he gives us. He delivers us from the punishments of sin by reason of the absolute power which he received from the Father, and which protects us. He delivers us from the bondage of sin by keeping us from all manner of sins. This he does by presenting to our thought his own person, which remained sinless in temptation. Predestination is nothing more than the divine decree to give eternal life to as many as believe on Christ. Faith consists of assent to the doctrine of Christ, trust in God through Christ, and obedience to God's commandments. Justification consists in this, that God treats us as righteous; and it is not an imputation of Christ's righteousness. The theory of an apprehension of his righteousness is a human fiction.

In the Socinian theology scriptural and unscriptural elements strangely meet. It was the real forerunner of modern rationalism, and in this consideration lies its chief claim to prolonged attention.

LIT. — The complete *Works of Socinus* are contained in the *Bibliot. Fratrum Polonorum*, vols. i., ii.: they consist of commentaries, polemic tracts against Catholics, Protestants, and Unitarians, etc. The principal of these writings are, *Prælectiones theologice: Christiana religionis brevissima institutio per interrogaciones et responsiones, quam catechismus vulgo vocant*. OTTO FOCK: *D. Socinianismus*, Kiel, 1847; [HURST: *History of Rationalism*, ch. xxiii.]. See UNITARIANISM. HERZOG.

SOCINUS, Lælius, uncle of Faustus; b. at Siena in 1525; d. at Zürich, May 16, 1562. He was an antitrinitarian.

SOCRATES. The life and death, teaching and influence, of Socrates, were so remarkable, that although he was known as "the moral philosopher of Athens," and has always been known as "the parent of philosophy," he is also entitled to a scarcely less conspicuous place in the history of religion.

The events in the life of Socrates are so few and so familiar, that we need not dwell upon them. The following epitome will suffice for the purposes of this article. He was born in Pæania, a deme of Attica, 469 B.C. His father, Sophroniscus, was a sculptor; his mother, Phænarete, was a midwife; and as in youth he followed successfully, if we may believe Pausanias, the occupation of his father, so, as he playfully remarked, he

devoted his manhood, even till old age, to the assiduous practice of the profession of his mother, in bringing to birth, like a spiritual midwife, the thoughts and characters of his youthful countrymen. In three battles — at Potidæa, at Delium, and at Amphipolis — he proved himself a brave and efficient citizen-soldier. At the age of sixty, as a senator (member of the *βουλή*), — the only instance in which he accepted office, — he showed his moral and political heroism by withstanding alone the excited passions, and for the time thwarting the perverse and vindictive purpose, of the people in their popular assembly. At the age of seventy (B.C. 399) he was accused of corrupting the youth, and not worshipping the gods of his country, tried before the popular diacety, condemned by a small majority of votes, and died by drinking hemlock.

The philosophy of Socrates is not so much a system of doctrines as a spirit of inquiry, and a method of search for the truth. That method, the method of question and answer, was so characteristic of Socrates, and at the same time so full of life and power, that it was adopted more or less by all his disciples, and has ever since been known as the Socratic method. It is seen in its perfection in the *Dialogues* of Plato, which are the idealized conversations of the idealized Socrates. The subject-matter of the Socratic philosophy is ethics in contradistinction to physics; its aim is practical to the exclusion of barren speculation; and conscious ignorance, modesty, moderation, pure and high morality, humble inquiry at the oracles of God about humble "human things," in a word, that childlike spirit, which, as Lord Bacon says, is the key both to "the kingdom of science and the kingdom of heaven," is among its most marked characteristics.

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

Socrates believed in the existence of one supreme Divinity, the Creator and Disposer of the

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

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

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

Socrates held the doctrine of the immortality of the soul and the future life as strenuously as Plato did, but without those dreams and chimeras of its pre-existence and successive transmigrations by which the creed of the latter was disfigured; and, with these exceptions, he doubtless relied on the same arguments in proof of the doctrine which have been stated in the article on Plato and Christianity: and — what has been usually wanting in heathen philosophers, and too often in the lives of Christians also — it was the beauty and glory of Socrates' character, that his doctrine of providence and prayer and a future state was the controlling principle of his life. And so he died a martyr's death with a cheerful composure, in the full persuasion that it was God's will and the consummation of his mission, and that it was better for him to die than to live; not in the certainty, but in the belief, that death was not an evil, but the highest good and the richest blessing. "Bury my body as you please," he said to his friends, "but do not mourn as if you were burying Socrates. Think of me, rather, as gone to be with the

wise and the good, and with God, the fountain of wisdom and goodness, in that world where alone wisdom is to be found." Such teachings, illustrated by a conscientious, unselfish, heroic, missionary life, and sealed by a martyr's death — these are the main secret of his power, and these exhibit him in his true relation to Christianity. It would not be difficult, on the one hand, to point out defects in his teaching, and imperfections in his life, nor, on the other, to magnify the points of resemblance between him and the founder of our holy religion. Such comparisons have been elaborately made by Priestley, for example, in his tract, *Socrates and Jesus Compared*, and by Baur, in his *Sokrates und Christus*, the second of those three treatises (*Drei Abhandlungen*), which were re-edited by Zeller in 1876. But the disparity is so great as to forbid comparison. The intuitions of Rousseau, sceptic as he was, taught him this: "What prejudice," he says (*Émile*, bk. iv.), "what blindness, must it be to compare the son of Sophroniscus to the son of Mary! . . . If the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God." Socrates himself would have aspired to no higher honor than that of being a forerunner of Christ among the Greeks. That honor justly belongs to him; and his propædæutic influence can easily be traced, like that of Plato, and largely through him and his followers, in the history and philosophy of the Greeks and Romans before and after Christ, while the power of his teaching and his life is still felt in the literature, the philosophy, and the religion of all Christian nations.

LIT. — The sources are, XENOPHON: *Memorab. Socr.*, *Apol. Socr.*, *Sympos.*, and a passage or two in the *Hellenica*; PLATO, especially *Apol. Socr.*, *Crit.*, *Phædo*, and *Sympos.*; and ARISTOTLE, especially the ethical treatises. See also PLUTARCH: *De Genio Socr.*; and DIOGENES LAERTIUS: *Lives of Philosophers*. Of the moderns, GROTE (*History of Greece*, ch. lxviii.) and ZELLER (*Socrates and Socratic Schools*) are particularly valuable. See also RITTER: *History of Philosophy*; LEWES: *Biographical History of Philosophy*; BUTLER: *Lectures on Ancient Philosophy*; MAURICE: *Ancient Philosophy*; and *Manual of Philosophy*, by French Academy; graphic sketches of the philosopher, in R. W. EMERSON'S *Representative Men* (under Plato), T. STARR KING'S *Substance and Show*, W. S. TYLER'S *Socrates as a Teacher*, *Bibl. Sac.*, vol. x., Andover. (Anonymous): *A day in Athens with Socrates*, N. Y., 1881. W. S. TYLER.

SOCRATES, the Greek church historian, was born in Constantinople about 380, and lived there as *scholasticus*. His work is a continuation of that of Eusebius, and encompasses the period from 300 to 439. It is a simple and natural report of facts, supported by rich extracts from the sources, and marred by comparatively few mistakes; but it is not distinguished by an artistic form, nor is the author above his time with respect to a critical sifting of miraculous stories. It has been edited (Greek and Latin) by Valesius, Paris, 1659, together with the histories of Eusebius and Sozomen; by R. Hussey, Oxford, 1853, 3 vols., Greek text separately, with Introduction by W. Bright, Oxford, 1878. See DUPIN, in his *Nouvelle Bibliothèque*, iv.; HOLZHAUFEN: *De fontibus quibus S. et . . . usi sunt*, Göttingen, 1825; and BAUR:

*Epochen der kirchl. Geschichtschreibung*, Tübingen, 1852.

**SODOM**, the most important of four cities (Gomorrah, Admah, Zebolim, and Sodom) in the vale of Siddim, which were destroyed by "brimstone and fire" out of heaven, on account of the great wickedness of their inhabitants (Gen. xix. 24). Lot lived there (Gen. xiii. 12, xix. 2), and there his daughters married (Gen. xix. 14). Chedorlaomer and his allies plundered the cities, but the captives and spoils were recovered by Abraham (Gen. xiv.). The fate of Sodom and the other cities of the plain is held up in the Bible as a warning (Deut. xxix. 23; Isa. i. 9, 10; Amos iv. 11; Matt. x. 15; 2 Pet. ii. 6-8; Rev. xi. 8), and so deeply impressed itself upon the neighboring peoples, that Strabo, in his description of the Dead Sea (16, 2), which he erroneously calls the Sirbonian Sea, and Tacitus (*Hist.* 5, 7), relate, that, according to tradition, there once were cities and fruitful plains where then there was death. The question, whether these cities of the plain were upon the southern or northern end of the Dead Sea,—for the old opinion, that the sea covers the site of the cities, is given up as contradicted by geology,—is one of the most vexed in biblical geography. For the *southern* end the arguments are: (1) Tradition from the time of Josephus (*Antiq.*, I., 11, 4; *Jar.*, IV., 8, 4), Eusebius (*Onomast.*, s. v.), and Jerome (*Ep.* cviii. 11; *Comm.* in *Esa.*, xv. 5); (2) The mountain of salt at that end is called *Jebel Usdum*, apparently an echo of *Sodom*; (3) Pillars of salt detached from the great salt cliffs at that end have been called "Lot's Wife"; (4) Abraham, standing near Hebron, saw the smoke of their burning (Gen. xix. 27, 28); (5) Numerous slime-pits, i. e., bitumen (Gen. xiv. 10) are found at that end; (6) The portion of the sea south of the Lisan Peninsula is very shallow, as if it were beyond its original limits. If the sea now covered the site of the cities, this would be the case. This view has been advocated by Robinson, Lynch, Porter, Baedeker, Schaff, and many others. For the *northern* end, the arguments are, (1) Lot chose the Plain of Jordan (Gen. xiii. 11), which must have been at the northern end, for in that case only could Abraham and Lot have seen it from Bethel; (2) Since the hill near Hebron was midway between the two ends of the sea, Abraham could just as well have seen the burning if it was at the northern end as if it was at the southern; (3) The presence of numerous slime-pits in the vale of Siddim, at the northern end; (4) The account of Chedorlaomer's attack fits best with the northern site for Sodom. Prominent advocates for the northern site are Grove, Tristram, and Merrill.

The destruction of the cities of the plain was probably the result of natural causes under divine control. The explosion of gas would easily account for it all. The soil, soaked with bitumen, would easily convey the fire until all the cities were destroyed.

**SODOR AND MAN**, an English bishopric (Sodor comes from *Surdureyar*, Southern Isles, corresponding to *Nordureyar*, Northern Isles), is the name applied to the western islands of Scotland, especially to those contiguous to the Isle of Man; and hence the name of the bishopric. The income of the bishop is £2,000.

**SOHN, Georg**, b. at Rossbach, Dec. 31, 1551; d. at Heidelberg, April 23, 1589. He studied theology at Marburg and Wittenberg, and was appointed professor at Marburg in 1574, and at Heidelberg in 1584. He was a pupil of the Melancthonian school, and considered himself a member and teacher of the Reformed Church. His works.—the principal of which are *Synopsis corporis doctrinae Phil. Melancthonis, De verbo Dei, Methodus theologiae*, etc.—appeared in a collected edition at Herborn, in 4 vols., 1591. HEPPE.

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

**SOLENN LEAGUE AND COVENANT**. See COVENANT.

**SOLITARIUS, Philip**, a Greek monk who lived in the latter part of the eleventh century in Constantinople, wrote a work in verse and in the form of a dialogue, under the title *Διόπτρα*, "the mirror;" it is a representation of the ascetic views of the Greek mysticism of the time. It found



much favor, was commented by Michael Psellus, and translated into Latin prose by the Jesuit, Jacob Pontanus, Ingolstadt, 1601; but the translation, which is also found in the *Bibl. Max. patr. Lugd.*, vol. xxi., is very incorrect. Of the Greek text, only a few fragments have been printed by Oudin, Lambecius, and Cotelierus.

**SOLOMON**, second son of David by Bathsheba, his successor upon the throne, and third king over Israel, who reigned forty years (1015-975 B.C.; according to Ewald, 1025-986). Compare 1 Kings i.-xi.; 2 Chron. i.-ix.; Joseph., *Ant.*, VIII. 1-7. His early education was intrusted to the prophet Nathan, who called him Jedidiah, i.e., the beloved of Jehovah (2 Sam. xii. 24, 25). Through the influence of his mother, Nathan, and Zadok the priest, Solomon, at the age of twenty, was made king while his father was yet alive. Riding on the mule, attended by Nathan and Zadok, and by the king's special company of the thirty mighty men, and the body-guard under the command of Benaiah, he went down to Gihon, and was proclaimed and anointed king. His first acts, showing moderation, prudence, and energy, were well adapted to gain for him the esteem and confidence of his people. The death of Joab, who had insidiously killed Abner and Amasa, and who had openly sided with Adonijah, combined justice with prudence, fulfilling at the same time David's dying counsels. Shimei also is killed at David's wish; Adonijah is put to death; Abiathar is deposed and exiled, sent to a life of poverty and shame, and the high-priesthood transferred to another family, that of Zadok. To the descendants of Barzillai he shows kindness. Such a firm and circumspect appearance secured to the new king general obedience. Soon he displayed signs of wisdom which made him known throughout the country; and, as it was the king's intention to walk in all the ways of Jehovah, the God of his father granted his desire, and endowed him with true royal wisdom.

His name and his deeds made Solomon a *prince of peace*, under whose sceptre the people and the country prospered. But at the beginning and towards the end of his reign, in the south, north, and west some princes rose. Hadad the Edomite, who had fled into Egypt, when he had heard that David and Joab were dead, returned into his country, of which he takes possession (1 Kings xi. 21, 22, 25). Rezon, also, gathered some men unto him, and took Damascus; but he had at last to yield to Solomon. The little kingdom of Gazer, or Geshur, between Israel and Philistea, rose also, but fell into the hands of the king of Egypt, who gave it to Solomon when he married his daughter. Solomon's success against the usurpers was sufficient to secure his authority, even beyond the confines of his own country; and for a long time peace reigned throughout his kingdom. In the beginning of his reign he married the daughter of King Pschemes of Egypt.

Many structures which Solomon had erected made his name very famous in the east and in the west. Like his father, he secured builders from Hiram, king of Tyre. For the lower mental work he used at first the "strangers," the remnant of the Canaanitish races: afterwards his own people, too, had to help in the work. The first great building was the magnificent temple,

built after the pattern of the tabernacle, but executed in accordance with the plans which David had received from the hand of the Lord (1 Chron. xxviii. 11, 19). After seven years and a half the work on the temple was completed. About the time of the feast of tabernacles, the temple was dedicated with great solemnities: the king himself addressed the assembly (1 Kings viii.). As the temple, like the Holy of holies, was intended to be the habitation of God, the "cloud," "the glory of the Lord," filled the house of the Lord.

With the building of the temple a new organization of the order of the priests and Levites, which was made by David, undoubtedly took place. He appointed twenty-four orders for the service at the temple, and the same number for the choir of the temple-music. The second great building was his palace, which was built south of the temple (Neh. iii. 25). It consisted of many divisions, which served partly as magazines, partly as rooms for the king and his queens. The main building was a hundred cubits long, fifty cubits wide, and thirty cubits high. In the porch stood a great throne of ivory, and overlaid with the best gold. It stood on six steps, and twelve lions stood on each side of the same, while two lions stood beside the stays (1 Kings x. 18-20; 2 Chron. ix. 17-19). The palace was connected with the temple by steps. A special seat was reserved for the king. That he also erected many other buildings, etc., we infer from 1 Kings ix. 1, 19; Eccles. ii. 4-6; Song of Songs viii. 11. He also fortified the capital, and many fortresses were built. In the organization of his army he imitated the Egyptians. He had a thousand and four hundred chariots and twelve thousand horsemen, whom he bestowed in the cities for chariots, or put them in small cities. The inner administration of the kingdom was also regulated. The highest officer was the chancellor; next to him was the "scribe," who also regulated the finances. Besides he had a captain over his body-guard. The king's enormous household was supplied with provisions by the provinces of his domain.

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

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

In spite of his greatness, Solomon had his blemishes. Nathan his teacher was dead, without leaving another person in his stead to protect and guide the king. Outwardly Solomon appeared to have fulfilled the duties of the theocratic ruler, without exactly needing such a support as David

had in Nathan and Gad. By and by the consciousness that such royal glory was incompatible with the advancement of the true theocracy was awake and alive: the prophets Ahijah of Shilo, Shemaja, and Iddo were not favorably disposed toward the king; the first sees the coming of the ruin. The people was dissatisfied on account of the many oppressive contributions which were laid upon it. The greatest stumbling-block, by which he wounded the religious feeling of the people, was his harem; for, whatever might have been the number of his wives, the harem was in opposition to the spirit of true Jehovah-religion, and the more so as most of these women were foreigners, "who turned away his heart after other gods." It was not Solomon's intention to change or abandon the religion of Jehovah, but "his heart was not perfect with the Lord his God" (1 Kings xi. 4). Beside the worship of Jehovah, he allowed the worship of strange gods, and built altars for Ashtaroth, Milcolim, and Chemosh. Thus Solomon came more and more in opposition with the true patriotic spirit of the people; and the pious Jew connects, therefore, his highest hopes, not with his name, but with that of his father David, whilst among heathen and Mohammedans Suleiman is still highly celebrated. Comp. KORAN; *Sura* 27; HOTTINGER: *Hist. Orient.*, pp. 97 sq.; HERBELOT: *Bibl. Orient.*, iii. 335 sq.; OTHO: *Lex. Rabbin.*, pp. 668 sq.; WEIL: *Bibl. Legenden der Muselmänner*, pp. 225-279.

LIT.—EWALD: *Gesch. des Volkes Israel*, iii. 258-408; *Jahrbücher für bibl. Wiss.*, x. 32-46; EWALD: *Salom., Versuch einer psychol.-biogr. Darstellung* (Gera, 1800); J. DE PINEDA: *De reb. Salom.* libb. 8, Colon., 1686; BERTHEAU: *Zur Israelit. Geschichte* (Göttingen, 1842), pp. 318-325; NIEMEYER: *Charakterist. der Bibel*, iv. 562 sq.; [LIESS: *Gesch. Salomons* (Zürich, 1785); MILLER: *Lectures on Solomon* (London, 1838); STANLEY: *Hist. of the Jewish Church*, ii. pp. 184 sq.; BARING-GOULD: *Legends of the Patriarchs and Prophets* (N. Y., 1872), pp. 347-369]. L. DIESTEL.

**SOMASCHIANS, The Order of the** (or *Clerici regulares S. Majoli Papie congregationis Somasche*), the most important institution resulting from the anti-reformatory revival within the Roman-Catholic Church in the first half of the sixteenth century, received its name from the village Somascho, between Milan and Bergamo, in which its founder, Girolamo Miani, or Hieronymus *Emilianus*, first established the association, and wrote its rules. Miani was born in 1481, and descended from a rich and distinguished family. He served in the campaigns against Charles VIII. and Louis XII.; but having been taken prisoner at the storming of Castelnuovo (1508), and shut up in a German dungeon, he was converted, and, after his release, he devoted himself to the nursing and education of poor orphans and the conversion of fallen women. In 1528 he formed the first orphan-asylum, and in 1532 the first Magdalen asylum in Venice; and soon similar institutions were established in Milan, Bergamo, Pavia, and other cities. In 1533 he founded an association to administer his institutions, and before his death (Feb. 8, 1537), the association had grown into a regular monastic order. It was confirmed by Paul III. in 1540, and by Paul IV. in 1563, and adopted the rules of St. Augustine. It was for a short time united with

that of the Theatines (1546-55), and with that of the Fathers of the Christian Doctrine (1616-47), but succeeded best when alone. In 1661, under Alexander VII., it comprised three provinces. See HOLSTENIUS: *Cod. regul. mon.*, vol. iii., and *Vita Hieronymi Emilianii*, in *Acta Sanctorum*, February, vol. ii. ZÜCKLER.

**SOOTHSAYER.** Soothsaying and oracles owe their origin to the natural human desire to know the future, or, in doubtful cases, the best. This desire, in turn, springs partly from unwillingness to think deeply, and partly from the notion that the divine intention can be found out or influenced; that it is directed haphazardly and arbitrarily at men. Soothsaying is therefore characteristic of nature-religions. It was forbidden in the sternest manner in the Mosaic law, and punished with death by stoning, as essentially idolatrous (Lev. xix. 26, 31, xx. 6, 27; Jer. xxvii. 9), particularly because the divine will had been distinctly revealed to Israel in its history. Yet there were legitimate ways by which the divine will could be known; e.g., by the Urim and Thummim, and by the seers. Soothsaying existed in Israel notwithstanding the law, and in one case Saul had recourse to a witch at En-dor. Here it was in the form of necromancy. The deceit practised is plainly revealed in the straightforward narrative (1 Sam. xxviii. 7-25). The king did not see the apparition of Samuel. The witch was apparently behind a curtain; and only after she had uttered her curse upon the king, who had done his utmost to extinguish her trade, did she come out. In some cases ventriloquism was perhaps employed. The Hebrews also employed the teraphim in soothsaying. In the New Testament a soothsaying slave-girl is spoken of in Acts xvi. 16 sq. This form was Greek, and characterized by raving and convulsions. See DIVINATION, NECROMANCY; SAALSCHÜTZ: *Mosaïches Recht*, Berlin, 1852, pp. 510 sqq., and the commentaries. L. DIESTEL.

**SOPHIA** (Gr., *wisdom*), a name which occurs very often in the catalogues of saints and martyrs in the ancient church; but the stories told there can in no case be verified. — One Sophia, a Christian widow, is said to have suffered martyrdom in Rome under Hadrian, about 120, together with her three daughters, Fides (*faith*), Spes (*hope*), and Caritas (*love*); but the very names of the daughters make the story suspicious. See *Act. Sanct.*, Sept. 30. — Another Sophia, **Sophia Senatrix**, was married to a Byzantine senator, but retired, after the death of her husband and their six children, to the monastery of *Enos* in Thracia, became a nun, and devoted herself to deeds of charity. See *Act. Sanct.*, June 4. — For other Sophias, see *Act. Sanct.*, April 30 and June 4, and *Martyrolog. Roman.*, Sept. 8. GASS.

**SOPHIA, St.**, Church, now mosque, of. See ARCHITECTURE, p. 131.

**SOPHRONIUS**, a native of Greece; made the acquaintance of Jerome in Palestine, and is mentioned in *De viris illustribus* (cap. 131). He translated parts of the Old Testament, and some of Jerome's works, from Latin into Greek. His name has excited most interest, however, in connection with the Greek translation of *De viris illustribus*, which Erasmus and Fabricius ascribed to him, while Vossius simply considered it a Greek exercise of Erasmus. The translation is men-

tioned by Suidas, however, but can hardly be the work of Sophronius. See Vallarsius, in his edition of the works of Jerome, vol. ii. part 2, p. 818. — Another Sophronius, a monk from Damascus, is known from the Monothelite controversies as a violent adversary of the mediating attempts of the Emperor Heraclius. For a time he yielded to the admonitions of Sergius, patriarch of Constantinople; but when, in 634, he was elected patriarch of Jerusalem, he issued an *Epistola encyclica* (see Harduin: *Acta Conc.*, iii.), in which he rejected all concessions to the Monophysites, and caused thereby the emperor to promulgate the *Isbeous*. Other writings by him exist in manuscript. GASS.

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

The origin of the university of Paris may be dated back to the time of Charlemagne; but a real *Corpus Universitatis*, with distinct faculties and nations, and a sufficient number of colleges, was not in active operation until the twelfth century. When John of Salisbury arrived in Paris (1136), he found two flourishing faculties in the university, — *artes* (rhetoric and philosophy, or rather dialectics) and *theologia* (Scripture, the Fathers, the councils, and canon law). After Gratian's compilation of decretals had been accepted and confirmed by Eugenius III., in 1151, a faculty of law was established; and its professors, though theologians, lectured not only on canon law, but also on civil law, especially after the discovery of the pandects of Justinian by the surrender of Amalfi. A faculty of medicine was not founded until 1180. In 1160 people who wanted to study medicine were still compelled to go from Paris to Montpellier. Celibacy was obligatory on all professors, also the medical.

A college was originally destined only for the material wants of the students: it was their home. They lived there under strict rules, yet with more freedom than in a monastery. The lectures were given in the schools; the theological generally in the *Domus*, the archiepiscopal palace, though William of Champeaux lectured in St. Victor, and Abelard in Ste. Geneviève. The oldest college in Paris was founded by Robert de Droux, a son of Louis the Fat, under the name of S. Thomas du Louvre. But as a course of theology comprised from seven to nine years, and the custom soon arose that the older students in a college instructed the younger, and as *doctores* issuing from a certain college often continued to reside there for a long time, and a library generally was formed in connection with the institution, the college naturally became a kind of minor university. Such was more especially the case with that of the Sorbonne, founded by Robert of Sorbon, or Sorbonne, in Champagne (d. 1277). He was chaplain to Louis IX., and very zealous for the promotion of the study of theology. From the king he obtained a suitable site in the *Coupe-gorge* ("Cut-throat" Street), — a rather significant name; and there he built a magnificent college for his *Con-*

*gregatio pauperum magistrorum studentium in theologia facultate*, which congregation was confirmed by Clement IV. in 1268.

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

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

LIT. — BULEEPS: *Hist. Universitatis Parisiensis*, Paris, 1665, 6 vols.; DUVERNET: *Hist. de la Sorbonne*, Paris, 1790, 2 vols.; DEBARLE: *Hist. de l'Université de Paris*, Paris, 1841, 2 vols. MATTER.

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

**SOTERIOLOGY** (ΣΩΤΗΡΙΟΛΟΓΙΑ) is that branch of Christian theology which treats of the

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

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

The most general conception of this specific work of the Son of God is expressed in the term *mediation* (v. MEDIATOR, MEDIATION). His peculiar mission is to interpose, in the temper of grace and for the purpose of both forensic and spiritual reconciliation, between man as a sinner, and the Deity against whom man has offended, and with whom he is morally at variance. As a mediator, the Son of God, who was also the Son of man, was amply qualified, both by inherent endowment and through official appointment; and in his work of mediation he is actually successful in removing alienation, in restoring the lost harmony between God and the sinner, and in securing to man a complete and blessed and eternal at-one-ment with his heavenly Father. This generic work of mediation is generally described by Calvinistic theologians under the three specific forms indicated in the terms prophet, priest, and king (v. JESUS CHRIST, THREE OFFICES OF). It has been questioned whether this distribution is in all respects desirable; whether, by the division of the one work into these three parts or offices, our sense of the essential unity of that work is not impaired; and whether the underlying idea of mediation is not weakened by such multiplicity

of particular functions and relations. (VAN OOSTERZEE: *Christian Dogmatics*, see cviii.) Is this central idea adequately expressed in these three forms? Do they contain neither more nor less than the underlying conception? And, where the distribution is made, are these three offices always kept in their proportionate place, and severally invested with their proper dignity and value in the one mediatorial work? Whatever answer may be given to these questions on exegetical or speculative grounds, there is no adequate reason for rejecting an analytic presentation which has gained such definite expression in current evangelical creeds (*Heidelberg Catechism*, Ans. 31; *Westminster Confession*, chap. viii.), and which has been so extensively adopted as a regulative guide in modern theology.

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

Concerning this priestly function, it is needless to repeat what has been said elsewhere (v. ATONEMENT, JUSTIFICATION, JESUS CHRIST (THREE OFFICES OF), PRIESTS, PRIESTHOOD, OFFERINGS IN THE OLD TESTAMENT, etc.). The essential fact in the case is the voluntary and vicarious surrender of himself by our Lord as a sacrifice before God for sinners, on account of their sin, and in order to expiate sin, and to render possible the reconciliation and restoration of man as sinful. As a sacrifice, Christ was inherently and judicially perfect, a lamb without blemish and without spot: as a priest, he was in every way qualified for the sacrificial work in which he was thus engaged; and his administration of the priestly office was voluntary, official, and acceptable. In him both the Aaronic priesthood and the peculiar

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

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

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

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

gelical system, and which constitute the foundation of all evangelical hope.

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

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

Returning from this survey of the specific functions or offices of Christ to the underlying idea of mediation, we are able to comprehend in one view the full doctrine of salvation as wrought out by him on our behalf. There is indeed a subjective soteriology, which includes especially the work wrought within the soul of man by our Saviour through his spirit, and which is expressed in the terms regeneration and sanctification. But

objective soteriology, such as we are considering, is summed up rather in the triple phrase of Aquinas, — *Christus Legislator, Sacerdos, Rex*. To the Protestant mind it is pictured forth essentially in the term justification, which, equally with regeneration and sanctification, shows us wherein the divine salvation consists.

For the literature of the subject, in addition to the specific references already made in this article, see the treatises on systematic divinity mentioned under DOGMATICS. E. D. MORRIS.

**SOTO, Dominicus de**, b. at Segovia in 1494; d. at Salamanca, Nov. 15, 1560. He studied at Alcalá and in Paris; began in 1520 to teach philosophy at Alcalá, where he re-established realism in its old rights as the true principle of philosophy, and published *Commentarii in Aristotelis Dialecticam* (Salamanca, 1544), *Categorias* (Venice, 1583), *Libris viii. physicorum* (Salamanca, 1545), etc. In 1524 he entered the Dominican order, on which occasion he changed his baptismal name Francisus for that of Dominicus; and in 1532 he was appointed teacher of theology at Salamanca. By Charles V. he was sent as a deputy to the Council of Trent in 1545; and there, too, he appeared as a staunch champion of realism, publishing *De natura et gratia* (Venice, 1547), *Apologia* (Venice, 1547), etc.; but, after the transference in 1547 of the council to Bologna, he returned to the court, where he was appointed confessor to the emperor. In 1550 he resigned that position, and retired to Salamanca, where he spent the rest of his life, partly as teacher in the university, and partly as prior in a monastery. Among his works from this last part of his life, are commentaries on the Epistle to the Romans (against the Protestants) and on the Gospel of St. Matthew (unprinted), and *De justitia et jure*. Salamanca, 1556, etc. NEUDECKER.

**SOTO, Petrus de**, a passionate adversary of the Reformation; b. at Cordova; d. at Trent, April 20, 1563. He entered the Dominican order in 1519, and accompanied Charles V. as confessor to Germany, where he was appointed teacher of theology at Dillingen. Afterwards he went with Philip to England, and taught theology at Oxford; but after the death of Mary, in 1558, he returned to Dillingen, whence he was called in 1561 to the re-opened Council of Trent, by Pius IV. He wrote *Institutiones Christianæ*, Augsburg, 1548; *Methodus confessionis*, Dillingen, 1533; *Compendium doctrinae catholicae*, Antwerp, 1556; *Tractatus de institutione sacerdotum*, Dillingen, 1558, etc. NEUDECKER.

**SOUL SLEEP, or PSYCHOPANNYCHISM** (from *soul-all-night*), denotes a peculiar view of the state of the soul between the death and the resurrection of the body, according to which the soul is asleep. It somewhat resembles the still grosser error of soul-death, or thnetopsychism, which was defended by Petrus Thomopoulos (d. 1525), and according to which the soul is actually dead from the death of the body to the day of the last judgment. The idea of soul-sleep originated among the Arabian and Armenian sects, but found also some favor in the west; traces of it occur in the writings of the Fathers. It was condemned by the councils of Lyons (1274), Ferrara (1438), Florence (1439), and Trent (1545-63); though Pope John XXII. (d. 1304) accepted

it and openly advocated it. In the period of the Reformation it was revived by the Socinians and Arminians, and fully developed by the Anabaptists. Calvin wrote against it in his *De psychopannychia*, 1531, and in his *Tract. var.*, vol. ii. See C. F. GÖSCHEL: *Zur Lehre von den letzten Dingen*, Berlin, 1850, and *Der Mensch nach Leib, Seele, und Geist*, Leipzig, 1856. C. F. GÖSCHEL.

**SOULE, Joshua, D.D.**, a bishop of the Methodist-Episcopal Church South; b. at Bristol, Hancock County, Me., Aug. 1, 1781; d. at Nashville, Tenn., March 6, 1867. He was converted in June, 1797, was licensed to preach the following year, and in 1799 was admitted into the New-England Conference. In 1804 he was appointed presiding elder, and served as such, with one year's exception, until 1816, when he was appointed Book Agent in New-York City. He was the author of the plan for a delegated general conference of the church, which was accepted at Baltimore in 1808. He was editor of the *Methodist Magazine* from 1816 to 1819. In 1820 he was elected to the episcopacy, but declined to accept the office on the ground that the office of presiding elder had been made, by the General Conference of that year, elective, rather than subject to the appointment of the presiding bishop. In 1820-22 he preached in New-York City, and in 1822-24 in Baltimore. In 1824 he was again elected bishop, and accepted, as the office of presiding elder had now been made again subject to episcopal appointment. After his election to the episcopacy, he resided for some time at Lebanon, O. In 1842 he went as a fraternal delegate to the British Wesleyan Conference. At the division of the church in 1844, he adhered to the Methodist-Episcopal Church South, and thereupon moved to Nashville, Tenn. He continued active in the discharge of his episcopal duties until about ten years before his death, which occurred in the eighty-sixth year of his age. He was a presiding officer of great executive ability. In the graver and more important councils of the church he had no superior for discreet judgment, and prudence in counsel. He was eminently fitted in mind and character for controlling wisely and successfully measures and men. As a preacher he was slow and deliberate, but always sound in doctrine, strong in argument, and vigorous in style. His discourses evinced both breadth and depth, and are said to have been at times overwhelmingly impressive. He was a man of remarkable strength, both of character and of intellect. W. F. TILLET.

**SOUTH, Robert**, b. at Hackney, a suburb of London, in 1633; d. in London, July 8, 1716. His father was a wealthy London merchant, who afforded his son every advantage for a thorough education. His preparatory studies were pursued in the Westminster School, where he became a king's scholar, under the famous master, Dr. Busby. South is said to have read the Latin prayers in the school on the day of the execution of Charles I., and prayed for him by name; thus early showing that attachment to the established government and religion which ever afterwards distinguished him. In 1651 he was admitted as a student of Christ Church, Oxford, at the same time with John Locke. In 1655 he took the degree of bachelor of arts. During this year he composed a Latin poem congratulating Oliver

Cromwell on the peace which he had concluded between England and Holland. As this was a prescribed university exercise, it is not necessary to infer that South was ever a Cromwellian at heart. Indeed, he appears to have been unpopular, even at that early day, with the Puritan party then in power; for when, in 1657, he obtained the degree of master of arts, John Owen, then dean of Christ Church, opposed his application. South was ordained in 1658 by one of the bishops who had been deprived of his bishopric during the Protectorate. In 1660, the year of the restoration of the monarchy, South was elected orator to the university of Oxford, and preached before the royal commission a sermon entitled the *Scribe instructed*, which immediately placed him in the front rank of English preachers. He delivered the university oration when Clarendon was installed Chancellor of Oxford, — a discourse which so impressed Clarendon, that he appointed him his domestic chaplain. This led to his installation, in 1663, as the Prebendary of St. Peter's, Westminster. In the same year he took the degree of doctor in divinity; and in 1670 he was made a canon of Christ Church, Oxford. In 1677 South accompanied the son of the Earl of Clarendon, Lawrence Hyde, on an embassy to congratulate John Sobieski upon his election to the crown of Poland. He gave an interesting account of what he saw abroad in a letter to Pococke, the professor of Hebrew at Oxford, and a fellow-canon. Soon after his return to England, in 1678, he was presented to the rectory of Islip in Oxfordshire, the revenue of which, some two hundred pounds, he applied, half to the payment of his curate, and half to educating and apprenticing the poorer children of the parish. South soon became one of the king's chaplains, and preached a sermon before Charles II., marked by invective against Cromwell, and, what is not very common with South, violation of good taste. This recommended him to the monarch, who suggested his appointment to the next vacant bishopric. But South declined all such offers, both in this reign and in that of James II. While he was a strenuous defender of the English Church, he was a determined enemy of the Roman-Catholic. The concealed Popery of Charles and the open Popery of James met with no support, but with determined opposition, from South. His stiff loyalty led him to refuse to sign the invitation, drawn up by the archbishop and bishops, to the Prince of Orange to assume the throne, saying, that "his religion taught him to bear all things; and, however it should please God that he should suffer, he would, by the divine assistance, continue to abide by his allegiance, and use no other weapons but his prayers and tears for the recovery of his sovereign from the wicked and unadvised counsels wherewith he was entangled." But subsequently, when James had formally abdicated the throne, and the crown was settled upon William and Mary, South gave in his allegiance to the new government. He would, however, accept no bishopric from it, though his friends exerted themselves in this behalf. And he continued to be of this mind, when in the next reign, that of Anne, the same effort was repeated to raise him to what is the height of worldly ambition for many churchmen. But, while he did not seek the honors of the

Establishment, he was the determined enemy of Dissent, and preached against it. He opposed the Act of Toleration. When an attempt was made, through a royal commission, to unite the Dissenters with the Established Church, by modifying the Liturgy, South entreated them to part with none of its ceremonial. In 1693 he had a controversy with Dr. William Sherlock, a fellow-churchman, and dean of St. Paul's, who, in his construction of the doctrine of the Trinity, fell into tritheism. South advocated the Nicene view with "great power of argument, and infinite wit and humor; more, indeed, than suited the solemnity of the subject."

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

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

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

South's *Sermans* have been often reprinted; e.g., Oxford (1823, 7 vols.), Boston (1867-71, 5 vols.), London (1878, 2 vols.); and in these editions memoirs will be found. A volume of selections, with a memoir entitled *The Wisdom of the Fathers*, appeared in London, 1867. W. G. T. SHELD.

**SOUTHCOTT, Johanna.** See SABBATHIANS.  
**SOUTH SEA ISLANDS.** See FIJI ISLANDS.

**SOUTHWELL, Robert,** poet and martyr; was b. at Horsham, St. Faith's, Norfolk, about 1562; and hanged at Tyburn, Feb. 22, 1595. He was educated at Paris, Douay, Tournay, and Rome; received into the Society of Jesus, Oct. 17, 1578,

when not yet seventeen; ordained, 1584, and made prefect of the English college at Rome; sent as a missionary to England, 1586; chaplain to the Countess of Arundel; betrayed to the government, 1592, imprisoned for three years in the Tower, found guilty of "constructive treason," and executed. According to Cecil, he, though "thirteen times most cruelly tortured, cannot be induced to confess any thing, not even the color of the horse whereon, on a certain day, he rode, lest" thereby his friends might fall into the same trouble. His poems were published shortly after his death, and a complete edition appeared 1856, edited by W. B. Turnbull. Some of them, since then widely copied, are of a very high order, and no less philosophic than Christian.

F. M. BIRD.

**SOZOMENOS**, *Salamanes Hermias*, a contemporary of Socrates; lived, like him, as a *scholasticus* in Constantinople, and wrote, like him, a history of the church from 323 to 439, edited by Valesius (1659), together with the histories of Eusebius and Socrates, and found in Dupin, *Nouvelle Bibliothèque*. He seems to have known and used the work by Socrates. What he adds of his own, concerning hermits and monks, is of no great interest. But his style is better than Socrates'.

**SPAIN.** Christianity penetrated into Spain from North Africa. It is uncertain whether St. Paul carried out his intention to visit Spain. The first Christians were found in Andalusia. The story of the martyrdom of the apostle James at Compostella dates from the ninth century. Towards the end of the fourth century the whole country was Christianized, and divided into ecclesiastical provinces. The Council of Elvira (306) was attended by nineteen bishops and twenty-six presbyters, under the lead of Hosius. The councils and synods were presided over by the oldest bishop, afterwards by the metropolitan, of the province. Communications with Rome began during the Priscillianist controversy, and became more frequent and intimate after the conquest of Spain by the Visigoths, in 456. The Goths were Arians, and the Orthodox Church naturally sought for support from without. Nevertheless, when the Goths adopted the Catholic faith, at the Third Council of Toledo (589), the Spanish Church at once assumed a proud and reserved attitude with respect to Rome. The pallium was not asked for in Rome; and, when Gregory the Great sent it to Leander, the reason was simply that the latter was an intimate friend of his.

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

clergy seems to have been rather low; though several brilliant names occur, such as Orosius, Leander and Isidore of Hispalis, Ildefons, and Julian of Toledo, and others.

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

Under Arabian rule (711-1492) the Christians were allowed to retain their faith; though very heavy taxes were levied on them, — one-tenth of their revenue on those who submitted without resistance, and one-fifth on those who were subjugated by armed force. They were commanded not to speak disparagingly of the Koran and the Prophet, not to marry a Mohammedan woman, not to try to convert a Moslem to Christianity, not to make alliances with the enemies of Islam, etc. They were requested not to wear the same dress as the Mohammedans, not to build their houses higher than the Moslem, not to let their bells be heard, nor their cross be seen, in the street, not to drink wine or eat pork in public, etc. In the north-eastern part of the country, which, since the days of Charlemagne, stood under Christian rule, a peculiar liturgy, the so-called Mozarabic, was in use, until the Roman Liturgy was introduced in Aragonia in 1071, and in Castile in 1086. Between the twelfth and the sixteenth centuries, monasticism spread widely in the country. The Franciscans, who came to Spain in 1206, had a hundred and twenty-one monasteries there in 1400, and a hundred and ninety in 1506.

The revival of letters in Italy in the fifteenth century was soon transplanted to Spain; and there, as everywhere, it effectively prepared the way for the Reformation. The Protestant doctrines found from the very first many adherents among the Spaniards, especially among the higher classes; and several Spanish translations of the Bible were published. — by Francisco Enzinas (Dryander) in 1543, Juan Perez in 1556, Cassiodoro de Reyna in 1569, and Cypriano de Valera in 1596. King Philip II., however, and Pope Paul IV., supported by the Inquisition and the Jesuits, finally succeeded in completely suppressing the movement. But the means they employed are among the greatest horrors history ever heard of. The first *auto-da-fé* took place at Valladolid, May 21, 1559: when Charles II. celebrated his marriage with Louise of Orleans in 1679, an *auto-da-fé* formed part of the solemnities, and for fourteen hours the young couple sat looking at the burning of twenty-three heretics. During the latter part of the eigh-



teenth and the first part of the nineteenth century, various moves were made in a more liberal direction. In 1780 the Inquisition performed the last *auto-da-fe*, and its office was reduced to the mere censorship of books. In 1835 the Jesuits were expelled, and all monasteries numbering less than twelve monks were closed. But with the concordat of 1851 a heavy re-action set in. The Virgin was appointed generalissima of the Spanish army in 1854; and in 1861 a number of persons engaged in the Protestant propaganda, which had its seat in Gibraltar, were seized, and condemned to the galleys. It proved impossible, however, for Queen Isabella to carry out the concordat: it finally cost her the throne. [The new constitution of 1876 grants toleration, and makes all civil and political rights independent of denomination. The number of Protestants is hardly 60,000, of a population of nearly 17,000,000.] KLOSE.

LIT. — J. A. LORENTE (Roman-Catholic): *Histoire critique de l'Inquisition d'Espagne*, Paris, 1817, 4 vols., abridged Eug. trans., London, 1826; THOMAS M'CRIE: *History of the Progress and Suppression of the Reformation in Spain*, London, 1829; GEORGE BOURGO: *The Bible in Spain*, 1843; ADOLFO DE CASTRO: *Historia de los protestantes Españoles*, Cadix, 1851; A. HELFFRICH: *Der Westgotische Arianismus und d. spanische Ketzergeschichte*, Berlin, 1860; GAMS: *Die Kirchengesch. von Spanien*, Regensburg, 1862 seq., 3d vol. 5th part, 1879 (this is the great work); P. ROUSSELOT: *Les mystiques espagnols*, Paris, 2d ed., 1869; E. BOEHMER: *Biblioth. Wiffeniana, Spanish Reformers of Two Centuries from 1520*, Strassburg and London, 1817-83, 2 vols.; H. BAUMGARTEN: *Die religiöse Entwicklung Spaniens*, Strassburg, 1875; FR. PRESSSEL: *Das Evangelium in Spanien*, Freienwalde, 1877; M. DROIN: *Histoire de la réformation en Espagne*, Lausanne, 1880 seq.; M. M. PELAYO: *Historia de los heterodoxos Españoles*, Madrid, 1880-82, 3 vols.; J. STOUGHTON: *The Spanish Reformers, their Memorials and Dwelling-places*, London, 1883; J. LASALLE: *La réforme en Espagne au XVI<sup>e</sup> siècle*, Paris, 1883.

SPALATIN, Georg, b. at Spalt in the diocese of Eichstadt, 1184; d. at Altenburg Jan. 16, 1545. He studied at Erfurt and Wittenberg; was ordained a priest in 1507, and appointed librarian, secretary, and chaplain to the Elector Frederick the Wise in 1512, and superintendent of Altenburg in 1525. As he was an intimate friend of Luther and the other Reformers, and enjoyed the full confidence of Frederick the Wise and his successors, he exercised a very great influence on the course of the Reformation. See his life by CHR. SCHLEGEL, Jena, 1693 (Latin), and by J. WÄGNER, Altenburg, 1830 (German). NEUDÖCKER.

SPALDING, Johann Joachim, b. at Tribsees in Pommerania, Nov. 1, 1714; d. in Berlin, May 26, 1801. He studied theology at Rostock and Halle, and was appointed pastor of Lassahn in 1749, of Barth in 1757, and of the Church of St. Nicholas in Berlin in 1761, from which last office he retired in 1788, after the promulgation of the Wolner edict. He early abandoned the old-fashioned, scholastically developed Lutheran orthodoxy of his time, and occupied a position between the rationalism of the Wolfian philosophy and the sentimentalism of the pietists, from which stand-point he fought with vigor and success

against the deism and atheism, which, from France and England, penetrated into Germany. His principal works are *Über die Bestimmung des Menschen* (1748), *Über den Werth der Gefühle im Christenthum* (1764), *Über die Nutzbarkeit des Predigtamts* (1773), *Vertrauten Briefe, die Religion betreffend* (1781), etc., most of which were several times reprinted, and translated into French. He also left an interesting autobiography, published by his son, Berlin, 1801. HAGENBACH.

SPANGENBERG, Augustus Cottlieb, b. July 15, 1704, at Klettenberg, Prussia; d. Sept. 18, 1792, in the eighty-ninth year of his age, at Berthelsdorf, Saxony; was a bishop of the Moravian Church, and, next to Count Zinzendorf (q. v.), its most illustrious leader. He attended the grammar-school at Ifefeld, and the university of Jena, where an exegetical lecture of Buddeus, at which he happened to be present, induced him to give up the study of law, and devote himself to theology. He graduated in 1726 as master of arts, and soon after began to lecture in the university, and occasionally to preach. The free schools in the suburbs of Jena, established by a circle of pious students to which he belonged, enlisted his ardent support; and he was particularly active in training teachers for this work. In 1727 he met Zinzendorf, who made a deep impression upon him. Their acquaintance soon ripened into a warm friendship; and, on the occasion of a visit to Herrnhut (1730), Spangenberg formed a very close fellowship with the Brethren. His labors at Jena continued to be crowned with great success. After having declined various advantageous offers, he was induced, in 1732, to accept the position of adjunct of the theological faculty of the university of Halle, and superintendent of the schools connected with Francke's Orphan-House. But it soon became evident that he was not in sympathy with his colleagues. They took offence at some of his doctrinal views, at his association with separatists, and especially at the intimate connection which he persisted in keeping up with the Brethren. Complaints were lodged against him, and in 1733 he was dismissed from the university by a royal mandate. He immediately went to Herrnhut, and entered the service of the Moravian Church, laboring in various parts of Germany, in America, in the West Indies, and in England, where he organized (1741) the Society for the Furtherance of the Gospel among the Heathen; which association still exists. His work in America was particularly distinguished. After having been consecrated a bishop in 1741, he stood at the head of the Moravian Church in this country, with occasional interruptions, until 1762. He showed himself to be a wise ruler, a faithful pastor, an ardent evangelist. So prudent was the forethought with which he cared for his brethren, both in temporal and spiritual things, that they gave him the name of "Joseph," which he adopted, often signing official documents in this way. Nor was his work confined to his own church. The settlers in various Colonies, and especially the Indians, learned to know and reverence him as a faithful messenger of the gospel. In 1762 he returned to Europe, took an active part in framing the new constitution of the Brethren's Church, and became the most prominent member

of its governing board. The enthusiasm of Zinzendorf, which sometimes led him beyond bounds, was supplemented by the prudence and wisdom of Spangenberg. Among his numerous writings the most important are *Idea Fidei Fratrum, oder Kurzer Begriff der christl. Lehre in den evangel. Brüdergemeinen*, Barby, 1782, translated into English by La Trole, and entitled *Exposition of Christian Doctrine*, London, 1784; and *Leben des Grafen von Zinzendorf*, 1775, in 3 vols., abridged English translation by Jackson, London, 1838. Spangenberg composed many hymns, some of which are known and used wherever the German tongue is spoken; for instance, *Die Kirche Christi die Er geweiht* (Eng. trans., Moravian Hymnal, No. 612, "The Church of Christ, that he hath hallowed here"), and *Heil'ge Einfalt, Gnadenwunder* (Eng. trans., abridged, Moravian Hymnal, No. 432, "When simplicity we cherish"). The two most important biographies of him are, *Leben Spangenbergs, von JEREMIAS RISLER*, Barby, 1794, French trans., Neuchâtel, 1835, and LEDDERHOSE'S *Leben Spangenbergs*, Heidelberg, 1846, Eng. trans., London, 1855.

BISHOP E. DE SCHWEINITZ.

**SPANGENBERG, Cyriacus**, b. at Nordhausen, June 7, 1528; d. at Strassburg, Feb. 10, 1604. He studied theology at Wittenberg, and was in 1553 appointed court-preacher to the Count of Mansfeld. As a passionate adherent of Flacius, he became implicated in the controversy concerning hereditary sin, and was in 1575 compelled to flee from Mansfeld, disguised as a midwife. Appointed pastor of Schlitzsee-on-the-Fulda shortly after, his stubborn advocacy of the Flacian views once more disturbed the peace of the congregation, and again drove him into exile, in 1590. He found refuge at Vacha in Hesse, but only for a time, finally returning to Strassburg. His writings are devotional, polemical, and historical. See his life by J. G. LEUCKFELD, Quedlinburg, 1712.

G. H. KLIPPEL.

**SPANHEIM** is the name of a family which has produced several noticeable theologians. — **Friedrich Spanheim**, b. at Amberg in the Upper Palatinate, Jan. 1, 1600; d. at Leyden, April 30, 1648. He studied at Heidelberg and Geneva, visited Paris and England, and was in 1631 appointed professor of theology at Geneva, and in 1641 at Leyden. He was a very prolific writer, and wrote in the controversy with Amyraut, *Disputatio de gratia universali*, 1644; *Exercitationes de gratia universali*, 1646; *Epistola ad Matthæum Cottierium*, 1648; *Vindicæ exercitationum*, 1649. — **Friedrich Spanheim**, son of the preceding; b. at Geneva, May 1, 1632; d. at Leyden, May 18, 1701. He studied theology and philosophy at Leyden, and was appointed professor of theology at Heidelberg in 1655 and at Leyden in 1670. He wrote in defence of Calvin against Descartes and Cocceus. His collected works appeared at Leyden, 1701-03, 3 vols.

**SPARROW, William**, an eminent theologian of the Protestant-Episcopal Church, United States; descended from a highly respectable Irish family; b. in Massachusetts, March 12, 1801. His parents returning to Ireland in 1805, he attended boarding-school in the Vale of Avoca. Returned to America, 1817. In his seventeenth year was appointed principal of Utica Academy; student at Columbia College, New York, 1819-21; professor

of Latin and Greek at Miami University, 1824-25; ordained in 1826; colaborer with Bishop Chase in founding Kenyon College; eleven years Milnor professor at Gambier; professor of systematic divinity and Christian evidences in the Theological Seminary of Virginia, 1840-74; for thirty years delegate to General Convention from Virginia, and chairman of standing committee. Died at Alexandria, Va., Jan. 17, 1874.

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

Dr. Sparrow was recognized as the ablest theologian and the most original thinker of the evangelical school in the Protestant-Episcopal Church. His acute and powerful intellect, enriched by accurate learning, and strengthened by patient thought, moved with freedom among the profoundest questions of metaphysics and of theology. He bowed with unquestioning faith to the supremacy of Scripture, yet he welcomed modern criticism as an ally; and all his thinking proceeded on the conviction of the ultimate harmony of revelation and science. An earnest evangelical and a zealous Protestant, he was usually classed as Arminian in theology; yet he abhorred the narrowness of theological systems, and led his pupils up into the pure atmosphere of independent thought and rational inquiry. By the hundreds of young men who sat at his feet at Gambier and at Alexandria he was looked up to as a great teacher; and many of the best minds in the church have acknowledged their indebtedness to his suggestive and stimulating instruction. He was an earnest Episcopalian, but he put doctrine before order: hence he felt himself at one with Protestant Christendom, and rejoiced in the Evangelical Alliance as an expression of Protestant unity. He earnestly maintained the scriptural character of the Prayer-Book, but desired a revision, to remove ambiguities, and to relieve weak consciences. Accordingly, though he sympathized with the *difficulties* of Bishop Cummins, he deprecated his secession, and remained firm in his adhesion to the church. Perhaps no man of his time in America did more to check the spread of the tractarian theology.

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

The spirit of his teaching and of his life is well

summed up in words of his own, graven on his tomb: "SEEK THE TRUTH, COME WHENCE IT MAY, COST WHAT IT WILL." See his *Life and Correspondence*, by Rev. C. WALKER, D.D., New York, 1876.

RANDOLPH H. McKIM.

**SPEE, Friedrich von**, b. at Kaiserswerth in 1591; d. at Treves, Aug. 7, 1635. He entered the Society of Jesus in 1610: taught grammar, philosophy, and morals in the Jesuit college in Cologne; was for several years engaged in the persecution of witches, and led more than two hundred of them to the stake; and worked during the last years of his life as a missionary among the Protestants of Northern Germany. He published a book, *Cautio criminalis*, against the common method of trying witches, but is chiefly known as a religious poet, — *Trutz-Nachtigal*, Cologne, 1619 (edited by Gulecke and Tittmann, 1879), and *Gülden Tugendbuch*, probably published in the same year (last ed., Coblenz, 1850). Selections from those two collections of poems have been made by W. Smets and Karl Förster. See DIEL: *Spec, Essai sur la biographie et littéraire*, 1873. PALMER.

**SPENCER, John, D.D.**, Church of England; b. at Bocton-under-Blean, Kent, 1630; d. at Cambridge, May 27, 1695. He was graduated M.A. at Corpus Christi College, Cambridge, 1652, and elected fellow 1655. Ten years later he became D.D.; on Aug. 3, 1667, master of his college, and in the same year archdeacon of Sudbury. In 1672 he was made prebendary of Ely, and dean of Ely 1677. His fame rests upon his *De legibus Hebræorum ritualibus et earum rationibus*, Cambridge, 1685, 2 vols. fol.; reprinted, The Hague (1686), Leipzig (1705), Cambridge (1727), edited by L. Chappelow; reprinted, Tübingen, 1732, ed. C. M. Pfaff. In the two editions last-mentioned the fourth book, left in manuscript by the author, for the first time appears. The object of this very learned book is to show that Jewish law and ritual are in origin independent of those of surrounding nations, and expressly designed to fix a gulf between the Jews and their neighbors. Yet Spenser has been accused by Witsius, in his *Aegyptiaca*, and by Archbishop Magee, in his *Atonement*, of maintaining the hypothesis of the Egyptian origin of the Jewish ritual. Besides this famous work, Spenser wrote *A discourse concerning prodigies*, London, 1663, 2d ed. with *Discourse concerning vulgar prodigies*, 1665; *Dissertatio de Crim et Thummi*, Cambridge, 1669 (a comprehensive work upon several obscure Bible matters, e.g., Hebrew lustrations and purifications, circumcision, music, dancing, and burials).

**SPENER, Philipp Jakob**. Among the theologians of the Lutheran Church of the seventeenth century, Spener was the purest and most spotless in character, and the most successful in his work. He was born Jan. 13, 1635, in Rappoltswiler, in Upper Alsace, and d. at Berlin, Feb. 5, 1705. But as both father and mother came from Strassburg, and he himself was chiefly educated in that city, Spener usually called himself a Strassburger. With justice he is counted among those who retained their baptismal grace, and in it harmoniously continued to develop their Christian life. This natural piety was nourished by congenial family associations, by his relations to the noble widow of the Count of Rappoltstein, and by his study of the ascetic productions of Arnold, as also

of Sonthom, Bayly, Dykes, Baxter, and other English writers at that time much read along the Rhine. His principal instructor, and the spiritual forerunner of the Spener private, was the court-preacher at Rappoltstein, Joachim Stoll, who in 1615 became his brother-in-law. "I owe to him among men the first sparks of Christianity," says Spener. On Stoll, cf. Röhrich: *Mittheilungen aus der evang. Kirche des Elsasses*, 1855, iii, p. 321.

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

In 1661, in company with his pupil, the young Count of Rappoltstein, he paid a visit to Würtemberg, and remained there five months. His qualities of mind and heart gained him many friendships in Stuttgart and Tübingen; and his permanent employment in Würtemberg was only frustrated by a call to become pastor in Strassburg in 1663. He secured a situation which gave him leisure as a magister to deliver various courses of lectures at the university on history and philosophy.

In 1666 he received a call to become pastor and senior in Frankfurt-am-Main; and, after consultation with his political and ecclesiastical superiors, he accepted this vocation, so honorable for a man but thirty-one years of age. He endeavored to awaken a consistent and live Christianity in the Frankfurt churches, but was prevented to a great extent by the senate and city government. Cf. *Bedenken*, iii, pp. 195, 215, iv, 66. He first attempted to revive a thorough system of catechetical instructions, which had sadly fallen into decay. Mechanical memorizing was the first object of his attack; and, to effect his reformation in this regard, he published his *Einfaßliche Erklärung der christl. Lehre*, 1677, and his *Tabulae catechetice*, in 108 tablets, in 1683. In his sermons his chief object was to inculcate purity of doctrine; but he no longer considered himself bound to confine himself to the pericopes, his endeavors being to make his congregation acquainted with the contents of the whole Scriptures. Then he brought about a more thorough preparation for the first reception of the Lord's Supper in connection with confirmation. He was successful, however, only in the country congregations. Cf. *Bedenken*, iii, 395. For a reformation of church discipline he could do little or nothing. His sermons, always mild, exerted a vast power. Although chiefly of a didactic character, yet they

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

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

Spener had thus labored with great success in Frankfurt for twenty years, when in 1686 a call to become court-preacher, and member of the consistory at Dresden, usually regarded at that time as the highest ecclesiastical position in Germany, was extended to him. This was done at the especial request of the elector, George III., who had seen and heard Spener in Frankfurt, and learned his upright character through personal experience. The latter modestly put a low estimate on his Frankfurt work, and had no great plans for his labors at the Saxon court. His departure from Frankfurt on the 10th of July, 1686, was a day of sorrow for the whole city.

The new position indeed offered the possibility of greater influence and power than he exerted in Frankfurt, but this was measured by the personal influence over the elector. To gain this over the warlike George III. was not an easy task, as Spener soon discovered (*Bedenken*, ii. 702). The

first opposition to Spener came from Leipzig. The theologians at this university — such as Olearius, Carpzov, and Alberti — were indeed no longer representatives of the iron-clad orthodoxy in vogue at the beginning of the century, and even were anxious for practical piety; but many reasons aroused them against Spener. He was a stranger, and had obtained a situation which was the object of high ambition; and he had induced the consistory to censure the theological faculty for neglecting exegetical studies. When, then, the *collegium philobiblicum*, commenced in Leipzig for the purpose of studying the Scriptures in the original tongues, through Francke, Anton, Schade, and others, developed into German *collegia biblica*, in which laymen also took part, and which entered into closer relationship with Spener, Carpzov began to preach against the "Pietists." He was seconded by Alberti, formerly Spener's good friend; and when, in 1688, Spener's relative, Thomasius, published satires on the clergy, — and especially on Carpzov, Alberti, and Pfeifer, — Spener was accused of being responsible for these.

In Dresden itself, Spener's zeal and conscientious firmness as confessor of the wild elector caused him trouble, and finally brought about his removal to Berlin. He attempted to re-introduce catechetical instructions extensively, instructed the children himself, and for this reaped ridicule and abuse. The elector soon lost his interest in his court-preacher, seldom listened to his sermons, and avoided confession. When Spener, in his concern for his prince's spiritual welfare, wrote a letter to him, the displeasure of the sovereign fell upon him. The prince declared that "he could no longer endure the sight of Spener, and would have to change his residence on his account." The sudden death of George soon after opened the way for Spener's acceptance of a call to Berlin to become a member of the consistory of Brandenburg, and probst of St. Nicolai. When the displeasure of the elector first became known, the opposition to Spener began to assume large proportions, especially under the leadership of the Leipzig Carpzov, who assisted Roth, pastor in Halle, in editing his abusive pamphlet *Imago pietismi*. Spener's position in Berlin was in some respects more pleasant than that in Dresden. The Elector Frederick III. indeed showed no interest in his work; and his wife, Sophia Charlotte of Hanover, was an acknowledged sceptic, and hostile to him; but Spener's congregation was larger; and among the councillors of the throne he found at least one sympathetic person, Herr von Schweinitz, — *vir pietate nulli secundus*, as Spener says. Schade, his Leipzig friend, also soon came to Berlin; and in him he found a congenial soul. Here again, as in Frankfurt and Dresden, Spener immediately began his work with catechetical instructions, and the establishment of a *collegium philobiblicum*. He sought also to secure appointments for earnest pastors; and chiefly through his influence, Breithaupt, Francke, and Anton, the later leaders of the pietistic movement, were made members of the theological faculty at Halle. In all church troubles, not only at Berlin, but also elsewhere, his voice was ever in favor of peace. His colleague Schade, through his inability to distinguish between use and abuse, had in blind zeal

condemned private confessions *in toto*, and it was with great difficulty that Spener could allay the storm. Later he complains that his greatest sorrows had been caused, not by his enemies, but by his inconsiderate friends. And from abroad now come the accusations that Spener was the source of the many fanatical sects springing up everywhere. The war made upon him, in contrast with the thorough theological discussions of previous decades, was entirely of a personal and rancorous character: no means were too low for the purpose. The masterpiece among these libels is the *Christlutherische Vorstellung . . .* etc., published by the entire Wittenberg faculty in 1695. No less than two hundred and eighty-three heterodox views are here catalogued against Spener. This document, the production of the mentally weak senior of the faculty, Deuschmann, proved harmless fabrication; which fact Spener attributes to the influence of a kind Providence. This and the many other polemical writings, Spener answered in a becoming spirit. His principal work in this department is his *Aufrichtige Uebereinstimmung mit der Augsbургischen Confession*, directed against the Wittenberg faculty. These answers show learning, research, and a deep piety.

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

Spener did not live to see the victory in Berlin of the movement he represented. This took place when the king of Prussia in 1708 took as his third wife Sophia Louisa von Mecklenburg. Under the leadership of the court-preacher, Porst, prayer-meetings were held even in the royal castle, in which the king at times would participate. Just after having finished his work on dogmatics, entitled *Von der ewigen Gottheit Christi*, the noble teacher, who had been the guide for so many unto righteousness, himself entered into his final rest, Feb. 5, 1705. His death-bed scene and end are described by the eye-witness v. Canstein. Blankenburg, his former assistant, was appointed his successor.

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

In theological culture Spener was equal to any of his contemporaries. His sermons and polemical works show that he was a thorough exegete. In systematic theology he rivalled the best of his day, but did not depart from the formalistic and logical method of treating the dogmas so common at that time. Of the defects in his style and rhetoric, he himself was conscious. It was his principle to submit to the confessions of the church. Calovius himself acknowledged that he

had found nothing heterodox in Spener; and, in fact, such is the case: he is in perfect harmony with the great Lutheran theologians, Gerhard, Meissner, Meyfart, V. Andriæ, etc., whom he constantly cites. Only the abuses in the church, such as confidence in the *opus operatum*, the misuse of the confessional, the one-sided doctrine of faith and justification by faith, did he attack. He came to the conviction that purity of doctrine and pureness of life did not always go together, although he did not deny that departure from the truth would bring with it a departure from a proper Christian life. He saw in the Reformed Church errors, "in theory rather than in practice" (*Bedenken*, iv. 496), and hence was charitable in his judgment of it. Further, it was Spener's endeavor to bring the so-called third estate, the laity, into active co-operation in the service and government of the church. This was, indeed, the theory of the Reformation, but had not been practised. Personally, Spener cannot but excite admiration. Mildness, humility, and love may be regarded as the chief features of his character; but with these he joined manliness and courage. Even over against his bitterest enemies he preserves his dignity and equanimity. He himself declares that "the attacks of his opponents had never caused him even a single sleepless night." Spener cannot be called the father of pietism as it was developed later at Halle and elsewhere. Cf. THOLUCK's *Lebenszeugen der luth. Kirche und Akademisches Leben*, etc., vol. ii. He was indeed the most influential centre of this movement, but chiefly through his marked personality and moderation of his theological stand-point. In literature he was very active. Canstein's list of his works embraces seven volumes folio, sixty-three in quarto, seven in octavo, and forty-six in duodecimo.

SOURCES.—The best is WALCH: *Streitigkeiten innerhalb der luth. Kirche*, vols. 1, ii., iv., v.; VON CANSTEIN: *Lebensbeschreibung Spener's*, 1740; STEINMETZ, in his edition of Spener's minor works, 1746; HOSSBACH: *Leben Spener's*, 1827, 3d ed., 1861; KNAPP: *Leben und Character einiger frommen Männer des vorigen Jahrhunderts*, 1829; THILO: *Spener als Katechet*, 1811. [WILDENHAHN's popular *Life of Spener*, translated by G. A. WENZEL, was published in Philadelphia, 1851.] THOLUCK. (G. H. SCHODDE.)

SPENGLER, I azarus, b. at Nuremberg, March 13, 1479; d. there Sept. 7, 1531. He studied philosophy and jurisprudence at Leipzig, and held throughout life various important positions in the civil service of his native city. He joined Luther immediately on his appearance as a Reformer, was present at the Diet of Worms, stood in intimate relation with all the Reformers, and was very active for the consolidation and establishment of the Reformation. His life was written by Haussdorff, Nuremberg, 1741, and Prössel, Ellerb. Id., 1862. SEE DECKER.

SPENSER, Edmund, b. at East Smithfield, probably in 1554; d. at Westminster, Jan. 16, 1599; has a place in sacred literature by his *Faerie Queene* (1590-96), wherein religion, though subordinated to poetry, is by no means absent, and more definitely by his *Hymnes of Heavenly Love and Beauty* (1596), in which "may be found the germ of *Paradise Lost*, including the epitome

of Milton's 'great argument.' He graduated at Pembroke Hall, Cambridge, 1573; issued *The Shepherde's Calendar*, 1579; was intimate with Sidney and Raleigh; held offices, and received an estate in Ireland; was expelled and ruined by the insurgents in Tyrone's rebellion, 1598, and ended his life miserably in London. His works, whether read or not, continue to be printed and praised; and his rank among the poets of that great age is next to Shakespeare. F. M. BIRD.

**SPERATUS, Paulus**, an active Reformer and much esteemed hymn-writer; b. at Rottweil, Franconia (whence the surname a **Rubilis**), Dec. 13, 1484; d. at Marienwerder, Aug. 12, 1551. He studied theology in Paris and Italy, but embraced the Reformation, and preached its ideas at Dinkelsbühl, Würzburg, Salzburg, and Vienna, whence he was compelled to flee, in 1521, on account of a sermon against the monastic vows: *Von dem hohen Gelübde der Tauff*, Königsberg, 1524. Appointed preacher at Iglau, he became middle-man between Luther and the Moravian Brethren, and made so deep an impression on the inhabitants, that he was arrested by Bishop Thurzo of Ollmütz, and accused of heresy. Released at the instance of Margrave Albrecht of Brandenburg, he went to Wittenberg, where he aided Luther in his collection of German hymns, and was in 1525 made court-preacher to Duke Albrecht of Prussia. To this period belong most of his own hymns, original and translated; and in 1529 he was made bishop of Pomerania, in which position he was very zealous for the consolidation of the Protestant Church in Prussia. His life has been written by COSACK (1861), [PRESEL (1862), and TRAUTENBERGER (1868)]. D. ERDMANN.

**SPICE AMONG THE HEBREWS.** By spice, especially aromatics are meant, which the Israelites used in common life. The common word for these aromatics is *besamin*: another term seems to be *neshek* (1 Kings x. 25). The terms *rokach*, *rikuchim*, *merkachah*, *nirkachath*, signify more especially salves prepared from aromatics; whilst *merkach* seems to be the general term for aromatic plants. In the gardens of kings and nobles, such exotic plants were often raised (Cant. i. 12, iv. 13 sq., v. 13): but the gums, wood, etc., for the preparation of incense and salves, were mostly imported to Palestine and Egypt from the south of Arabia, Sabia, and India, and negotiated by the Phœnicians (Ezek. xxvii. 22) and Ishmaelites (Gen. xxxvii. 25). Some of the species belonging here have already been treated, as BALM (q.v.), BELLUM (q.v.), FRANKINCENSE (q.v.), GILDANUM (q.v.), MYRRH (q.v.). We must not omit the *ladanum* and *sipkenard*. As to the former, which is mentioned in Gen. xxxvii. 25 and xliii. 11 (Authorized Version, "myrrh"), it is the name of a bitter, aromatic, slimy, and sticky resin, flowing from the juice of cistus, of which there are several species. It was gathered from the beards of goats, where it is found sticking. The ancient versions, knowing the meaning of the Hebrew word no more, rendered it "stacte," — pistachionut, or chestnuts. As to *sipkenard*, the far-famed perfume of the East, there were several kinds, one a very precious, the other less valuable. The former was gathered from a plant growing in North and East India, South Arabia, and Gedrosia, and belonging to the family *valeriana*. It still

grows at the foot of the Himalayan Mountains. The Phœnicians imported this perfume to the West, and thus it came also to Palestine. Less precious than the Indian was the Syrian (especially well prepared at Tarsus), which was composed of oils, most of which also belonged to aromatic plants of the *valeriana* family. It was sold in small alabaster boxes (Mark xiv. 3), and was carried in smelling-bottles. It was used not only as salve, but also for seasoning the wine. With such precious nard, Mary of Bethany anointed the Saviour six days before the passover (John xii. 1). This oil was also used for the purpose of preserving the dead. The name "nard" is of Sanscrit origin, and points to the home of the plant: it denotes "giving an odor." Besides these different species, the Bible also mentions the following spices. *Aloes* (Num. xxiv. 6; Prov. vii. 17; Cant. iv. 14; Ps. xlv. 8; John xix. 39), a fragrant wood (hence aloë-wood) growing in India, where it is called *aghit*. The Europeans call it *lignum aquilæ* [i.e., eagle-wood]. The wood is resinous, of a dark color, heavy. The Indians regard the aloë-trees as holy. Another aromatic wood is the *algum*, from Ophir (1 Kings x. 11 sq.; 2 Chron. ii. 8, ix. 10); also *almug*, not "pearls," as the rabbis explain, but probably *sandal-wood*. Besides the wood we must also mention the bark of different trees growing in India, and which the Hebrews at a very early period counted among the spices; thus especially the *cinnamon* (Exod. xxx. 23, where it is enumerated as one of the ingredients employed for the preparation of the holy anointing oil). It also occurs Prov. vii. 17; Cant. iv. 14; Rev. xviii. 13. The home of the cinnamon is Ceylon. According to Nees von Esenbeck (*Disp. de cinnamono*, Bonn, 1823), the *cassia* was not a distinct species, but only a wild or original form of the *Cinnamomum Ceylonicum*. There are two Hebrew words rendered "cassia." — *kiddah* and *ketsiah*, — which were among the ingredients of the holy incense, according to the rabbis. To these ingredients the Talmud adds also the *koshet*, the costus-root. Another ingredient was the *calamus* (*kaneh bosem*, also *kaneh ha-tob*, Exod. xxx. 23; Jer. vi. 20; Isa. xliii. 24) and *karkom*, or saffron, only mentioned in Cant. iv. 14. To the resinous and balsmy spices already mentioned we may perhaps add the *nekoth* (Gen. xxxvii. 25, xliii. 11), some kind of gum: the *libneh*, or poplar (Gen. xxx. 37), by some regarded as the *storax-tree*: the *mastic* (Susan. v. 54), a tree growing in Greece, Asia Minor, and Palestine, — the *Pistacia lentiscus*. It is extensively used in the East in the preparation of spirits, as a sweetmeat, as a masticatory for preserving the gums and teeth, as an anti-spasmodic in medicine. To the spices we may also add the *cypress-branch* (*kopher*, A.V., camphire, but in the margin cypress. Cant. i. 14, iv. 13), carried by the Mohammedan women in the bosom. The powdered leaves, which are mixed with the juice of citrons, are used to stain therewith the hair and nails. The *sirpad*, in Isa. lv. 13, translated "brier," is, according to some (Eichhorn, Ewald), the *white mustard*. Finally, we mention the *gourd* (*kikayon*, Jon. iv. 6-10), whose growth was miraculous: it is the *Ricinus communis*, or castor-oil plant. In the Talmud the *kik*-oil is mentioned, prepared from the seed of the ricinus. LEYREB.

**SPIERA, Francesco**, the unfortunate man, who, for worldly considerations, denied his Protestant profession, and in consequence died in a condition of maddened despair and remorse; was b. at Citadella, near Padua, Italy, about 1498; d. there December, 1518. A lawyer and public official in his native city, greatly honored, rich, and ardently devoted to the pursuit of wealth, he accepted the message of the Reformation; and experiencing peace, comfort, and joy in a remarkable degree, according to his own account, he preached everywhere, on the streets and in private, to his fellow-townsmen. He studied the Scriptures carefully. His change of life produced a great excitement. He was accused by the priest of the town at Rome. When Spiera learned that he was about to be summoned to appear before the papal authorities, he lost courage, and went of his own free will, but only after a terrible struggle with his conscience, to Venice, to confess repentance to the papal legate, della Casa. He subscribed a penitential document which the legate drew up, and read a similar document, recanting the doctrines of the Reformation, in the church of Citadella, before two thousand people. No sooner, however, had he arrived at his own home than he was overcome by the most terrible fears of the judgment and eternal condemnation. He could not leave his bed, lost his appetite, attempted several times to take his own life, was carried to Padua, but brought back to Citadella, and died a few days afterwards in despair. These experiences, and the manner of Spiera's death, produced an intense excitement. Spiera believed he had committed the sin against the Holy Ghost, and refused all the consolations drawn from the consideration of the divine mercy. He held he belonged to the number of those who were lost, and lost eternally. "Oh, if I were only greater than God! for I know he will not have mercy upon me," he exclaimed. In his assurance that God had forsaken him, he had the most painful visions. Devils surrounded him, stuck needles into his pillow; a fly buzzed about his head, which was sent by Beelzebub; and, in his terrible consciousness of sin, he often roared like a lion, causing those about him to tremble.

Criticising the history of Spiera, we come to the conclusion, that in spite of his preaching the gospel, and laying claim to the finest Christian experiences, he was never truly penitent for his sins. He professed to accept the doctrine of justification by faith, but did not accompany his profession by a forsaking of sin. Calvin and the other Reformers took a deep interest in the case; and Calvin, who wrote a preface (December, 1519) to the account of Henricus Scotus, regarded his sufferings and remorse as a terrible judgment of God, sent to awaken Italy. He regarded Spiera as one of those who deceive themselves with the belief that they are of the predestinate, when they are not. There have been other cases similar to that of Spiera, as Henry IV. of France. Other cases are mentioned in COFFEREAU: *Hist. des Eglises du Désert*. Spiera is to be looked upon as one of the negative evidences for the truth of Protestantism. We have no instance of any pervert from the Roman-Catholic Church to Protestantism having a similar experience. There are several accounts of Spiera's life and death. Those of VENGENTIS,

GRIMALDUS (professor of law at Padua), HENRICUS SCOTUS, and GELOS (professor of philosophy at Padua), are contained in the work *Francisci Spiera . . . historia, a quatuor summis viris summo jure composita, cum clariss. virorum præfationibus*, Cæli S. C. et Jo. Calvini, et Petri Pauli Vergerii *Apologia, accessit quoque Martini Borchiæ de usum quem Spiera tum exemplum, tum doctrina afferat judicium*. See ROTH: *Francisco Spiera's Lebensende*, Nürnberg, 1829; [BACON: *Francis Spiera*, Lond., 1665, 1710; SCHAFF: *Sünde wider den heiligen Geist*, Halle, 1841, Appendix]. HERZOG.

**SPIFAME, Jacques Paul, Sieur de Passy**, b. in Paris, 1502; beheaded at Geneva, March 23, 1566. He studied law in his native city, and was in the course of a brilliant career as councillor to the Parliament, when he suddenly broke off, and entered the service of the Church. In this field, too, he made a brilliant career; became vicar-general to the Cardinal of Lorraine, whom he accompanied to the Council of Trent; and was in 1548 made bishop of Nevers. But in 1559 he resigned his see in favor of his nephew, and went to Geneva, where he embraced the Reformation. One of the reasons for this move was his relation to Catherine de Gasperne, a married woman whom he had seduced, and who lived with him after the death of her husband. At Geneva they were married; and Spifame was ordained a minister of the Reformed Church, and appointed pastor of Issoudun. In 1562 he went to Francfort as the ambassador of the Prince of Condé; and in 1564 he went to Pau as an agent of the Queen of Navarre, Jeanne d'Albret. But he made the queen his irreconcilable enemy by saying that her son, Henry IV., was not the son of Anton of Bourbon, but of Merlin; and on his return to Geneva he was arrested. During the investigation, some forgery with respect to his own marriage was proved against him; and he was sentenced to death, and beheaded. THEODOR SCHOTT.

**SPINA, Alphonso de**, a Christian apologist or Jewish descent; lived in Spain in the sixteenth century; entered the Franciscan order after his conversion; was for some time rector of the school of Salamanca, and became finally bishop of Orense in Galicia. His celebrated work, *Fortalium fidei contra Judæos, Saracenos*, etc., was written in 1458, but not printed until 1844; especially the part against the Mohammedans is of great historical interest. H. MALLEE.

**SPINOLA, Cristoval Rojas de**, a Roman-Catholic unionist; d. March 12, 1605; a native of Spain, and general of the Franciscan order in Madrid; came to Vienna as confessor to the wife of Leopold I., a Spanish princess, and was made bishop of Wienerisch-Neustadt in 1685. A peaceable union between the Protestant churches and the Church of Rome was the great idea of his life; and the religious indifference of the Protestant courts in Germany, the disgust of the higher classes at confessional controversies, the mild character of the school of Helmstadt, etc., made, for a time his exertions look successful. A conference took place in 1685. Spinola presented his *Regula circa Christianorum omnium ecclesiasticum consortium*, and the Helmstadt theologians, their *Methodus reducenda unionis*, etc. But, though the Emperor and the Pope were in favor of the scheme, serious Roman Catholics considered Spinola a

fool, and serious Protestants were scandalized at Molanus. The negotiations, however, continued after the death of Spinoza. See LEIBNITZ and MOLANUS.

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

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

His writings are, *Renati Descartes Principiorum philosophiæ, pars i. et ii.*, etc, Amstelodami apud Joh. Rieuwertsz, 1663; *Tractatus theologico-politicus*, Haamburgi apud Henricum Kunraht, 1670; *Baruch de Spinoza's Opera postuma*, Amsterdam, apud Joh. Rieuwertsz, 1677, containing *Ethica ordine geometrico demonstrata*, etc., *Tractatus politicus*, *Tractatus de intellectus emendatione*, *Epistolæ*; *Baruch de Spinoza tract. de Deo et homine ejusque felicitate* (recently discovered); *The unfinished Essays of Spinoza*, ed. Hugo Ginsberg, Heidelberg, 1882. We shall only consider here the *Ethics* and the *Tractatus theologico-politicus* as the most important works for philosophy and theology.

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

In order to comprehend something of the infinite substance, we must look to the second important notion in the system, — the notion of the *attributes*. Substance cannot be comprehended by its mere existence, but only by attributes, which are what reason perceives as constituting the essence of substance. The attributes, therefore, belong only to our mind, not to substance itself, which cannot admit any determination, i. e., negation. Our mind may therefore ascribe

a number of attributes to substance. Spinoza, however, considers substance only under the attributes of *thought* and *extension*. The cause of these two attributes is not in God, but in the human mind, which finds both thought and extension in itself. The attributes are independent of each other, and must be comprehended *per se*, not by substance; as the notion of attributes is not dependent on the notion of substance, which excludes every determination. *Res cogitans* and *res extensa* are the same thing, i. e., considered from different stand-points; but it is indifferent to substance how it is considered.

The notion of substance, being but one, seems to imply that substance = every thing existing, i. e., the world. But how can the finite proceed from the infinite? This question is senseless according to Spinoza, because the finite, as the finite, does not exist; for all determination is *non esse*, and the finite is determination. The finite things have real being only as far as they are in God, in whom *omnia sunt simul natura*. This produces the third important notion, — the notion of the *modes* or *affections*. Modes are the accidents of substance, or that which is in something else, i. e., in God, by whom, also, they are conceived. For modes are nothing in themselves; they are like the waves of the ocean. There is nothing existing outside of God, and it would be absurd to say that God was composed of modes. It is false, therefore, to say of Spinoza that he taught God and the world were identical, because we can conceive of the world only as being composed of single objects. Single objects do, therefore, not exist as such, but only as modifications and accidents of substance.

There is a threefold mode of considering things. The first kind of cognition, which he calls *opinio* or *imaginatio*, is cognition through unregulated experience or signs, by which we connect certain ideas. The second kind of cognition, ratio, is cognition through the peculiarities of things, and *notiones communes*. The third kind of cognition is the intuitive knowledge of the mind, or true knowledge. Looking at the world through imagination, it appears to us as being composed of real things; and so we have the idea of a *natura naturata*, i. e., of a world. But it is the nature of our mind to know things as necessary or external; and substance considered in this way, i. e., the true way, produces the idea of a *natura naturans*.

There is no relation between both, not even the relation of causality. Spinoza, speaking, however, of causality, means an immanency of causality. God is therefore only the substance, or the substratum of objects.

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

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



accordance, so that the order and connection of ideas is identical with the order and connection of things. A thing is, however, caused only by a thing, and an idea by an idea; not a thing by an idea, or an idea by a thing. This is true of all single modes, which are things or ideas according to the way they are considered. All things are therefore animated, but they differ in the grade of animation. Body and soul are, according to this, identical, considered under different modes. It is self-evident that the mind cannot act upon the body, and the body cannot act upon the mind. But, as there is an idea of the human body, there is also an idea of the soul, or the idea of the idea.

The individual man is therefore nothing but a mode of the divine substance. The human mind may thus be called a part of the divine reason, and we can say that all intellects together form the infinite intellect. Man, being only a mode of substance, stands in an endless series of causes. It will as a modification of the body is therefore also determined. Men think to be free because they are not conscious of the determining causes. Will is the faculty to affirm or deny; this is again determined by the idea of that which is to be affirmed or denied. Will and intellect are therefore identical. We are active when any thing happens of which we are the adequate cause; passive, however, if any thing happens of which we are not, or only partly, the cause. The mind is therefore active only when having adequate ideas; passive, when having inadequate ideas, or being under the influence of the imagination. The endeavor to become free from this, and to reach a state of perfection, is called will, or, speaking of the body, appetite. The transition of the mind to greater perfection is joy; the opposite is sadness. Joy accompanied by the idea of its external cause is love; sadness accompanied by its external cause is hate. All other passions are derived from these. The servitude of man consists in his inability to control his passions. The common conceptions of good and evil are wrong. These terms denote nothing positive which exists in themselves, but are conceptions and notions which result from our comparing of things. The evil, or sin, is nothing positive; for nothing happens against the will of God. It is therefore a negation which appears to be something only in our conception. There is no idea of the evil in God; for, if sin was something real, then God would certainly be its author. In order to get a precise notion of the terms "good" and "evil," he defines good to be that of which we know with certainty that it is useful to us, and evil, that of which we know with like certainty that it hinders us in the attainment of any good.

Virtue is nothing but the power to produce that which is according to one's nature. I do not sin against all laws, or approve crimes, because it is against my nature; and reason does not require any thing which is against nature. That is of real usefulness which brings man to a greater perfection. But as the true nature of reason is knowledge, then nothing is useful but that which serves knowledge. The highest good is the knowledge of God. Joy is something good; sadness, something bad; likewise all passions which involve sadness, like compassion, meek-

ness, or repentance. A passion ceases to be a passion, i. e., a state of suffering, as soon as we have a clear idea of it. Every man may thus free himself of his passions, because he is able to have a clear idea of the passions of his body. This is possible by looking at things as being necessary. He who knows his passions rejoices, and has at the same time the idea of God; i. e., he loves God. This love, or the intellectual love of God, results from the third kind of cognition, — the cognition *sub specie aternitatis*, by which we know God as an eternal being. God, being superior to all passions, can, strictly taken, neither love nor hate; and whosoever wishes to be loved by God wishes that God should cease to be God. But, as our ideas are really thoughts of God, we may say that our love to God is a part of God's infinite love to himself. Our blessedness and freedom consist in this eternal love of God, and in this sense we may say that man is eternal (immortal). The idea of eternity has nothing to do with time or duration. Knowing things under the third form of cognition, man will be free of his passions, and will not fear death, because his spirit is eternal. This eternal part of the spirit is the reason; the part disappearing, his imagination. Even if we knew nothing of our eternity, virtue and piety would be our aim, for blessedness is not the reward of virtue, but virtue in itself is blessedness.

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

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

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

His biblical criticisms and views on the person

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

The logical fallacies and other defects in the system of Spinoza have been frequently pointed out. The principal objections to be made are the following. The idea of substance is motionless, and insufficient for an explanation of growth and life: the modes stand, therefore, in hardly any connection with substance, and thus do not fulfil what they are intended for. The practical philosophy, although grandly drawn, does not cover the whole realm of the social, artistic, and ethical life of man: nevertheless, the system, and especially the sublime idea of substance, has had the greatest influence upon modern philosophy. Fichte, Schelling, Schleiermacher, Hegel, and many others, owe very much to Spinoza. And many of the thoughts expressed in the *Tractatus theologico-politicus*, for which he was persecuted by the theologians of his time, are to-day accepted as true by theology. The old reproach of atheism and pantheism, so often made by ignorance, will disappear more and more by a thorough knowledge of his writing. And, while the scholars at present disagree as to the influence of Descartes and the old Jewish philosophers upon Spinoza, they should not forget the consumptive state of the philosopher's health; for our sublimest thoughts are not reached by the syllogism of the reason, but are born in the depth of the soul. Spinoza's influence upon poetry (Goethe, Schefer, Auerbach, etc.) has therefore been almost equal to his influence on philosophy.

LIT.—Editions of Spinoza's works have been published by PAULUS (Jena, 1802-03), GRÖRER (Stuttgart, 1830), and BRÜDER (Leipzig, 1843-46); but the edition which supersedes all others is by J. VLOTEN and J. P. N. LAND, The Hague, 1882 sqq. For biography and criticism, see AMAND SAINTES: *Hist. de la vie et des ouvrages de Baruch de Spinoza*, Paris, 1842; ANT. VAN DER LINDE: *Spinoza's Lehre*, etc., Göttingen, 1862; KUNO FISCHER: *Geschichte der neuern Phil.*, Bd. 1.; H. GIXSBERG: *Leben und Charakterbild Baruch Spinoza's*, Leipzig, 1876; J. A. VOIGTLÄNDER: "Spinoza nicht Pantheist sondern Theist," in *Theol. Stud. und Krit.*, 1841-42; A. TRENDELENBURG: *Ueber Spinoza's Grundgedanken. Hist. Beiträge zur Phil.*, Bd. ii., Berlin, 1855; A. V. OETTINGEN: *Spinoza's Ethik und der mod. Material.*, Dorpat ("Zeitschr. f. Theol. u. Kirche"), 1866; P. SCHMIDT: *Schleiermacher und Spinoza*, Berlin, 1868; T. CAMERER: *Die Lehre Spinoza's*, Stuttgart, 1877. In English, R. WILLIS: *Benedict de Spinoza*, London, 1870; FRED. POLLOCK: *Spinoza, his Life and Philosophy*, London, 1880; KNIGHT: *Spinoza, Four Essays by J. P. N. Land, Kuno Fischer, J. Van Vloten, and Ernest Renan*, London, 1883; JAMES MARTINEAU: *Spinoza*, London and New York, 1882, 2d ed., 1883. Spinoza's works were translated into German by B. AUERBACH (Stuttgart, 1840, 5 vols.), and into French by SAISSET (Paris, 1842, 2d ed., 1861); the *Tractatus theologico-politicus*, into English, 2d ed., London, 1868; and the *Ethics* [by D. D. SMITH], New York, 1876, and by W. H. WHITE, 1883.

DR. JULIUS GOEBEL.

**SPIRES**, a city of Bavaria on the Rhine, is noticeable in church history as the seat of four diets concerning the Reformation.—I. The first diet was opened June 26, 1526. The situation

was very trying to the emperor. Francis I. had just broken the peace of Madrid with the consent of the Pope, and the Turks were threatening in the East. Under those circumstances the emperor dropped the religious question altogether, and left to the states to manage it as they could best defend before God, until a council, oecumenical or national, should finally settle it.—II. The second diet was opened March 15, 1529, under very different circumstances. Francis I. was suing for peace, and the Turkish hordes had retired. The Roman-Catholic majority consequently decreed that the mass should be restored wherever it had been abolished, that a rigid censorship of books should be established, and that every preacher who did not recognize the real presence in the sacrament should be excluded from the pulpit. Against these decrees the evangelical minority entered a formal protest, whence their name, *Protestants*.—III. The third diet was opened Feb. 9, 1542; and the emperor confirmed the peace of Ratisbon (1541) in order to get the necessary subsidies against the Turks.—IV. The fourth diet was opened by the emperor in person, Feb. 20, 1544; and again the Turkish affairs compelled the emperor to concede toleration in religious matters. See SLEIDAN: *De statu religionis*, etc., Frankfurt, 1786, xv. pp. 328-350; [C. JAGER: *Die Protestation zu Speyer, 19 April, 1529*, Strassburg, 1879 (28 pp.); J. NEX: *Geschichte des Reichstages zu Speyer im Jahre 1529*, Hamburg, 1880.] NEUDECKER.

**SPIRIT**, Holy. See HOLY SPIRIT.

**SPIRITUAL GIFTS**. See GIFTS, SPIRITUAL.

**SPIRIT**, the Human, in the Biblical Sense. The biblical terms for "soul" are  $\psi\upsilon\chi\eta$ ,  $\psi\upsilon\chi\eta$ ; and for "spirit,"  $\pi\alpha\upsilon\lambda\omicron\varsigma$ ,  $\pi\upsilon\epsilon\upsilon\mu\alpha$ . We owe the conception of the human spirit, as, indeed, of spirit in general, to the Sacred Scriptures, to the religion of revelation. It is peculiar to these to speak of  $\pi\upsilon\epsilon\upsilon\mu\alpha$  in the psychological sense as the cause of the human existence, particularly of his personal life. Where the Scriptures speak of the spirit of man in its widest acceptance, that is, of life (as in Job x. 12, xvii. 1; Ezek. xxxvii. 8; Zech. xii. 1), and ascribe to men and animals the same spirit (as in Eccles. iii. 19 sqq.; cf. Gen. vi. 17, vii. 15, 22; Ps. civ. 30; Isa. xlii. 5), they do this under the idea that this gift of life, which conditions the existence of the creature, comes from God, and binds it to God (cf. Job xii. 10, xxxiii. 4, xxxiv. 11; Ps. civ. 29). God is a god of the spirits of all flesh (Num. xvi. 22, xxvii. 16), towards man "the father of spirits," in distinction from "the fathers of our flesh" (Heb. xii. 9). Where life is, there is spirit, and the spirit points to God; for it is God's sign and God's possession, and the point at which God and the creature meet. And we thus understand how and what the Bible speaks by the spirit of man. Soul and spirit are in a number of passages interchangeable (Gen. xlv. 27, cf. Ps. cxix. 175; 1 Sam. xxx. 12, cf. 1 Kings xvii. 21 sq.; Ps. cxlvi. 4, cf. Gen. xxxv. 18; Ps. lxxvii. 3, cf. Ps. cvii. 5; Ps. xxxi. 5, cf. 2 Sam. iv. 9; Ezek. xxxvii. 8, cf. Acts xx. 10); because, in these, both are used in their primary significance, i. e., of the breath, that by which man lives, and which lives in him. Yet the Bible does make a distinction between these terms. Thus, dying is both a giving-up of the spirit and of the soul:

it is never said that the spirit dies, but that the soul dies (Num. xxxi. 19; Judg. xvi. 30; Matt. x. 28; Mark iii. 4). Only the soul is the subject of will and desire, inclination and aversion, pleasure and disgust (cf. Deut. xii. 20, xiv. 26; 1 Sam. ii. 16; Job xxiii. 13; Ps. xlii. 2, lxlii. 1; Prov. xxi. 10; Isa. xxvi. 8; Mic. vii. 1, etc.); but soul and spirit are alike the subject of perception, self-consciousness. It must not, however, be overlooked, that consciousness, perception, willing, are attributed to the heart; and soul and spirit are spoken of only as they concern the hidden state to which these functions and phenomena belong, and because some weight would be laid upon it. Again: the dead are spoken of as spirits (Luke xxiv. 37, 39; Acts xxiii. 8 sq.; Heb. xii. 23; 1 Pet. iii. 19), but the living as souls, for the soul as such outlasts death. Finally, and this is the most important difference in the Bible use of these words, whereas soul is applied to the individual, the subject of life, spirit is never so used. Spirit as an independent subject is always something different from the human spirit.

This latter distinction rests upon the original difference of the terms:  $\piνεμα$ , *πνεμα*, "spirit," is the condition, while  $\psiυχη$ , *ψυχη*, "soul," is the manifestation of life. But for the explanation of this and the other peculiarities of usage, it is, of course, not sufficient always to call to mind the different points of view from which the inner being of man is described, now as spirit, and now as soul. One must go a step beyond the original relation of the two descriptions. Granted that spirit and soul are related as vital principle and life, still it is possible to distinguish them, not only in conception, but in fact; because the spirit, the principle of the soul, is the divine vital principle, immanent in, but not identical with, the individual life. Soul and spirit cannot be separated as soul and body, but they can be distinguished. Spirit is the principle of the soul; and it cannot be said of the spirit, which proceeds from God, and always bears the divine vital principle, that it sins or dies.

It is the knowledge of God and of the fall which leads us to make the distinction between the present actuality of life and its divine original creation. Spirit is wherever life is; and this spirit is the spirit of God, but in a peculiar manner. This spirit belongs to man. Not by the mere fact of creation does the holy spirit come to man, for this spirit is something different from the human spirit. The holy spirit is the cause of the soul, not identical with it. Sin has broken the connection between the human spirit and the spirit of God. So death came in as the opposite of the spirit wrought and filled eternal life, which was man's before the fall. Man now has a consciousness of guilt. He feels the pressure of law, and his inability to obey it. Through the impartation of the spirit, man is, however, renewed. He has life in its true sense. And this renewal affects his whole being in all its relations (Rom. viii. 11; 2 Cor. v. 5; Eph. iv. 23, 30; 1 Thess. v. 23).

The distinction between spirit and soul is the peculiar characteristic of the Bible's idea of the nature of man. But this is not saying that the Bible teaches a trichotomy. On the contrary, nothing is farther from it than such a trichotomy

as, for instance, the Platonic. The biblical trichotomy, as we find it in 1 Thess. v. 23, Heb. iv. 12, and which there rests upon the knowledge of sin and the experience of salvation, does not exclude a decidedly dichotomic expression, as 1 Pet. ii. 11, where the soul is regarded simply according to her spiritual determination as the bearer of the divine life-principle (cf. Phil. i. 27).

LIT. — BECK: *Outlines of Biblical Psychology*, [Eng. trans., Edinb., 1877]; DELITZSCH: *A System of Biblical Psychology*, [Eng. trans., Edinb., 1867]; OEHLER: *Old-Testament Theology*, [Eng. revis. trans., ed. Day, N.Y., 1883]; WEISS: *Biblical Theology of the New Testament*, [Eng. trans., Edinburgh, 1882, 2 vols.]; WENDT: *Die Begriffe Fleisch und Geist in biblischen Sprachgebrauch*; CREMER: *Biblio-theological Lexicon of New-Testament Greek*, [Eng. trans., 2d ed., Edinburgh and New York, 1880, s.v.]; WILLIAM P. DICKSON: *St. Paul's Use of the Terms Flesh and Spirit*, Glasgow, 1883]. H. CREMER.

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

Spiritualism, or, as it is sometimes called, Spiritism, dates back only to 1848. In that year it was discovered that certain rappings which were heard in the house of John D. Fox in Hydeville, Wayne County, N.Y., and which could not be accounted for in any ordinary way, conveyed intelligent communications. In 1850 the two girls Margaret and Kate Fox came to New York; and soon "spirit-rapping," the moving of heavy bodies without any mechanical agency, involuntary writing, etc., were phenomena which everybody had witnessed, or heard discussed by witnesses. Still more powerful mediums — that is, persons of such sensitive organization that the spirits can act upon them or through them — appeared. One of the most remarkable of these was Daniel Douglas Home, a lad of seventeen years, who gave sittings before Napoleon III. in Paris, and Alexander II. in St. Petersburg. Greater things were now accomplished, — speaking in foreign languages; lighting of a phosphorescent light in the dark; producing of drawings, pictures, and photographs; and, finally, the complete embodiment of a departed spirit, at least so far as to make him recognizable to friends and relatives. Numerous books were written for and against, and a multitude of prose

lytes were made; but a sect or party, properly so speaking, was not formed.

The Spiritualists generally reject the doctrine of the Trinity, considering Christ simply as one of the great teachers of mankind, not in any essential point different from the founders of the other great historical religions. They also generally reject the doctrine of a personal devil, though they believe in evil spirits, ascribing to them a power over man which may amount to possession. But they all believe in a future life, and in a natural, not miraculous, communication between that life and life on earth. The idea of miracles they have completely discarded, and the miracles of Scripture they accept as natural though unexplained facts. Life on earth they consider as a preparation for the life to come; but, when the transition from the one phase of life to the other takes place through death, no very great change occurs. The new life is only a supplement to the old, and in its initial state almost wholly determined by the character of that. Communications between these two spheres of life have always been possible, though under certain conditions of which we as yet have only very slight knowledge; but the motives which bring the spirits to reveal themselves to us are simply love and mercy, a desire to convince man of the existence of a future life.

LIT. — R. D. OWEN: *Footfalls on the Boundary of Another World* (Phila., 1860) and *The Debatable Land between this World and the Next*, N.Y., 1872; HOME: *Incidents in my Life*, N.Y., i., 1862, ii., 1872, iii., 1875; DE MORGAN: *From Matter to Spirit*, London, 1863; SARGENT: *Planchette, or the Despair of Science*, Boston, 1869; CROOKES: *Researches in the Phenomena of Spiritualism*, London, 1874; WALLACE: *On Miracles and Modern Spiritualism*, London, 1875.

SPITTA, Karl Johann Philipp, a distinguished German hymn-writer; was b. in Hanover, Aug. 1, 1801; d. in Burgdorf, Sept. 28, 1859. His mother, a converted Jewess, was left a widow in 1805. Sent to school, Spitta's studies were interrupted for four years by a dangerous sickness. At the close of this period he was apprenticed to a clock-maker. Continuing his study of Latin and Greek in private, he again entered school in 1818, and in 1821 passed to the university of Göttingen, where he studied theology. His faith wavered for a time, and he associated with the circle to which Heinrich Heine belonged. It was re-assured by the perusal of the works of Tholuck and De Wette. From 1821 to 1828 he acted as private tutor at Lüne, near Lüneburg, then became co-pastor at Sudwald; and after holding pastorates at Hameln (1830) and Wechholt (1837), he was made *superintendent* at Wittlingen, Lüneburg (1853), and at Burgdorf (1859). His success as a pastor and preacher brought him calls in 1841 and 1846 to Bremen, Barmen, and Elberfeld. In 1855 he was made doctor of divinity by the university of Göttingen. Spitta was a man of deep piety, and earnestness of faith. He excelled as a pastor. His fame rests upon his hymns. In May, 1826, he wrote to a friend, "In the way that I used to sing, I now sing no more. I consecrate my life at d my love, and also my song, to the Lord. His love is the one great theme of all my songs, and it is the longing of the Christian hymnist to praise

and magnify him adequately." He stands alongside of Albert Knapp as the best and sweetest of the recent German hymn-writers. It was not till 1833 that he heeded to the repeated requests of friends, and published a collection of hymns in *Psalter und Harfe* (Psaltery and Harp), which has gone through many editions. A second collection appeared in 1843, and a third in 1861 (edited by Professor Adolf Peters. [Among Spitta's best hymns are *Ein heilich Loos ist uns gefallen* ("Our lot is fallen in pleasant places"), *O Jesu meine Sonne* ("O blessed Son, whose splendor"), *O selig Haus wo man dich aufgenommen* ("O happy house! O home supremely blest"), all translated by MASSIE, 1860.] See *Life of Spitta* by MÜNCKEL, Leipzig, 1861, and PETERS's edition of the *Psalter und Harfe*. G. H. KLIPPEL.

SPONDANUS (Henri de Sponde), b. at Moulon, Jan. 6, 1568; d. at Toulouse, May 18, 1643. He was educated in the Reformed faith at Orthez; studied law, and entered the service of Henry IV., but was, by the writings of Bellarmin and Du Perron, induced to embrace Romanism in 1595; went to Rome; was ordained a priest in 1606, and was in 1626 made bishop of Pamiers. He published an abbreviation of BARONIUS's *Annales*, Paris, 1612, which was often reprinted, and translated into other languages; also a continuation from 1127 to 1622. NEUDECKER.

SPONSORS. See BAPTISM, p. 202.

SPORTS, Book of, a royal proclamation drawn up by Bishop Morton for James I., issued by that king in 1618; republished by Charles I., under the direction of Laud, in the ninth year of his reign. Its object was to encourage those people who had attended divine service to spend the remainder of Sunday after evening prayers in such "lawful recreation" as dancing, archery, leaping, vaulting, May games, Whitsun ales, Morris dances, setting of May-poles, etc. The proclamation was aimed at the Puritans, and Charles required it to be read in every parish church. The majority of the Puritan ministers refused to obey, and some were in consequence suspended. See EADIE: *Eccles. Cyclop.*, s.v., where the full text is given.

SPOTSWOOD (SPOTISWOOD), John, Scotch prelate; b. at Mid-Calder, near Edinburgh, 1565; d. in London, Dec. 26, 1639. He was educated at Glasgow University, and succeeded his father as parson at Calder, in 1583, when only eighteen. In 1601 he accompanied the Duke of Lennox as chaplain in his embassy to France, and in 1603 James VI. to England. In 1603 he was made archbishop of Glasgow, and privy-councillor for Scotland. In 1615 he was transferred to St. Andrews, so that he became primate and metropolitan. On June 18, 1633, he crowned Charles I. at Holyrood. In 1635 he was made chancellor of Scotland. He was the leader in the movement to introduce the Liturgy into the Church of Scotland, which occasioned the rebellion (1637). When the Covenant was signed (1638), he retired in disappointment to London. He wrote *The History of the Church and State of Scotland* (203-1625), London, 1653; best ed., Edinburgh, 1847-51, 3 vols., with life of the author.

SPRAGUE, William Buell, D.D., LL.D., b. in Andover, Conn., Oct. 16, 1795; d. at Flushing, L.I., N.Y., May 7, 1876. He was graduated with honor from Yale College in 1815; was tutor for

about a year in the family of Major Lewis (whose wife was the adopted daughter of Washington), at Woodlawn, near Mount Vernon; entered the Princeton Theological Seminary in the fall of 1816; was graduated in 1819, and immediately settled over the Congregational Church in West Springfield, Mass., as colleague with the Rev. Dr. Joseph Lathrop, who was then eighty-eight years of age, and had spent his whole professional life of sixty-three years in that parish. Dr. Lathrop died in the following year, and Mr. Sprague was left sole pastor. In 1820 he accepted the call of the Second Presbyterian Church of Albany to become its pastor; and here he passed the succeeding forty years of his life, and closed the period of active labor by resignation of his charge in 1869. He then removed his residence from Albany to F.ushing, L.I., where he died in the eighty-first year of his age. In 1828 Columbia College conferred upon him the degree of D.D.: he received the same honor from Harvard in 1848, and the degree of LL.D. from Princeton in 1869.

Among the preachers and public speakers of this country, Dr. Sprague attained very high eminence. In 1848 he delivered the oration before the Phi Beta Kappa Society at Harvard, in 1860 the annual address to the Yale alumni, and in 1862 the discourse to the alumni of the Princeton Seminary upon the semi-centennial anniversary of that institution. More than one hundred and fifty of his sermons and occasional discourses were published by request. He was a voluminous author. He published more than a dozen separate works, among which may be mentioned *Letters from Europe* (1828), *Lectures on Revivals* (1832), *Life of Rev. Dr. E. D. Griffin* (1838), *Aids to Early Religion* (1847), *Words to a Young Man's Conscience* (1848), *Visits to European Celebrities* (1855), *Memoirs of the Rev. Drs. John and William A. McDowell* (1864), *Life of Rev. Dr. Jedidiah Morse* (1874).

The great literary work of his life, however, which earned for him the title of "biographer of the church," was the *Annals of the American People*, begun in 1852, when he was fifty-seven years of age, of which nine large octavo volumes were published, and the manuscript of the tenth and concluding volume completed for publication, before his death. Vols. i. and ii. are devoted to the Trinitarian Congregationalists; vols. iii. and iv., to the Presbyterians; vol. v., to the Episcopalians; vol. vi., to the Baptists; vol. vii., to the Methodists; vol. viii., to the Unitarians; vol. ix., to the Lutheran, Reformed, Associate, Associate Reformed, and Reformed Presbyterian; and the unpublished volume includes Quakers, German Reformed, Moravian, Cumberland Presbyterian, Freewill Baptist, Swedenborgian, and Universalist. The volumes are made up of biographical sketches of all the prominent clergymen of each denomination, from the earliest settlement of the country to the close of the year 1855. The work contains about fifteen hundred of these sketches; and to each sketch are appended, as far as practicable, letters of personal recollections contributed by writers who had intimately known the clergymen commemorated. In the preparation of this work, Dr. Sprague received cordial assistance from the eminent clergymen and laymen of each denomination, and probably had a more extended

acquaintance throughout the churches of this country than any other man of his time. His successor at Albany, Rev. Dr. A. J. U'pon, in his commemorative discourse, referred to the *Annals* as follows:—

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

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

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

EDWARD E. SPRAGUE.

**SPRENG, Jakob** (generally called **Probst**, from his being *propositus* in an Augustine convent in Antwerp), d. at Bremen, June 30, 1562. He was one of Luther's first adherents in the Netherlands; preached his views in Antwerp, and founded a Lutheran congregation there, but was arrested, and compelled to recant; went to Spem, his native city, and continued to preach the Reformation; was arrested a second time, but escaped to Wittenberg; and was in 1524 appointed preacher at Bremen, where the Reformation was established in 1525. He left some minor treatises. See J. G. Neumann's preface to Spreng's edition: *M. Lutheri Commentarius in Joannis epistolam*, etc., Leipzig, 1708; and especially the rare book of SELEN: *De vita J. Propositi*, Lubeck, 1747. KLOSE.

**SPRING, Gardiner, D.D., LL.D.**, Presbyterian, b. at Newburyport, Mass., Feb. 21, 1785; d. in New-York City, Aug. 18, 1873. He was graduated from Yale College, 1805; taught in Bermuda until 1807; admitted to the bar, 1808; abandoned law for theology, and studied at Andover Theological Seminary, 1809-10; ordained pastor of the Brick (Presbyterian) Church, Aug. 8, 1810, and held the position till his death. The first four years of his ministry were years of steady, quiet growth; but from 1814 to 1834 there were frequent revivals, the result of God's blessing upon his faithful preaching, and utterly independent

of machinery. During this period he took part in the formation of the American Bible Society (1816), American Tract Society (1825), and American Home Missionary Society (1826). From 1834 to the close of his ministry, there were no revivals; but there was steady growth, and in himself great increase in his power as a preacher. It was then that he used the press to extend his usefulness, and published a number of volumes of connected discourses. His congregation first met in Beekman Street, but in 1856 removed to their present church, Fifth Avenue and Thirty-sixth Street. After 1861 he had a colleague. His ministry, both for length and power, is remarkable. His principal publications are *Essays on the Distinguishing Traits of Christian Character*, New York, 1813; *Fragments from the Study of a Pastor*, 1838; *Obligations of the World to the Bible*, 1839; *The Attraction of the Cross*, 1846; *The Bible not of Man*, 1847; *The Power of the Pulpit*, 1848; *The Mercy-Seat*, 1850; *First Things*, 1851, 2 vols.; *The Glory of Christ*, 1852, 2 vols.; *The Contrast between Good and Bad Men*, 1855, 2 vols.; *Pulpit Ministration*, 1864, 2 vols.; and *Personal Reminiscences of the Life and Times of Gardiner Spring*, 1866, 2 vols. (his autobiography). See the *Memorial Discourse* by Rev. Dr. J. O. MURRAY, New York, [1873].

**SPRING, Samuel, D.D.**, b. in Northbridge, Mass., Feb. 27, 1746; d. in Newburyport, Mass., March 4, 1819, in the seventy-fourth year of his age. A graduate of Princeton College in 1771; a classmate and room-mate there with President James Madison. The friendship between these two men remained uninterrupted through life; although Spring was an ardent Federalist, and a determined opposer of Madison's administration.

He began the study of theology with his particular friend, Dr. John Witherspoon, president of Nassau Hall. He continued the study with Dr. Joseph Bellamy, Dr. Samuel Hopkins, and Dr. Stephen West. With the three divines last named he became very intimate, as likewise with Dr. Jonathan Edwards, who had been Spring's tutor at Nassau Hall. He coincided, however, in his theological opinions, with his brother-in-law, Nathanael Emmons, more nearly than with any other man.

In 1775 he connected himself, as a chaplain of the Continental army, with a volunteer corps of eleven hundred men under the command of Benedict Arnold. With this corps he marched through the wilderness to Quebec. He stood with Col. Burr on the Plains of Abram when Gen. Montgomery fell. At Nassau Hall he had become interested in his college-mate, Aaron Burr. This interest was deepened as he became more intimate with Burr during the disastrous expedition to Canada. After the death of Hamilton, in 1804, Dr. Spring, although a distant relative of Burr, published a terrific sermon against duelling, and did not spare either the murderer or the murdered.

Dr. Spring was pastor of the Second Congregational Church in Newburyport, Mass., forty-one years and seven months. He was ordained Aug. 6, 1777; was a distinguished patriot during the war of the Revolution and that of 1812. He was eminently a doctrinal preacher, vigorous, dignified, commanding, subduing. He deserves the gratitude of the churches for the impulse which

he gave to the cause of theological education between the years 1777 and 1819. To him, as much as to any one man, may be traced the origin of at least four important institutions of learning. To him and Eliphalet Pearson may be ascribed the founding of Andover Theological Seminary. To him, more than to any one man, is due the formation of the Massachusetts Missionary Society, — a society which trained the principal men by whom the American Board of Commissioners for Foreign Missions was first conducted. To Dr. Spring or Dr. Worcester, or both united, is due the honor of having first suggested the idea of forming the American Board.

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

**STABAT MATER** are the first words of the famous hymn of Jacopone da Todi (d. 1306), and mean "The mother was standing." It is the most pathetic hymn of the middle ages, and, in spite of its adoration of the Virgin, is one of the softest, sweetest, and chastest lyrics in Christian literature. Suggested by the scene depicted in John xix. 25, it describes with tender feeling the piercing agony of Mary at the cross. It has furnished a theme for musical composition to Nanini (about 1620), Palestrina (whose music is the best, and is sung at Rome on Palm-Sunday), Astorga (about 1700), Pergolese (about 1736), Haydn, and Rossini (whose composition, according to Palmer, may be compared to a *mater dolorosa* painted standing under the cross, and clad in a Parisian court-dress). The original is in ten stanzas (WACKERAGEL, i. 136, 162; MONE, ii. 147-154; DANIEL, ii. 133). LISCO (*Stabat Mater*, Berlin, 1813) gives fifty-three German and several Dutch translations. It has been translated into English by Lord Lindsay, Caswall, Mant, Coles, Benedict, etc. One of the best translations, "At the cross her station keeping," is found in SCHIAFF'S *Christ in Song*, p. 169. DR. COLES'S translation, beginning "Stood the afflicted mother weeping," is also very excellent. See JACOPONE DA TODI and the literature there given.

Another *Stabat Mater* celebrates the joy of the Virgin Mary at the birth of Christ, as the former celebrates her grief at the cross, and may be called the "Mater speciosa" as distinct from the "Mater dolorosa." It was published in the edition of the Italian poems of Jacopone at Brescia, 1495, but attracted no attention till Ozanam published a French translation in his work on the Franciscan poets (Paris, 1852), and John Mason Neale, an English translation shortly before his death (1866). It is not equal to the *Mater dolorosa*, and seems to be an imitation by another hand. It was discussed by P. Schaff in *Hours at Home* (a monthly magazine), New York, May, 1867, and translated again by Erastus C. Benedict, *Hymn of Hildebert*, etc., New York, 1869, p. 20.

**STACKHOUSE, Thomas**, Church of England, b. 1680; became vicar of Beenharn, Berkshire, where he died, Oct. 11, 1752. He is remembered for his *New History of the Holy Bible, from the beginning of the world to the establishment of Christianity* (London, 1732, 2 vols. folio; frequently republished and reprinted; best ed. by G. Gleig and Dewar, 1836), and his *Complete body of divinity* (1729; 3d ed., 1755).

**STAHL, Friedrich Julius**, b. at Munich, Jan. 16, 1802; d. at Brückenau, Aug. 10, 1861. He was of Jewish parentage, but embraced Christianity in his seventeenth year; four years afterwards, his whole family followed his example. He studied jurisprudence at Würzburg, Heidelberg, and Erlangen; and was appointed professor at Erlangen in 1832, and in Berlin in 1840. In Berlin he gathered crowded audiences, not only of juridical students, but at times, also, of educated people in general: as, for instance, in 1850, when he lectured on *The Present Party-Position in Church and State*: which lectures were published after his death by W. Hertz, Berlin, 1863. He also held the highest positions in the state-government of the church, and took a very active part in Prussian politics. His brilliant parliamentary talent soon made him one of the most prominent leaders of the conservative party, both in political and ecclesiastical affairs. Democracy and free-thinking he understood, and was not afraid of; but he hated liberalism and rationalism. The former is revolution, he said; but the latter is dissolution. His ideas are clearly defined in his *Die Philosophie des Rechts*, 1830, thoroughly revised in 1847, vol. i., under the title, *Geschichte der Rechtsphilosophie*, vol. ii., *Rechts- und Staatslehre*. Of the fundamental problems of human life, he considered two solutions as possible, both philosophically and juridically,—one on the basis of pantheism, and one on the basis of faith in a personal God who has revealed himself to man; one giving the absolute power to the mass of the people, the majority, and one organizing the State after the idea of the highest personality, as a sphere of ethical action. What lay between those two extremes he despised as destitute of character. But he did not consider the two possible solutions as equally good: on the contrary, from the depths of his conviction he cried out, "No majority, but authority!" Nowhere, perhaps, has he set forth his ideas more forcibly and more pointedly than in the two *Schulschriften* he published in the Hegensteinberg controversy in 1845. In 1840 appeared his *Die Kirchverfassung nach Lehre und Recht der Protestanten*, in which he subjects the three systems prevailing in the Lutheran Church—the episcopal, the territorial, and the collegial system—to a searching examination, recommending the first. The constitution of the Reformed Church has not found an equal treatment. He was an able advocate of high Lutheran orthodoxy, and an intimate friend of Hegensteinberg. In his *Die lutherische Kirche und die Union* (1860) he went so far in his opposition to the union of the two Protestant churches as to declare that Luther at Marburg, refusing to join hands with Zwingli, was as great as Luther at Worms. Among his other works are *Der christliche Staat und sein Verhältnis zu Deismus und Judenthum*, 1847; *Der Protestantismus als politisches Princip*, 1850, etc.

See GROEN VAN PRINSTERER: *Ter nagedachtenis van Stahl*, Hague. RUDOLPH KÖGEL.

**STANCARO, Francesco**, b. at Mantua, 1501; d. at Stobnitz, Poland, Nov. 12, 1574. As a friend of the Reformation, he was in 1543 compelled to leave Italy. In 1546 he published a Hebrew grammar at Basel, and in 1550 he was appointed professor of Hebrew at Cracow. His relation, however, to the Reformation, was soon discovered, and he was arrested; but he escaped, and was in 1551 appointed professor of Hebrew at Königsberg, and the next year at Frankfurt-on-the-Oder. There he immediately entered into the Osiandrian controversy, and published his *Apologia contra Osiandrum*, in which he set forth his peculiar ideas of Christ as being the mediator between God and man, only on account of his human nature. The ideas caused great scandal; and Stancaro went first to Poland, then to Hungary, where he took active part in the controversy between the Lutherans and the Reformed. Having returned to Poland in 1558, he settled at Pinezow, and came naturally in contact with the Italian Antitrinitarians active in Poland,—Blandrata, Lismanini, and others. In the correspondence between the Polish Protestant and the German and Swiss Reformers concerning the Italian Unitarianism, which was spreading in the country, some regard was also paid to Stancaro and his anti-Osiandrian ideas; and he published in 1561 *De Trinitate*. But though he gathered some pupils, called "Stancarists," he soon fell into oblivion. U. SCHMIDT.

**STANHOPE, Lady Hester Lucy**, daughter of Earl Stanhope, and niece of William Pitt, the great Earl of Chatham; b. in London, March 12, 1776; d. at Jun in the Lebanon, June 23, 1839. She was the private secretary and confidante of her distinguished uncle, and a member of his family from her twentieth year until his death, 1806, when, unable to live in her accustomed style upon the twelve hundred pounds yearly stipend granted her as the ward of the nation, she retired to a solitude in Wales, and in 1810 to Syria; and in 1813 she established herself at the deserted convent of Mar Elias, near Jun, and eight miles from Sidon, where she lived until her death, exerting a remarkable influence upon the Arabs around. Her servants were Albanians; her house, a fortress which afforded shelter to the persecuted. She dressed like an emir, ruled despotically, practised astrology, and preached a creed compounded of Bible and Koran. She was eccentric to the verge of insanity. See her *Memoirs*, London, 1845, 3 vols., 2d ed., 1846; *The Seven Years' Travels of Lady Hester Stanhope*, 1846, 3 vols.

**STANISLAUS, Bishop of Cracow**, the patron-saint of Poland; was b. near Cracow, July 26, 1030, and, after studying canonical law at Gnesen and Paris, entered the clerical profession. He was a stern ascetic, distributed his patrimony amongst the poor, and boldly denounced the cruelty and licentiousness of Boleslas II., king of Poland, whom he finally excommunicated. In revenge, the king had Stanislaus murdered while he was celebrating mass near Cracow, May 8, 1079. Miracles are ascribed to the bishop, both alive and dead. In 1251 Innocent IV. placed him among the saints. Many altars and churches were built to his memory in Poland. His day is May 7. See

*Stanislai vita*, Cologne, 1616. ROEPPEL: *Gesch. Polens*, Hamb. 1810, i. 199 sqq. NEUDECKER.

**STANISLAUS, St.**, was b. Oct. 20, 1550, at Kostou, Poland; d. in Rome, Aug. 15, 1568. In his fourteenth year he went to Vienna; had a vision of two angels and the Virgin Mary, who urged him to become a Jesuit; sought admission to the order at Vienna, which was refused on account of his father's aversion to the step; and finally went to Rome, where he was admitted Oct. 28, 1567. He predicted the day of his death, and on account of his severe ascetic practices was beatified by Clement VIII. in 1604. NEUDECKER.

**STANLEY, Arthur Penrhyn**, b. Dec. 13, 1815, was son of Edward Stanley, at that time rector of Alderley, in Cheshire; d. in London, July 18, 1881. In the village made memorable from being his birthplace, he spent his childhood under the fostering care of his father and mother, whose admirable characters he has embalmed in a volume of family memoirs. Their influence on him for good was very great, and to this is to be added the effect of intercourse with the Leycesters, amiable and interesting relatives on the mother's side. The scenery of Alderley Edge, its pine-trees and beacon-tower, also the rectory-garden, with bird-cages hung among the roses, no doubt served to stimulate the child's active imagination. When eight years old he was remarkable for retentiveness of memory,—a faculty which was singularly powerful in after-life. But this was associated with an incapacity for mathematical studies, and even a sum in arithmetic puzzled him to the end of his days. In January, 1829, he was entered as a schoolboy at Rugby; and there he exhibited the arabianness and decision so well described in "Tom Brown," and came under the formative power of Dr. Thomas Arnold, prince of school-masters, to whom he owed much of the mental and moral strength which distinguished him in the whole of his subsequent career. He early showed a fondness for history, and, as he records, "got through all Mitford and all Gibbon, and several smaller" authors. Rugby became to Stanley a second home; and, when he had received the last of five prizes, his master said to him, "Thank you, Stanley: we have nothing more to give."

He was elected a scholar of Balliol at Oxford in 1833, and signalized his undergraduateship by a prize-poem entitled *The Gypsies*. His father was made Bishop of Norwich in 1837; and there, of course, he was wont to spend his vacations: in no other way did he become connected with the old East-Anglican city. He undertook a tour in Greece in 1840-41, and there, as was his wont, studied nature on its poetical side and in its historical relations, and returned to the university full of knowledge and inspiration derived from the acquaintance he formed with the classic scenery amidst which he wandered. He soon commenced as college-tutor, and the attachment he inspired in the hearts of his pupils foretold what was to be the result of his social intercourse in after-years. His lectures on history and divinity awakened much attention, and gave promise of what he subsequently accomplished as a popular lecturer and author. *Sermons and Essays on the Apostolic Age*, in which he broke up new ground by dwelling on the individual peculiarities of the

apostles, were published in 1846; but before that, in 1844, he made a mark on biographical literature by his *Life of Arnold*, a book said at the time to set everybody talking about the hero, rather than the author,—a sign of the wonderful success he had achieved. He was appointed secretary to the first Oxford Commission, which resulted in considerable improvements of university education; and, watching the progress of theological controversy, he wrote in 1850 an article on the Gorham Judgment, the harbinger of several successive criticisms on ecclesiastical questions, which he afterwards published.

In 1851 he became a canon of Canterbury, and then entered on the second stage of his public life. There he wrote his *Commentary on the Epistles to the Corinthians* and his *Memorials of Canterbury*: and, having already travelled in the East, he added to these his *Sinai and Palestine*. A tour in Russia was taken by him whilst he was a Canterbury canon, and this awakened in him a deep interest respecting the Eastern Church. Of this he availed himself in lectures on its history, after he entered upon the Regius professorship of ecclesiastical history at Oxford, in 1858. These lectures were published in 1861. It should further be recorded of his work at Canterbury, that there his influence was deeply felt by both clergy and laity; for he succeeded in breaking down walls of partition surrounding the intercourse of cathedral dignitaries, and brought together persons who had before stood aloof from each other.

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

His residence in Westminster, which opened up to him a new and wide sphere of exertion, he employed for the purpose of improving and popularizing the abbey, of promoting objects connected with the welfare of the neighborhood, and of advancing the interests of literature, charity, and religion in general. He really loved that ancient edifice, so grand and picturesque in itself, and so rich in its historical associations; and, when he had familiarized himself with its details, it was no common treat to wander through its aisles and chapels with him for a *ciceron*. This office he condescended to fill for the gratification of the poor as well as the rich. The hospital at Westminster and other local institutions found in him



a warm supporter; whilst his garden-parties, in connection with the encouragement of floral cultivation amongst the humbler classes, were attractive, not only to the gentry and nobility around, but to many living at a distance. As a lecturer, an advocate at public meetings, and especially as an abbey-preacher, he commanded large audiences, and delighted those who listened to his original remarks. A Broad-Churchman, and too often throwing into the background truths which evangelical Christians love to hear, he interested all classes by his earnest devoutness, his catholic spirit, and his abstinence from all factions combinations. He was a zealous son of the Church of England; and, making no secret of his strong attachment to the principle of an Establishment, he nevertheless conciliated Nonconformists, and delighted to cultivate among them some intimate friendships. He was busy with his pen throughout the whole period of his residence in the deanery. His *Lectures on the Jewish Church* appeared in three successive volumes under the dates of 1863, 1865, and 1879. *Historical Memorials of Westminster Abbey* was published in 1868; *Essays on Church and State* followed in 1870. *The History of the Church of Scotland*, delivered as lectures in Edinburgh, issued from the press in 1872. A number of minor works, including controversial letters, sermons, and lectures, were the product of his pen in this last and most important period of his life; and the publication of his final volume, a rather large one, on *Christian Institutes*, occurred in 1881. The death of his beloved wife in 1875 was a bereavement from the effect of which he never fully recovered. For a short time he could accomplish but little; but, gradually recovering his energy, he devoted himself anew to works of faith, and labors of love, and in 1880 found some relief by preparing for the press *Memoirs of Edward and Catherine Stanley*, his father and mother. It was a solace to go back to early days; and he also contemplated writing memorials of Lady Augusta, a work he did not accomplish.

He visited the United States in 1878, and returned home greatly refreshed, when his friends in England were gladdened by accounts he gave of his cordial reception by friends in America. His addresses and sermons delivered there were published in New York in 1879, and have since been republished in England. Always rather delicate, the state of his health in latter years often awakened anxiety; but, as he rallied from attacks, hopes were entertained of his life being prolonged for some years to come. However, in the summer of 1881, he felt ill after delivering a short lecture on one of the beatitudes, and then, after being confined to his bed a few days, died on Monday, the 18th of July. As in the case of his wife, so at his own funeral, all ranks of society, from the royal family down to the inmates of almshouses, and all denominations, Established and Nonconforming, united in paying honors to the deceased, not only as a public man, but as a lamented personal friend.

LIT.—See G. G. BRADLEY: *Recollections of A. P. Stanley*, London and New York, 1883. An adequate biography by Sir GEORGE GROVE has been announced (1883). JOHN STORINGTON.

STAPPER, the name of a gifted and erudite family of Bernese theologians.—I. Johann Fried-

rich was b. at Brugg in 1708; d. in 1775 at Diessbach, near Thun, where he settled in 1750. He studied at Bern and Marburg, and became a devoted Wollfian. He was a zealous and successful pastor. He wrote, amongst other works, *Institutiones theologicae, polemicae, universae*, Zurich, 1743, 5 vols. (4th ed. of vol. i., 1757); *Grundlegung zur wahren Religion*, 1746-53, 12 vols.; *Sittenlehre*, 1757-66, 6 vols. The first-named work is widely known as a most reliable compend. It is characterized by learning, insight, and a kindly spirit. Stapper is careful always to state the opponent's views correctly.—II. Johannes, brother of the preceding, was b. 1719; d. 1801; is more especially remembered by his version of the Psalms. Of the seventy-one psalms introduced into the Bern Hymn-Book of 1853, forty-one are his. He published *Theolog. Analytica* (Bern, 1763), seven volumes of sermons, etc.—Philipp Albert, one of the most distinguished ornaments of French Protestantism, was b. at Bern, Sept. 23, 1766; d. in Paris, March 27, 1840. In 1792 he was appointed professor of the fine arts, and subsequently professor of philosophy and theology. In 1798 he was appointed minister of education of Switzerland. His generosity enabled Pestalozzi to give his method a fair trial in the castle at Burgdorf. After conspicuous services for his country, he retired to private life in 1801, and soon after went to Paris to reside. In a time of religious indifference he retained his evangelical fervor, and occupied a conspicuous position in religious circles in France. His *salon* was the meeting-place of great men, as Guizot, Cousin, and others. He also endeavored to introduce Kant to the knowledge of the French. He was president of a number of religious societies. Among his works, most of which were written in French, are *De vita immortalis spe*, etc., Bern, 1787; *La mission divine et la nature sublime de Jésus Christ, déduites de son caractère*, Lausanne, 1799. A volume containing some of his writings, and introduced by a biography from the pen of Vinet, appeared in 1811 under the title *Mélanges philosophiques, littéraires, historiques et religieux*.

STAPHYLUS, Friedrich, b. at Osnabrück, Aug. 17, 1512; d. at Ingolstadt, March 5, 1561. He studied theology at Wittenberg; became an intimate friend of Melancthon, and was, on his recommendation, appointed professor at Königsberg, in 1516. As he felt unable to carry through the controversy which he had begun with Osia 1-der, he resigned his position, went to Bresha, embraced Romanism, and entered the service of the Duke of Bavaria. The duke gave him a title; the emperor, the title of nobility; the pope, a purse with one hundred gold crowns; and he was very active for the restoration of Romanism in Bavaria and Austria. Among his many polemical writings, the most noticeable are *Epitome Martini Lutheri theologiae trinembri; Defensio pro trinembri M. L. theologia*, etc. He also wrote a life of Charles V., and published a Latin translation of Diodorus Siculus. G. H. KUTTEL.

STARK, Johann August, a well known Crypto-Catholic; was b. at Selwerin in 1711; studied at Göttingen; became an enthusiastic Freemason; was made professor of Oriental languages (1769) and theology (1776) at Königsberg; and died as court-preacher and councillor, in Darmstadt, in

1816. Among his works are *Hephaestion* (1775) and *Gesch. d. Ariunismus* (1783-84). Accused of being a Crypto-Catholic, he defended himself in a work, *Ueber Kryptokatholicismus*, etc. (Frankfurt and Leipzig, 1787), and was protected and honored by the court. His anonymous book, *Theoduls Gastmal*, 1809 (7th ed., 1828), was the occasion for renewed attacks, which the discovery, after his death, of a room in his house arranged for the celebration of the mass, and his order to be buried in cowl and in the Catholic churchyard, proved to be justified.

H. MALLET.

**STATISTICS, Religious.** See RELIGIOUS STATISTICS.

**STAUDENMAIER, Franz Anton**, a distinguished Roman-Catholic theologian; was b. at Donzdorf, Württemberg, Sept. 11, 1800; d. in Freiburg, Breisgau, Jan. 19, 1856. He studied at the *Wilhelmsstift*, Tübingen, under Möhler; in 1827 was ordained priest; and in 1830 published, at Möhler's suggestion, a *History of Episcopal Elections* (*Gesch. d. Bischofswahlen*, Tübingen), and accepted a call to Giessen, as professor of theology in the Roman-Catholic faculty. In 1837 he exchanged this position for a similar one at the university of Freiburg-im-Breisgau, where he had Hug for a colleague. Staudenmaier was not the equal of his teacher, Möhler, in originality and profundity, but not behind him in the extent of his learning. Among his works, several of which remained unfinished, are *Johannes Scotus Erigena u. d. Wissenschaft seiner Zeit*, Frankfurt, 1834 (2d part never written); *Die christl. Dogmatik*, Freiburg-im-Br., 1844-52, 4 vols. (not complete); *D. Geist d. Christenthums, dargestellt in d. heil. Zeiten*, etc., Mainz, 1834, 2 vols. [7th ed., 1866]; *D. Wesen d. kath. Kirche*, Freiburg, 1845. [He was a frequent contributor to the *Kirchenlexikon* of Wetzer and Welte. See MICHELIS: *Staudenmaier's wissenschaftl. Leistungen*, Freiburg-im-Br., 1877.]

HAMBERGER.

**STÄUDLIN, Karl Friedrich**, a fertile German theological author; was b. July 25, 1764, at Stuttgart; was educated at Tübingen; called to Göttingen University, 1790; d. at Göttingen, July 5, 1826. He was a believing theologian. Among his many works are *Grundriss d. Tugend- und Religionslehre*, Götting., 1798-1800, 2 vols.; *Grundsätze d. Moral*, 1800; *Philos. u. biblische Moral*, 1805; *Lehrbuch d. Moral für Theologen*, 1815, 3d ed., 1825; *Gesch. d. Sittenlehre Jesu*, 1799-1822, 4 vols.; *Kirchengesch. von Grossbritannien*, Göttingen, 1819, 2 vols.; *Theolog. Encyclopädie u. Methodologie*, Hanover, 1821; *Geschichte und Lit. der Kirchengeschichte*, Hanover, 1827. His autobiography was edited by HEMSEN, Göttingen, 1826.

**STAUPITZ, Johann von**, the noble friend of Luther; d. at Salzburg, Dec. 28, 1524. The time and place of his birth are unknown. Entering the Augustinian order, he studied at several universities, at last in Tübingen, where in 1500, as prior of the Augustinian convent, he was made doctor of theology. Rejecting the scholastic theology, he had recourse to the Scriptures and the mystics, and was indeed a theologian not only of the school, but of the heart. His culture, practical ability, and courteous and manly bearing, won for him the favor of the Elector of Saxony, by whom he was invited to take part in the foundation of the new university at Wittenberg. In its interests he went to Rome to secure the Papal

permission, and in 1502 was settled in Wittenberg as professor and dean of the theological faculty. In 1503 he was chosen vicar-general of the Augustinians in Germany. In 1512 he substituted in the convents under his supervision the Scriptures for Augustine's writings, to be read during meals. The same year he acted as the substitute of the Archbishop of Salzburg at the Lateran Council. That which gives Staupitz a place in history is his relation to Luther. He became acquainted with the young monk at Erfurt in 1505, secured a higher position for him in the convent, and sought to turn his attention from ascetic thoughts and metaphysical speculations to the cross and the atoning love of God. "Your thoughts are not Christ," said he to Luther on one occasion, as the latter looked with a shudder at the elements which Staupitz was carrying in a funeral-procession; "for Christ does not terrify, but console." In 1508, at his recommendation, Luther was called to Wittenberg, and at his advice Luther entered the pulpit. In 1516, while absent on a mission in the Netherlands, Staupitz showed his confidence in Luther by making him temporary inspector of forty convents in Saxony and Thuringia. As late as October, 1518, he sympathized with his young friend, and was at his side in the discussion with Cajetan in Augsburg. On that occasion he said, "Remember, my brother, that thou hast begun this work in the name of Christ." He soon afterwards drew back from the Reformation; but he did not oppose it, like Erasmus. He was "a pious Christian mystic," who deplored the abuses of the church, but had not the heroism to be a Reformer. In 1519 he went to Salzburg (not because he had fallen into disfavor with the Elector of Saxony, as D'Aubigné supposes), became court-preacher in 1522, abbot of the Benedictine convent of St. Peter at Salzburg, having changed his order previously, and, later, vicar of the archbishop. In 1519 he wrote to Luther, offering him a refuge at Salzburg. But Luther was displeased with the course of his old friend, and wrote, Feb. 9, 1521 (De Wette, i. 556), "Your submission has saddened me very much, and shown me another Staupitz than the preacher of grace and the cross." In another letter, of Sept. 17, 1523 (De Wette, ii. 407), he writes to him as the one "through whom the light of the gospel was first made to shine from the darkness in our hearts" (*per quem primum coepit Evangelii lux de tenebris splendescere in cordibus nostris*). Some of Luther's writings which he took with him to Salzburg, and gave to the monks to read, were burned by one of his successors. Staupitz exercised a deep influence upon Luther; so that the latter, in his dedication of the first collection of his writings to Staupitz, in 1518, could call himself his disciple. In his letter of May 30, 1518, to accompany his *Theses* to Leo X., he says he heard from Staupitz, as "a voice from heaven," an explanation that true penance starts from love, and ends in righteousness. This truth, he said, acted like a sharp arrow in his heart until the word "repentance" became to him the sweetest word in the Bible.

Besides ten letters which Grimm edited, only one of which is to Luther, he left behind him some tracts, *Von d. Nachfolge d. willigen Sterbens Christi* (1516), *Von der holdseligen Liebe Gottes*

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

H. MALLEF.

**STEDINGERS**, The, a heroic German family living on the banks of the Weser, near its mouth, which offered a bold resistance to the presumption of the clergy in the latter part of the twelfth, and the beginning of the thirteenth, century. The conflict originated with the indignity of a priest to the wife of a nobleman, who, at the communion, instead of the host, put into her mouth the *groschen* which she had given him at the confessional. Her husband, taking up the case, and only receiving denunciation from the priest, murdered him. The deed stirred up the priesthood; and Hartwig II., archbishop of Bremen, demanded not only the delivery of the murderer, but a large indemnity. Being refused both, he put the district under the ban, and in 1207 led an army against the refractory Stedingers, who were supported by the powerful Duke Otto of Lüneburg, the bitter enemy of Bremen. The war lasted for a number of years, until, the Stedingers being victorious, the case was brought before Pope Gregory IX. The Stedingers were accused of being not only heretics, but in league with Satan, whom they worshipped under the image of an idol of Ammon, to whom they offered their children. When a candidate for admission to their mysteries appeared before them, a large frog entered the room, which the members kissed, a shudder passing through their system with the kiss; and with the shudder the memory of the Christian faith completely disappeared. These and other calumnies were taken up by the Papal inquisitor-general, Konrad of Marburg, who persuaded the Pope in 1233 to issue the ban against the Stedingers as cursed heretics. A crusade was preached against them. They raised an army of eleven thousand, and successfully resisted the Archbishop of Bremen and his allies till May 27, 1231, when the battle of Altenesch completely broke their resistance. Half the army was destroyed, and many of the survivors fled to Friesland. The territory of the Stedingers was divided between the Archbishop of Bremen and the Counts of Oldenburg. The defeat was celebrated in the archiepiscopal church of Bremen by a yearly festival on the fifth Sunday after Easter. All the writers of the middle ages speak disparagingly of the Stedingers as heretics. It remained for the impartial historian since the Reformation to honor their resistance as a just opposition to the oppression of a presumptuous priesthood. See SCHMICK: *De expeditione cruciata in Stedingos*, Marburg, 1722; RITTER: *De pago Steding et Stedingis sive*, XIII. *historiæ*, Vitæb., 1751; LAPPENBERG: *Vom Kreuzzuge gegen d. Stedinger*, Stadt, 1755, etc.

G. H. KILPPEL.

**STEELE**, Anne, author of many popular and useful hymns; was the daughter of a Baptist minister at Broughton in Hampshire, where she was b. 1716, and d. November, 1778. She was always an invalid; and her *fiancé* was drowned on or just before the wedding-day. Her *Poems on Subjects chiefly Devotional*, by Theodosia, appeared in two volumes in 1760, and were re-printed, 1780, with a third volume of *Miscellaneous Pieces in Verse and*

*Prose*: the profits in each case being devoted to benevolent uses. The whole were re-issued at Boston in two volumes, 1808, and most of them in one volume by D. Sedgwick, 1863. Her hymns, to the number of sixty-five, were included in Ash and Evans's Collection, 1769, and were found to be accordant with the best taste of that period, and remarkably adapted to public worship. Dr. Rippon (1787) used fifty-six of them, and Dobell (1806), forty-five. To probably a majority of the hymn-books published in England and America she is the largest contributor after Watts, Doddridge, and C. Wesley, often preceding the latter, and sometimes standing next to Watts, though occasionally outnumbered by Newton. This implies an amount of influence in leading devotion, in moulding thought and character, and in assuaging sorrow, which any one might be proud to gain, and which can be attained by very few. On the other hand, James Montgomery, a discerning critic, relegated her to the tenth rank in his *Christian Psalmist* (1825), and said nothing about her in the Introductory Essay. She certainly had more elegance than force, and was less adapted to stand the test of time than her masculine rivals. Her hymns are a transcript of a deeply sensitive, humane, and pious mind, with little intellectual variety or strength; but they have a free and graceful lyrical flow, and no positive faults beyond a tendency to repetition and too many endearing epithets. A fragment of one of them, "Father, whate'er of earthly bliss," may last as long as any thing of Watts or Doddridge.

F. M. BIRD.

**STEINHOFER**, Maximilian Friedrich Christoph, b. at Owen in Wurtemberg, Jan. 16, 1706; d. at Weinsberg, Feb. 11, 1761. He studied theology at Tübingen; entered into connection with the congregation of Herrnhut; became court-preacher at Ebersdorf early in 1731; joined the Moravian Brethren in 1746, but returned in 1749 to Wurtemberg, and held various minor pastoral charges, finally that of Weinsberg. He wrote a number of sermons and devotional books,—*Tägliche Nahrung des Glaubens*, 1743 (last edition, Ludwigsburg, 1859, with his autobiography); a commentary on I. John; a collection of sermons on the life of Jesus, Franfort, 1761.

**STEITZ**, Georg Eduard, D.D., b. at Frankfort-on-the-Main, July 25, 1810; was pastor and d. there Jan. 19, 1879. He wrote *Die Privatbeichte* u. *Privatabolution d. luther. Kirche aus den Quellen des 16ten Jahrhunderts*, Frankfort, 1834; *Das römische Buss sacrament*, 1851; and forty-one articles for the first edition of Herzog, most of which have been re-issued in the second edition, besides numerous contributions to the *Studien u. Kritiken* and elsewhere. He was a man of rare and accurate learning, and sound judgment. His articles in Herzog are very elaborate and valuable. See JUNG V. DECHENT: *Zur Erinnerung an Herrn Senior Dr. theol. G. E. Steitz*, Frankfort-on-the-Main, 1879.

**STENNETT**, Joseph, an English hymn-writer; was b. at Abington, Berks, 1663; d. at Knaphill, Bucks, July 11, 1713. In 1690 he was ordained pastor of a Baptist congregation in Devonshire Square, London, which he served till his death. He was the author of a reply to Russen's *Fundamentals without a Foundation, or a True Picture of*

the Anabaptists. His *Hymns for the Lord's Supper* appeared in 1697, and were increased from thirty-seven to fifty in the third edition, 1709. He also published a *Version of Solomon's Song with the Forty-Seventh Psalm*, 1700 (2d ed., 1709), and twelve hymns on the *Believers' Baptism*, 1712. A complete edition of his hymns, poems, sermons, and letters, was published, with a memoir, in 4 vols., 1732. Stennett is the author of the familiar hymn, "Another six days' work is done," which in the original had fourteen stanzas.

**STENNETT, Samuel**, an English hymnist, and grandson of the preceding; was b. 1727, in Exeter, where his father was pastor of the Baptist Church; d. in London, Aug. 24, 1795. He assisted his father as pastor of the Baptist Church in Little Wild Street, London, and in 1758 became his successor, remaining with the church till his death. He was a fine scholar, and was made D.D. by Aberdeen University, 1763. He was a man of influence among the dissenters, enjoyed the confidence of George III., and had John Howard for a frequent hearer. Writing from Smyrna under date of Aug. 11, 1786, the great prison-reformer speaks of the pleasure he experienced in reviewing his notes of Stennett's sermons. Stennett's works (*On Personal Religion*, 1769, 2 vols., 4th ed., 1801, being the most extensive) were published with a memoir in 1824, 3 vols. Thirty-four of his hymns are given at the end. Five others have been found in Rippon's Selection. His best hymns are "On Jordan's stormy banks I stand," "Majestic sweetness sits enthroned," "'Tis finished! so the Saviour cried."

**STEPHAN, Martin**, and the **Stephanists**. Martin Stephan (b. at Stramberg, Moravia, Aug. 13, 1777; d. in Randolph County in the State of Illinois, Feb. 21, 1846) was of humble parentage, and early apprenticed to a weaver. In 1798 he went to Breslau, where he soon became intimate with the pietist circles, and finally contrived to enter the gymnasium. From 1804 to 1809 he studied theology at Halle and Leipzig in a peculiarly narrow way, but not without energy; and in 1810 he was appointed pastor of the congregation of Bohemian exiles in Dresden. He was a Lutheran of the strictest type of orthodoxy. His success as a preacher and an organizer was very extraordinary. Though he severed his connection with the Moravian Brethren, and though the revival movement he started bore a decidedly separatistic character, his congregation grew rapidly, and gifted and serious men became exceedingly devoted to him. He maintained stations all through the valley of the Mulde; he sent out young missionaries whom he had educated; and he found followers, even in Wurtemberg and Baden. The separatistic tendency, however, of his work, and perhaps, also, the very success of his labor, brought him in manifold conflicts with the regular clergy of Dresden; and certain peculiarities in his personal habits and in his arrangements finally brought him into collision with the police. In the spring of 1838 the congregation for which he originally had been appointed pastor formally accused him of unchastity and fraud, and in the fall he secretly left the city for Bremen. In Bremen he was joined by no less than seven hundred followers; and at the head of this congregation, "the Stephanists," he sailed for America on Nov. 18. But,

if there previously had been something wrong in his conduct, it now became apparent that the root of the evil lay deep in his character. Before the vessel arrived at New Orleans, he had himself elected bishop, and made master of the emigration-fund; and at St. Louis, where the colony stopped for two months, he gave himself up entirely to a life of pleasure. A tract of land was finally bought at Wittenberg, Perry County, Mo.; and in April, 1839, the larger portion of the congregation, and the bishop, removed thither. Hardly one month elapsed, however, before the accusations from Dresden were renewed, but by other members of his congregation, and referring to later times; and, as the statements made were found to be correct, he was deprived of his dignity, and excommunicated. But the congregation, after passing through various vicissitudes and troubles, prospered, and became the nucleus of the "Missouri" type of High-Church Lutheranism, which adheres most closely to the symbolical books, and has its headquarters in the Concorcia College at St. Louis. Among the writings of Martin Stephan the most important are *Der christliche Glaube* (a collection of sermons, Dresden, 1825) and *Gaben für unsere Zeit* (Nuremberg, 1837). See VON POLENZ: *Die öffentliche Meinung und der Pastor Stephan*, Dresden, 1840; VENSE: *Die Stephan'sche Auswanderung nach America*, Dresden, 1840; and the elaborate art. by KUMMER, in *HERZOG: Real-Encyclopädie*, 1st ed. vol. xv. pp. 41-61.

**STEPHEN**, deacon of the congregation at Jerusalem, and first martyr of the Christian Church. It is only in our day that his influence upon the development of Christianity has been adequately brought out. All that we know of him is found in Acts vi., vii. He was chosen in an emergency deacon of the church; and no one doubts any more that he was a Hellenist, although this is not definitely stated. He did not confine himself to the duties of the diaconate, but devoted himself to preaching, and was especially successful in those synagogues of Jerusalem where the Greek language was used. In connection with him, we for the first time hear of discussions in the synagogues (Acts vi. 10). He was accused of blaspheming Moses and God, and was brought up for trial, false witnesses being suborned to testify against him. The people finally exercised Lynch-law upon the accused. Stephen preached, as the apostles up to that time had not preached. He was accused of speaking against the Jewish religion, fathers, and temple. He had entered most deeply into the meaning of many of Christ's sayings about the difference between the law and the gospel, and especially the saying recorded in John ii. 19. Can there be any doubt that he had become convinced that the Mosaic institutions could not be combined with the spiritual contents of the gospel as a basis for the church and the kingdom of God? This is made certain, not only by the form of the accusation, but by the address of Stephen. At first sight the latter seems to be disconnected and irrelevant. Closer inspection, however, reveals that this is not the case. The speaker proves that God had revealed himself independently of the forms of the law, and that the history of revelation was progressive, and closes by showing the temporary nature of the temple, and the other forms of the law. Noth-

ing of the kind had ever been brought out by the apostles before. Stephen was not merely the protomartyr of the church. He was the first Christian preacher who fully understood the distinction which Christ taught between Judaism and Christianity, a forerunner of Paul; yea, perhaps, in the deepest sense the one who prepared the way for Paul's conversion. At any rate the extension of the gospel beyond the limits of the synagogue was, according to the statement of the Acts, the immediate consequence of his death, and not the planned work of the elder apostles. [Augustine said, "If Stephen had not prayed, the church would not have had Paul" (*Si Steph. non orasset, ecclesia Paulum non haberet*). Archdeacon Farrar calls him the "undeveloped St. Paul."] Tradition did not forget Stephen. The Fathers put him among the seventy disciples. *The Apocalypse of Stephen* will be found in FABRICIUS: *Cod. Apocr.* ED. REUSS.

**STEPHEN**, the name of ten popes.—**Stephen I.** (233–257), a Roman by birth, is of importance on account of his relation to the controversy concerning heretical baptism. The majority of the churches in Asia Minor and Africa had declared in favor of the view that heretics baptized by heretics should be rebaptized on their entrance into the orthodox church. The Roman practice, however, had been to admit them without the repetition of the rite, and with a simple exhortation to repentance. The Eastern Church, and especially Cyprian, strongly opposed this practice; and the councils of Carthage (255, 256) again sanctioned the opposite view. A synodal letter informed Stephen of this action, and a heated epistolary controversy was opened between him and Cyprian. He finally broke off communion with the African Church. Tradition relates that Stephen suffered a martyr's death for refusing to sacrifice to the heathen gods. His day is Aug. 2.

—**Stephen II.** ascended the Papal chair March 27, 752, but died a few days later; for which reason he is usually omitted from the list of popes.

—**Stephen III. (II.)** was Pope from 752 to 757. Pushed by Aistulph, king of the Longobards, he called in the aid of Pepin the Little, who defeated the enemy in two campaigns (754, 755), and raised the Pope to the dignity of patricius, and possessor of the exarchate of Ravenna. Stephen anointed Pepin king.

—**Stephen IV. (III.)**, Pope from 768 to 772; had been made cardinal by Zacharias; condemned the Antipope Constantine, who was only a layman when chosen pope, and held a council in the Lateran in 769, which forbade, upon penalty of the ban, the election of a layman to the Papal dignity.—**Stephen V. (IV.)**, Pope for a few months between 816 and 817, was a Roman by birth; had been made cardinal-deacon by Leo III., and crowned Louis the Pious emperor.—**Stephen VI. (V.)**, Pope from 885 to 891; conducted negotiations with the Byzantine emperors, Basil and Leo, to restore peaceful relations between the Greek and Latin churches, which had been disturbed by Photius, and demanded that all the clergy consecrated by Photius should be deposed, and those deposed by him recalled. Leo satisfied the Pope. He crowned Duke Guido of Spoleto emperor before his death.

—**Stephen VII. (VI.)**, Pope for a few months (896–897); was completely under the influence of the Tuscan and Roman

nobles; had the body of his predecessor and enemy exhumed, and thrown into the Tiber, and declared the episcopal and priestly consecration of Formosus invalid. Stephen was thrown into prison by his enemies, and strangled. John IX. condemned his conduct through a synod in Rome (898).—**Stephen VIII. (VII.)**, Pope from 920 to 931; was under the control of the notorious women, Theodora and Marozia.—**Stephen IX. (VIII.)**, Pope from 939 to 942; a German by birth and a relative of Otto the Great; was a creature and plaything of the contending parties. [See WATTENDORFF: *Papst Stephan IX.*, Paderborn, 1883, 60 pp.]—**Stephen X. (IX.)**, Pope for eight months (1057–58), was under Hildebrand's influence. As cardinal-deacon, appointed by Leo IX., he went with Cardinal Humbert to Constantinople in the interests of peace between that city and Rome. The mission was unsuccessful; and, returning to Rome, Stephen became monk, and later, abbot of Monte Casino. He opposed the licentiousness, especially the simony and concubinage, of the clergy. NETDECKER.

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

**STEPHEN OF HUNGARY.** See HUNGARY.

**STEPHEN OF TOURNAY**, b. 1135, at Orleans; d. as Bishop of Tournay, in 1203; sought to secure a decree from Rome requiring greater uniformity of doctrinal teaching. His principal work is said to have been the *Summa de decretis*, of which only the preface remains. Two addresses and a number of letters are preserved. Best edition by Molinet, Paris, 1674.

**STEPHENS** (French, *Estienne*; Lat., *Stephanus*) is the name of a distinguished Parisian family of printers, which did most brilliant service in the interest of literature, and by their publications promoted the cause of the Reformation. They have a place here on account of their distinguished efforts in publishing theological works.—**I. Henry**, the first printer of this name, had an establishment of his own in Paris from 1503 to 1520. He was on friendly terms with some of the most learned men of the day,—Budé, Briçonnet, Le Fevre d'Étaples, etc.,—and had among his proof-readers Beatus Rhegius. Among his publications were Le Fevre's editions of Aristotle, the *Psalterium quincuplex*, and his Commentary on the Pauline Epistles. Henry left behind him three sons,—François, Robert, and Charles. François published a number of works between 1537 and 1548, which had no bearing upon theology. Charles studied medicine; wrote some works on natural history; in 1551 assumed control of the Paris printing-establishment, on Robert's departure to Geneva, and printed a number of works till 1561, using the title "royal typographe" (*typographe regius*). He published a number of smaller editions of Hebrew texts and targums, which were edited by J. Mercier.

II **Robert**, the second son of Henry, and the founder of the splendid reputation which the name of Stephens still enjoys, was born, according to the usual opinion, in 1503; died in Geneva, Sept. 7, 1559. He early became acquainted with the ancient languages, and entered the printing-establishment of Simon de Colines, who married his mother upon his father's death. He corrected the edition of the Latin New Testament of 1523. This work was the first occasion of the endless charges and criminations of the clerical party, especially the theological faculty of the Sorbonne, against him. In 1526 he began to print on his own account. In 1550 he emigrated to Geneva to escape the ceaseless opposition of the clergy. In 1539 he assumed the title of "royal typographer," and adopted as his devices an olive-branch around which a serpent was twined, and a man standing underneath an olive-tree, with grafts from which wild branches are falling to the ground, with the words of Rom. xi, 20, *Noli altum sapere* ("Be not high-minded"). The latter was called the *Olive Stephanorum* ("the olive of the Stephens family"). The Paris establishment was made famous by its numerous editions of grammatical works and other school-books (among them many of Melancthon's), and old authors, as Plo Cassius, Eusebius, Cicero, Sallust, Cæsar, Justin, etc. Many of these, especially the Greek editions, were famous for their typographical elegance. Twice he published the Hebrew Bible entire, — in 1539 in four volumes, and 1543 sqq. in seventeen parts. Both of these editions are rare. Of more importance are his four editions of the Greek New Testament (1546, 1549, 1550, and 1551), the last in Geneva. The first two are among the neatest Greek texts known, and are called *O mirificam*: the third is a splendid masterpiece of typographical skill, and is known as the *editio regia*. The edition of 1551 contains the Latin translation of Erasmus and the Vulgate, is not nearly as fine as the other three, and is exceedingly rare. It was in this edition that the versicular division of the New Testament was for the first time introduced. Stephens is said to have made it on horseback, on his journey to Geneva. [See facsimile specimens of the last two editions, in Schaff's *Companion to the Greek Testament*, pp. 536-539.] A number of editions of the Vulgate also appeared from his presses, of which the principal are those of 1528, 1532, 1540 (one of the ornaments of his press), 1546. The text of the Vulgate was in a wretched condition, and Stephens's editions, especially that of 1545, containing a new translation at the side of the Vulgate, was the subject of sharp and acrimonious criticism from the clergy. On his arrival at Geneva, he published a defence against the attacks of the Sorbonne. He issued the French Bible in 1533, and many of Calvin's writings; the finest edition of the *Institution* being that of 1553. His fine edition of the Latin Bible with glosses (1556) contained the translation of the Old Testament by Santes Pagninus, and the first edition of Beza's translation of the New Testament.

Three of Henry's sons — Henry, Robert, and François — became celebrated as printers. François (b. in 1540) printed on his own account in Geneva from 1562 to 1582, issuing a number of editions of the Bible in Latin and French. French writers identify him with a printer by the name

of Estienne in Normandy, whither he is supposed to have emigrated in 1582. **Robert** (b. in 1530; d. in 1571) began to print in Paris on his own account in 1556, and in 1561 received the title of *Imprimeur du Roy*; and his presses were busily employed in issuing civil documents. His edition of the New Testament of 1568-69 (copies with both dates being in existence) was a reprint of his father's first edition, is equal to it in elegance of execution, and is now exceedingly rare.

III, **Henry**, the eldest son of the great Robert, and without doubt the most distinguished member of the family, was b. in Paris, 1528; d. at Lyons, March, 1598. He displayed in his youth a genuine enthusiasm for the study of Greek, which he learned before Latin. In his nineteenth year he undertook a protracted journey to Italy, England, and Flanders. In 1554 he published at Paris his first independent work, the *Anacreon*. Then he went again to Italy, helping the Aldens at Venice, discovered a copy of Diodorus Siculus at Rome, and returned to Geneva in 1555. In 1557 he seems to have had a printing-establishment of his own, and, in the spirit of our own day, advertised himself as the "Parisian printer" (*typographus parisiensis*). The following year he assumed the title, *illustris viri Huldrici Fuggeri typographus*, from his patron, Fugger of Augsburg. In 1559 Henry assumed charge of his father's presses, and distinguished himself as the publisher, and also as the editor and collator, of manuscripts. Many of his editions were the first. Athenagoras, Maximus Tyrius, Æschylus, appeared in 1557; Diodorus Siculus, 1559; Xenophon, 1561, 1561; Thucydides, 1564, 1588; Sophocles, 1568; Herodotus, 1570, 1592, etc. He improved old translations, or made new Latin translations, of many Greek authors. According to the writer of the article "Estienne," in *La France Protestante*, Henry took a personal part in editing fifty-four publications. His most celebrated work, the *Thesaurus lingue græcæ*, which has served in our own century as the basis of Greek lexicography, appeared in 1572, 5 vols. Of the Greek editions of the New Testament that went forth from his presses, there deserve mention those of Beza, with his commentary, 1565, 1582, 1589, and the smaller editions of 1565, 1567, 1580. A triglot containing the Peshito appeared in 1569, of which some copies are in existence, bearing the date "Lyons, 1571." In 1565 a large French Bible was printed. Henry's own editions of the Greek New Testament of 1576 and 1587 deserve mention; the former containing the first scientific treatise of the language of the apostolic writers; the latter, a discussion of the ancient divisions of the text. In 1591 he published a concordance of the New Testament, the preparatory studies of which his father had made. Much earlier he translated Calvin's Catechism into Greek. It was printed in 1554 in his father's printing-room.

Henry was married three times, and had fourteen children, of whom three survived him. His son Paul (b. 1567), of whose life little is known, assumed control of the presses, which in 1626 were sold to the Chouet brothers. Two of Paul's sons were printers, — **Joseph** at La Rochelle, and **Antoine** (d. 1674), who became *Imprimeur du Roy* in Paris in 1613. Fronton Le Duc's *Chrysostom*, and Jean Morin's Greek Bible (1628, 3 vols.) were

issued from his presses. At his death the history of the family stops.

LIT.—TH. JANSONI AD ALMELOVEEN: *Dissert. epistolaria de Stephanis*, 1683; MAITTAIRE: *Vita Stephanorum*, 1730; RENOARD: *Annales de l'imprimerie des Estienne*, Paris, 1837, 2 vols.; CRAPELET: *Robert Estienne et la roi François I.*, 1839; [FRUGÈRE: *Essai sur la vie et les œuvres de H. E.*, Paris, 1854; FROMMANN: *Aufsätze zur Gesch. d. Buchhandels*, Jena, 1876]. ED. REUSS.

**STERCORANISTS** (from the Latin *stercora*, "excrements"), a term first used in 1554, by Cardinal Humbert against Nicetas Petoratus, and referring to a grossly sensualistic conception of the sacrament of the Lord's Supper, according to which the body of our Lord is eaten, digested, and evacuated, like any other food. The conception has been falsely ascribed to Origen, and also to Rhabanus Maurus; but it no doubt existed in the time of the latter. ZÖCKLER.

**STERNHOLD, Thomas**, b. probably at Hayfield, near Blakeney, Gloucestershire (or, according to another account, in Hampshire), about 1500; d. August, 1519; was groom of the chambers to Henry VIII. and Edward VI. He is said to have versified fifty-one psalms, of which nineteen appeared 1548, and thirty-seven the next year, immediately after his death. The work was continued by John Hopkins of the Woodend, Aure, Gloucestershire (B. A., Oxford, 1541; said to have held a living in Suffolk). *The Whole Booke of Psalms Collected into English Metre* appeared 1562, and was bound up with innumerable editions of the Prayer-Book; making for two centuries or more the only or chief metrical provision of the Church of England. Since 1700 or so, it has been called the "Old Version," in distinction from its rival, Tate and Brady. Of its contents about forty-one psalms bear the initials of Sternhold (the only notable sample of his skill being a few stanzas of Ps. xviii.), and sixty-four, those of Hopkins. The rest are by Thomas Norton, a lawyer who translated Calvin's *Institutes*, etc., and d. about 1600; William Whittingham, b. at Chester, 1524; d. 1589; educated at Oxford; married Calvin's sister, and was from 1563 dean of Durham; and William Kethe, who was an exile with Knox at Geneva 1555, chaplain to the English forces at Havre 1563, and afterwards rector or vicar of Okeford in Dorsetshire. Some mention also Wislome, archdeacon of Ely. Kethe is memorable as the author of the only rendering now much used of all these, "All people that on earth do dwell" (Ps. c.): it has a venerable solidity and quaintness. The Old Version as a whole has long been heaped with ridicule from many quarters, and is, of course, unsuited to modern use. Fuller (1662) said that its authors' "piety was better than their poetry, and they had drunk more of Jordan than of Helicon;" and Campbell, that they, "with the best intentions and the worst taste, degraded the spirit of Hebrew psalmody by flat and homely phraseology, and, mistaking vulgarity for simplicity, turned into bathos what they found sublime." But Keble and others have valued their work for its fidelity to the original, and it continued to be used in very many English parishes far into the present century. F. M. BIRD.

**STERRY, Peter, B.D.**, Puritan; b. in Surrey; d. Nov. 19, 1672. In 1636 he was chosen fellow

of Emmanuel's College, Cambridge, where he had been educated. He was one of Cromwell's chaplains, one of the fourteen divines proposed by the Lords in May, 1642, and sat as an Independent in the Westminster Assembly almost from the first. His works are of great rarity. He was called in his day a "high-down mystical divine," and suffered abuse; but Dr. Stoughton finds his mysticism "pertaining more to his imaginative forms of conception and modes of expression than to any thing else. His doctrines of conversion and of religious life, of Christian experience, duty, and hope, are of the usual evangelical type; but his ideas are ever dressed in mystical phraseology. He quotes texts of Scripture in abundance, and then commonly runs out into some strain of allegorical interpretation." Among his works may be mentioned *The clouds in which Christ comes*, London, 1643; three Parliament sermons.—*The Spirit's conviction of sin* (Fast-Day sermon), 1645, *The coming forth of Christ in the power of his death* (delivered Thursday, Nov. 1, 1649), 1650, *The Way of God with his people in these nations* (Thursday, Nov. 5, 1656), 1657,—*Englands deliverance from the Northern Presbytery, compared with its deliverance from the Roman Papacy; or a Thanksgiving sermon on Jer. xxi. 14, 5*, 1652; *Discourse on the freedom of the will*, 1675; *The rise, race, and royalty of the kingdom of God in the soul of man* (sermons), together with an account of the state of a saint's soul and body in death, 1683; *The appearance of God to man in the gospel and the gospel change* (sermons), to which is added an explication of the Trinity, and a short catechism, 1710. See J. STOUGHTON: *Religion in England*, iv. pp. 348-350; DEXTER: *Congregationalism in Literature*, pp. 648 and 652.

**STEUDEL, Johann Christian Friedrich**, professor of theology at Tübingen, and the last representative of the elder Tübingen school of theology; was b. at Esslingen in Württemberg, Oct. 25, 1779; d. in Tübingen, Oct. 21, 1837. He studied at the Tübingen seminary; became vicar at Oberesslingen; in 1806 *repetent* at Tübingen; in 1808 went to Paris, where he spent eighteen months in the study of Persian; returning to Germany, was pastor in Canstatt and Tübingen, and became professor of theology at Tübingen in 1815. His department was the Old Testament till 1826, when he began to lecture upon systematic theology and apologetics. His *Lectures on the Theology of the Old Testament* were edited by Oehler after his death (Berlin, 1810). He wrote a number of articles for periodicals. He was an independent man, and thoroughly evangelical. "I will serve no other master than Christ," he said, "and I wish to belong to him more and more exclusively and fully." His style was involved and heavy, and obscured the matter.<sup>1</sup> He attacked Strauss's *Life of Christ*, a few weeks after the appearance of vol. i., in a little tract (1835), which stirred up the wrath of Strauss to appear in the polemic, *Herr Dr. Steudel oder d. Selbsttäuschungen des versteinigten Supernaturalismus unserer Tage*. See the full article on Steudel by Oehler (his son-in-law), in Henzenow's *Encyclopädie*, first edition, vol. xv. pp. 75-81.

<sup>1</sup> [He once began a prayer with this unique sentence: "O Du, der du den die das menschliche Geschlecht beglückende heiligste Verkündigenden Jesum in die Welt gesandt hast!"]

**STEWART**, church-officer among the Methodists, whose duties are similar to those of deacons in the Presbyterian and Reformed churches, relating, generally speaking, to the care of the sick and of the moneys of the church. See the appropriate sections in *The Discipline of the Methodist Episcopal Church*, and the art. "Steward," in *McCLINTOCK and STRONG*.

**STEWART**, Dugald, Professor of moral philosophy in the University of Edinburgh; was b. in Edinburgh, Nov. 22, 1753. He was the son of the professor of mathematics in the University of Edinburgh. The boy spent his winters in Edinburgh, his summers in Catrine, Ayrshire, where his father had a house. Dugald Stewart was educated at the high school of Edinburgh and at the universities of Edinburgh and Glasgow. From 1765 to 1769 he was a student in Edinburgh University, and was greatly influenced by Adam Ferguson, professor of moral philosophy, whose successor he became. He was a student in Glasgow University in 1771-72, and there came under the influence of Thomas Reid, professor of moral philosophy, whose teaching completely swayed his philosophic thought throughout his after-career. When Dugald Stewart returned to Edinburgh, he began immediately his course as a public teacher in the university, on account of his father requiring his assistance with the duties of the chair of mathematics. He continued assistant from 1772, and was elected professor, in succession to his father, in 1775. In 1778 he lectured for Adam Ferguson while the latter was acting as secretary to the commission sent to America to negotiate as to pending disputes. The chair of moral philosophy was the one for which Dugald Stewart was eminently qualified; and to that chair he was elected on the resignation of Ferguson, in 1785, holding it till 1820, though during the last ten years of this period the duties of the chair were performed by Thomas Brown, who had been appointed his colleague in 1810, and who died before Stewart. After Brown's death, Stewart resigned the chair, and John Wilson ("Christopher North") was elected. Dugald Stewart was the strenuous supporter, and elegant expounder, of Reid's philosophy, known as the "Scotch philosophy" and "the philosophy of common sense;" being a defence of the certainty of human knowledge and belief against the scepticism of Hume. For an exposition of the philosophy of common sense, see article on Thomas Reid. Stewart's contributions to philosophic literature are numerous. His collected works, edited by Hamilton, were published in Edinburgh and Boston, in eleven octavo volumes. His *Outlines of Moral Philosophy*, first published in 1793, containing a sketch of psychology and ethics, was long in circulation as a handbook for beginners in ethical science. An edition of it was prepared by Dr. McCosh of Princeton. Besides this, his works are the following: *Dissertation on the Progress of Metaphysical, Ethical, and Political Philosophy* (first published in *Encyclopaedia Britannica*); *Elements of the Philosophy of the Human Mind*, of which an edition was published in Boston; *Philosophical Essays*; *Philosophy of the Active and Moral Powers*; and *Lectures on Political Economy*. As a professor he was very highly esteemed by his students. Lord Cockburn, who writes enthu-

siastically of him as a teacher, describes his lecturing as "gentlemanlike, calm, and expository." On account of his careful treatment of political science, along with moral philosophy, he attracted from England many who were destined for political life, including Lord Brougham, Lord Palmerton, and Earl Russell. Many who afterwards rose to eminence in public life acknowledged special indebtedness to him. The shrewd, sagacious, but somewhat cumbrous argumentation of Reid was thrown into a pleasing and attractive form by Stewart, through whose clearness of logic, literary taste, and power of eloquence, it secured a greatly extended influence. These two were the representatives of a philosophy which has largely governed the philosophic thought of Scotland since, and for a time exercised considerable influence in France through the teaching of Cousin and Jouffroy. Stewart, like Reid, was hesitating and unsatisfactory in his mode of stating the evidence for personal existence, making it matter of belief, rather than of direct knowledge. Thus he says, "We cannot properly be said to be conscious of our own existence; our knowledge of this fact being necessarily posterior, in the order of time, to the consciousness of those sensations by which it is suggested." In this way, he spoke of the knowledge of self rather as an acquired notion than as a fact of present consciousness. Stewart treated, with special fulness, of "conception" as a power of mind by which we are able to represent past sensations and perceptions. In his treatment of this subject his analysis was so careful as to recognize dependence on physical organism for this mental representation, in strict harmony with more recent physiological teaching. As the follower and expounder of Reid, Stewart was the resolute opponent of the theory that all knowledge comes from experience; maintaining, on the contrary, that intelligence itself is the source of all that is fundamental to intelligent procedure in dealing with the confused mass of our sensations and perceptions. Like Reid, he devoted special attention to the doctrine of external perception; making it his special aim to ascertain the amount of direct and certain knowledge we have of existence external to self. On account of growing infirmity, and in the midst of general regret, Dugald Stewart withdrew from active professional duty in 1810, and thereafter lived in comparative retirement at Kinneil House, Linlithgowshire, a residence placed at his command by the Duke of Hamilton. He died in Edinburgh, when visiting a friend, on the 11th of June, 1829. His body lies in a covered and completely enclosed massive tomb in the lower portion of the Canonage Burying-ground, Edinburgh, the same cemetery in which is the grave of Adam Smith, professor of moral philosophy in Glasgow, and author of the *Wealth of Nations*. So profound and widespread was the admiration of Dugald Stewart, that, shortly after his death, a meeting was held in Edinburgh at which it was resolved to erect a monument to his memory. The result was the classic monument now standing on the Calton hill in the Scotch metropolis.

H. CALDERWOOD.

**STICHOMETRY.** The data of stichometry consist chiefly of subscriptions at the close of manuscripts, expressing the number of lines which



are contained in the book that has been copied; of marginal annotations from point to point, expressing the extent of the previous text; or of quotations and allusions which are found in various writers, which indicate either the locality of some passage in a quoted work, or the compass of the whole or part of the works of a given author. For example, at the close of Isocrates, Busiris, in *Codex Urbinas*, we have in the Archaic character the number 390; while on the margin of the same work, in the more recent character, we have on fol. 22<sup>r</sup>. 10 (§ 25), before *τούτων στίχοι*, the number 2 (B); and on 25<sup>r</sup>. 12 (§ 39), before *γεγονότας ἢ τοὺς*, the number 3 (Γ); and these numbers represent the second and third hundreds of lines measured on some exemplar, either actual or ideal; Diogenes Laërtius quotes a passage from Chrysippus, *κατὰ τοὺς χίλιους στίχους*; and Galen estimates the extent of a certain portion of the works of Hippocrates at two hundred and forty verses; *τούτου τοῦ βιβλίου τὸ μὲν κατὰ τὸ ἐν γράμμα μέρους τὸ πρῶτον εἰς αὐ' στίχους ἴσῃκει* (Galen, in *Hippokratem de nat. hom.*, xv. p. 9).

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

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

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

The term *στίχος* is of itself extremely vague. It may be nothing more than row or line; as, e.g., the LXX. use it for the rows of stones in the high priest's breastplate; or, in a military sense, it may represent the number of men in a rank or file of soldiers, especially the latter; and so in other cases. But in literature it is easy to demonstrate that the *στίχος* is deflected in meaning in the direction of a hexameter line. In the first place, such a unit is convenient for the comparison of prose-works with poetry; in the next place, we have actual instances of prose-passages reduced to their equivalent verse-lengths; in the third place, we may actually find the term *στίχος* used of hexameter poetry, in distinction from any other; and, finally, we may actually divide any given work into hexameter rhythms, and compare our results with the transmitted numerical data. If we take these points in order, we may say that the prose-unit is more likely to be taken from poetry than the unit of measurement for poetry is likely to be adopted from prose; for the line of poetry is already measured in a sensibly constant unit, and no reason exists for a change of that unit. The only question that would arise here is whether we ought not to expect a variety of units of measurement; as, for instance, an iambic unit in distinction from a hexameter unit. It is sufficient to observe at this point, that such varieties of measurement, if they exist, are extremely rare.

In regard to the actual reduction of a prose-passage to its equivalent verse-length, we have an important case in Galen (v. 655, ed. Kuhn), where, having quoted a sentence from Hippocrates, he continues:—

*εἰς μὲν οὗτος ὁ λόγος ἐνέτα καὶ τριάκοντα συλλαβῶν ὅπερ ἴσῃ τῶν καὶ ἡμισσεῶν ἑπὶν ἑξαμέτρων κτλ.*

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

That the term *στίχος* deflects in the direction of hexameter verse as against any other line of poetry which might have been chosen for a proper unit of measurement, will appear from Montfaucon (*Bibl. Coislin*, p. 597), where there is quoted from a tenth-century manuscript the following catalogue of poets:—

*περὶ ποιητῶν  
δοῦο διὰ στίχων καὶ ἰαμβῶν ἑθροσαν.  
Ὅμηρος στίχους, Ἀπολλώνιος στίχους, Θεόκριτος ὁμίους,  
Ἄριστος ὁμίους, Νικάνδρος ὁμίους, Μένανδρος ἰαμβῶν κτλ.*

This broad division of poets into writers by *στίχοι* and writers of iambs can only have resulted from a specialization of the meaning of the term *στίχος* by constant use in a particular sense.

In the demonstration of the same point by actual measurement, the most important researches are those published by the late Ch. Graux, in the *Revue de Philologie*, April, 1878, in which he demonstrated, by an actual estimation of the number of letters in certain works, that the *στίχος* represented not a clause, nor a number of words, but a fixed quantity of writing. The average number of letters to the verse he found to vary between narrow limits, generally thirty-four to thirty-eight letters; and an enumeration of the letters in fifty lines of the *Iliad* opened at random supplied him with an average of 37.7 letters to the verse. This very important identification of the *στίχος* with the hexameter is the starting-point for a great many new critical investigations as to the integrity of transmitted texts, their early form, etc. Whether the unit of measurement is a certain number of syllables, or a certain number of letters, is not easy to decide. We may be tolerably certain that the measured line is, as above stated, a space-line, and not a sense-line; but to discriminate between a letter-line and a syllable-line is a more delicate matter. If we adopt the former, we must probably fix the unit at thirty-six letters, because this is the nearest symmetrical number to the average hexameter. We have very few instances, however, in which the actual letters of a line are found to be numbered; while we can readily trace the custom of limiting a line by the division of the syllables, in the earliest manuscripts. Moreover, we have the actual measurement in the passage quoted from Galen; and Pliny seems to allude to the custom of syllable-counting, when, in one of his epis-

ties, he demands an equally long reply from his correspondent, and threatens to count, not only the pages, but the verses on the page, and the syllables of each verse ("Ego non paginas tantum, sed versus etiam syllabasque numerabo."—Pliny, iv. 11). The preference must, therefore, be given to the syllable-line, though, perhaps, not entirely to the exclusion of the other. It is comparatively easy to count the compass of a book in sixteen-syllable rhythms, but a toilsome enough process to estimate with equal accuracy the number of thirty-six-letter lines.

It is interesting to compare the relative sizes of the two line-units. M. Graux deduces 37.7 as the average hexameter in letters, and Diels (*Hermes*, xvii. Bd.) makes the average of the first fifty lines in Homer to be 15.6 syllables. A verse of sixteen syllables is then equivalent to about 1.074 verses of thirty-six letters each. In precisely the same way as M. Graux determined the average number of letters to the verse from the total stichometry, in the manuscripts of Herodotus, Demosthenes, Eusebius, Gregory of Nazianzus, etc., we may proceed to examine the partial stichometry. This has been done for Isocrates by Fuhr (*Rhein. Mus.*, Bd. 37, p. 468); for the Plato manuscripts, by Schanz (*Hermes*, xvi. p. 309); and for the Demosthenes manuscripts, by W. v. Christ, in a very able discussion entitled *Die Atticusaussgabe des Demosthenes*, München, 1882. The partial stichometry of  $\sigma$  is of the highest value for the study of texts; and in every case the data which it supplies are found to accord very closely with our fundamental statements as to the paleographical meaning of the word  $\sigma$ .

Some degree of confusion is introduced by the existence, apparently, in early times, of an alternative iambic verse of twelve syllables, as well as by the introduction of writing by *Cola* and *Commata*. The latter of these points has been an especial ground of combat, in consequence of the countenance which the custom seemed to lend to the theory of sense-lines in opposition to space-lines. The explanation of the matter seems to be as follows: when the earlier uncial form of writing was deserted for one more convenient for purposes of reading and recitation, the text was broken up into short sentences, named, according to their lengths, *Cola* and *Commata*; and in some instances an attempt was made, not only to number these *Cola*, so as to form a *colometry* similar to *stichometry*, and sharing the advantages which it offered for reference and book-measuring, but even to accommodate the arrangement of these *Cola* so as to reproduce the original number of verses. Thus we find the rhetorician Castor (*Waltz. Rhet. Gr.*, iii. 721) discussing the pseudo-oration of Demosthenes against Philip as follows: τοῖτον τον λόγον στίχων κατὰ κἄλλον κατατήσαντες εἰς τὴν ποσότητα τῶν κἄλων κατὰ τὸν ἀριθμὸν τῶν ἐγκείμενων ἐν τοῖς ἀρχαίοις βιβλίοις, ὡς ἐμέτησαν αὐτὸς ὁ Δημοσθένης τὸν ἰδὼν λόγον. It seems also that this change of form took place first for those books which were publicly recited, or which had a semi-poetical structure; so that the oldest Bible manuscripts desert the continuous uncial writing in the Psalms, in Job, the Proverbs, Canticles, etc.; and St. Jerome proposed to imitate this peculiarly divided text in the prophets: "*Sed quod in Demosthene et Tullio solet fieri, ut per cola scribantur et*

*commata, qui utique prosa et non versibus conscriberunt, . . . nos quoque utilitati legentium providentes, interpretationem novam novo scribendi genere distinximus*" (preface to Isaiah).

We shall now turn to the stichometry of the New Testament, and in particular to the Epistles: here we shall show that the theory already advanced is completely confirmed, and that we have a very powerful critical implement for the restoration of early New-Testament texts in the traditional data. As before, we have both total and partial stichometry. There is, however, a good deal of variation between the transmitted data, arising from various causes, such as variation in the text, variation in the unit employed in the measurement, difference in versions measured, and difference in the abbreviations employed. The greatest authority, however, for New-Testament stichometry, is found in the work of Euthalius, edited by Zacagni, *Collect. Mon. Antiq. Eccles. Græc.*, Rome, 1698; Migne, *Patrol. Græc.*, tom. 55. Euthalius was a deacon of the Church of Alexandria, and afterwards bishop of Sulca, supposed to be a small city in Upper Egypt. He has frequently but erroneously been credited with the introduction of stichometry to the New Testament, and these verses which he measured have been by many persons identified with the colon-writing previously described. There is very little ground for any such ideas; and we shall find that the  $\sigma$  mentioned by Euthalius are hexameters of sixteen syllables, a very slight allowance being made for certain common abbreviations. The work of Euthalius consisted in editing the Acts and Catholic Epistles, with a complete system of prologues, prefaces, and quotations: every book was divided into lections, and to every lection, as well as to the greater part of the prefaces, was appended its numerical extent. The verses were also marked on the margin from fifty to fifty. We have thus a mine of stichometric information sufficient to test any theory in the closest manner. Moreover, the work has this importance, that Euthalius professes to have measured his verses accurately, and to have employed the best manuscripts; viz., those preserved in the Pamphilian Library at Cæsarea. It thus appears that we have the right to set a high value on the measurements made, on the ground of antiquity as well as of accuracy.

We shall now test these results given by Euthalius for the lections of the Acts of the Apostles; and, taking no account of the abbreviations which might have been found in the text, we shall divide the text of the Acts in Westcott and Hort's New Testament into sixteen-syllabled rhythms. If we had allowed for abbreviation, the results would have been somewhat less, as we might subtract a syllable at every occurrence of the words  $\theta\epsilon\omicron\varsigma$  and  $\chi\rho\iota\sigma\tau\omicron\varsigma$ , and two syllables for each occurrence of  $\eta\theta\omicron\varsigma$  and  $\kappa\epsilon\iota\rho\omicron\varsigma$ , with perhaps a few other rarely recurring words, as  $\pi\alpha\tau\epsilon\rho$ ,  $\sigma\acute{\iota}\nu\alpha\delta\omicron\varsigma$ . Our data for Euthalius are taken from *Cod. Escorial*,  $\psi$ . iii. 6, as there are some errors in Zacagni's figures.

Allowing for one or two obvious corruptions, such as the dropping of the figure  $\rho$  in lection 6, the agreement is very complete.

The lines of the following table are nearly hexameters, so that the table affords a picture of the arrangement of an early bicolumnar Codex:—

Lectlon.	Begins.	Cod. Esc.	Westcott and Hort.
1	1.1	40	40
2	1.15	30	31
3	2.1	109	111
4	3.1	136	143
5	4.32	100	121
6	6.1	88	190
7	8.1 ( <i>tyvera</i> )	92	94
8	9.1	75	77
9	9.23	216	210
10	11.27	283	272
11	15.1	193	201
12	17.1	164	164
13	19.1	231	242
14	21.15	233	307
15	24.27	168	160
16	27.1	198	192

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

James . . . . .	237 or 242	240	237
1 Peter . . . . .	236 or 242	245	240
2 Peter . . . . .	154	162	158
1 John . . . . .	274	268	262
2 John . . . . .	30	31	30
3 John . . . . .	32	31	31
Jude . . . . .	68	70	68
Romans . . . . .	920	942	919
1 Corinthians . . . . .	870	897	874
2 Corinthians . . . . .	590	610	596
Galatians . . . . .	293	304	296
Ephesians . . . . .	312	325	314
Philippians . . . . .	298	218	299
Colossians . . . . .	298	215	299
1 Thessalonians . . . . .	181	192	184
2 Thessalonians . . . . .	181	112	181
Hebrews . . . . .	703	714	705
1 Timothy . . . . .	220	239	234
2 Timothy . . . . .	172	177	170
Titus . . . . .	97	98	97
Philemon . . . . .	38	42	40

The agreement between the first and third columns is very complete and decisive as a test of the hypothesis proposed with regard to the nature of the Euthalian *στίχοι*.

In the Gospels the data may be handled in a similar manner; but the difficulties arising from variety of text, etc., are great; moreover, many manuscripts transmit not only the number of verses, but also another number corresponding to the *ῥήματα* of the separate books. We have from a large group of cursive manuscripts the following numbers for the four Gospels:—

	Matthew.	Mark.	Luke.	John.
<i>ῥήματα</i>	2524	1675	3803	1938
<i>στίχοι</i>	2560	1616	2710	2024

From this it appears that the number of *ῥήματα* is sometimes in excess, and sometimes in defect, of the number of verses. What these *ῥήματα* are is a hard question. Some persons have identified them with the *στίχοι*,—a supposition that will scarcely bear scrutiny. It is doubtful, moreover, whether the verses of the Gospels are measured by the same unit as we found employed in the Acts and Epistles. A fifteen-syllabled hexameter seems to agree best with the traditional figure. The Gospel of John, in the text of Westcott and Hort, is 2,025 abbreviated fifteen-syllabled hexameters, an almost absolute agreement with the result given above (2,021). For the other Gospels the matter must be left for more extended investigation.

LIT.—BIRT: *Dus Antike Buchwesen*, 1882; BLASS: "Zur Frage über die Stichometrie," *Rhein. Mus.*, N.F., xxiv., 1869; "Stichometrie u. Kolometrie," *Rhein. Mus.*, N.F., xxxiv., 1879; CHRIST: *Attikus-Ausgabe des Demosthenes*, München, 1882; DIELS: "Stichometrisches," *Hermes*, xvii.; FEHR: "Stichometrisches," *Rhein. Mus.*, xxxvii., 1882; GRAUX: "Stichometrie," *Revue de Philologie*, Avril, 1878; HARRIS: *American Journal of Philology*, No. xii. Supplement, and Nos. xiv., xv.; RITSCHL: *Opuscula Philologica*, vol. i.; SCHANZ: "Stichometrie," *Hermes*, xvi. p. 309, 1881; SCRIFNER: *Prolegomena to Codex Beza*, etc.; TSCHELDORF: *Monumenta Sacra Inedita*, Nov. coll., i. p. xvii., etc.; VÖMEL: *Rhein. Mus.*, N.F., ii.; WACHSMUTH: "Stichometrisches u. Bibliothekarisches," *Rhein. Mus.*, N.F., xxxiv., 1879; "Stichometrie und kein Ende," *Rhein. Mus.*, N.F., xxxiv., 1879; ZACAGNI: *Collectanea monumentorum veterum Ecclesie Græcæ*, Rome, 1698. J. RENDEL HARRIS.

STIEFEL (STIFEL), Michael, a distinguished arithmetician of the Reformation; was b. at Esslingen, April 19, 1486; entered the Augustinian convent there, left it for Wittenberg in 1520; stood on friendly terms with Luther; after holding several pastorates, was appointed in 1558 professor of mathematics at Jena, with a salary of forty florins (afterwards increased to sixty florins); d. in Jena, April 19, 1567. In 1532 he published *Ein Rechenbüchlein vom End Christi*, in which, upon the basis of the figures in Daniel, he set the day of judgment at eight o'clock in the morning of Oct. 19, 1533. His arithmetical studies and works (*Rechenbuch von d. welschen und deutschen Pracktkick*, 1546, etc.) did much to promote the study of mathematics in Germany. Luther called Stiefel a "pious, learned, moral, and industrious man." C. SCHWARZ.

STIEKNA (or DE STEKEN), Conrad, also called Conradus ab Austria, one of the forerunners of John Hus; d. at Prague, 1369. Galinus speaks of him as preacher in the Tein church, Prague. He zealously condemned the hypocrisies, simony, and licentiousness of the priests, which he described in dark colors. In his larger work, *Accusationes Mendicantium*, he attacked with great heat the orders of begging friars, and did not spare the bishops. See BOHNSLAV BAHNEC: *Epitome historica rerum Bohemicarum*, Prag, 1677; ZITTE: *Lebensbeschreibungen d. drey ausgezeichnetsten Vorläufer d. berühmten M. J. Hus*, Prag, 1786 (to be used with caution); JORDAN: *D. Vorläufer d. Hussitentums in Böhmen*, Leipzig, 1816. SET DECKER.

**STIER, Rudolf Ewald**, a distinguished German exegete; was b. at Franstadt, March 17, 1800; d. at Eisleben, Dec. 16, 1862. Set apart for the study of law, he entered the university of Jena in 1815, but the year following enrolled himself among the students of theology. His ideals at that time were Jahn and Jean Paul, with the latter of whom he carried on a correspondence. In 1818 he went to Halle, where he was chosen president of the *Halle Burschenschaft*. It was not till 1819 that he truly gave himself up to Christ, and began the study of theology from the proper motive. The occasion of this change was the death of a young lady whom he loved. He then went to Berlin, and after completing his studies, successively held the position of teacher at Wittenberg, Karalene, and in the missionary institute of Basel. In 1829 he became pastor at Frankleben. The writer of this, at an inn, got the following answer to a question about Stier: "He is a mystic." On asking what that meant, he received the reply, "They are the preachers who live as they preach." In 1838 Stier was called to Wichlinghausen in the Wupperthal, from which he retired in 1846, and passed three years in literary activity at Wittenberg. He was then appointed superintendent at Schkeuditz, and in 1859 at Eisleben. If any theologian has had to learn the "theology of the cross" by bodily pains, it was Stier. He was married to the sister of the distinguished theologian Nitzsch. Stier's principal works are in the department of biblical exegesis. He was interested in the German translation of the Bible; wrote *Altes u. Neues in deutscher Bibel*, Basel, 1828, and *Darf Luther's Bibel unberichtigt bleiben?*, Halle, 1836; was associated with Von Meyer in the last edition of his translation, 1842, and prepared an edition of his own in 1856 (Bielefeld), in which many changes were introduced. His principal work was the *Words of the Lord Jesus (Reden d. Herrn*, 1st ed., 1843, 3 vols.), [3d ed. 1865-74, 7 vols.; Eng. trans. by Pope, Edinb., 9 vols.; revised by Drs. Strong and H. B. Smith, N.Y., 1869, 3 vols.]. It is a storehouse of information and practical suggestion for ministers, among whom it has had a wide circulation. Stier bases his exegesis upon a firm faith in inspiration, and is dogmatic and mystical rather than historic and critical. I wrote to him, "You are a Christian cabalist;" to which he replied, "You are a pietistic rationalist." The *Words of the Lord Jesus*, like all his works, lacks in conciseness and point. Among his other exegetical writings are, *Auslegung von 70 ausgewählten Psalmen*, 1834-36; [*Jesajas nicht Pseudo-Isaias*, 1851; *D. Reden d. Apostel*, trans. by Venables (*The Words of the Apostles*), Edinb., 1869; *D. Reden d. Engel*, 1860, Eng. trans., *The Words of Angels*, Lond., 1862]. Among Stier's other writings are a treatise on homiletics, *Grundriss d. Keryktik*, 1830, 2d ed., 1844; *Formenlehre d. hebräischen Sprache*, 1833, Berlin, 1849; *Luther's Katechismus*, etc., 6th ed., 1855. [See his *Life*, by his sons, Wittenberg, 1868, 2d ed., 1871.] THOLUCK.

**STIGMATIZATION** (from the Greek *ortypa* "a mark") denotes a spontaneous formation of wounds closely resembling those our Lord received by being crowned with thorns, crucified, and pierced with a spear. The first instance of

such stigmatization is that of St. Francis of Assisi, who in 1224, two years before his death, saw the crucified Saviour in a vision, and, when he awakened from the trance, found himself marked on hands and feet with the marks of crucifixion. Thomas of Celano, Bonaventura, Alexander IV., and many others testified as eye-witnesses to the truth of the statement. Only the Dominicans would not believe it. In Castile and Leon they openly denied the fact; a bishop of Olmütz forbade to sell in his diocese representations of St. Francis with the stigmata; and a Dominican monk, Evehard of Oppau in Moravia, protested that the whole story was a product of the egotism and deceitfulness of the Franciscans. Later on, stigmatization became not so very rare in the Roman-Catholic Church. The last who was canonized on that account was the Capuchin nun Veronica Giuliani (d. at Citta di Castello in 1727): the canonization took place in 1831. But several pretended instances have occurred in the present century. Maria of Mörli, living at Kaltern, in the southern part of Tyrol, received the stigmata on her hands and feet in 1833, when she was twenty-two years old. She was visited by more than forty thousand people before she retired into the Franciscan nunnery at Kaltern. [Even the Protestant Church can boast of instances of stigmatization. In 1820 a pious maiden in Saxony received the stigmata under great sufferings, fell into a deathlike state on Good Friday, but began to recover on Easter morning. The most recent case in the Roman-Catholic Church is the Belgian Louise Lateau, who in 1873 attracted great attention by her flowing wounds. Thousands came to see her, but suspicion was aroused by the air of secrecy which surrounded her. She was closely watched, and the priests refused to allow her to be examined by surgeons. The excitement soon passed away; and she died (æt. 32), scarcely noticed, in August, 1883. It is noteworthy that stigmatization occurred on a man in only one case, and that the women thus signalized were sickly and hysterical. Leaving out of account the element of fraud, it may be said that "stigmatic neuropathy" is a pathological condition of occasional occurrence, explicable by physical and mental conditions. Therefore, while freely admitting the fact, one must not lay any stress upon it. It is no more a sign of divine favor than the shattered constitution and disordered brain which produce it.] See MALAN: *Histoire de S. François d'Assise*, Paris, 1841 (ch. 14, 15); *Das bittere Leiden unseres Herrn J. C.*, Munich, 8th ed., 1852 (introduction); JO. ENNEMOSER: *Der Magnetismus im Verhältniss zur Natur u. zur Religion*, Stuttgart., 1853, 2d ed., 92-95, 131-142; J. GÖRRES: *Christliche Mystik*, 1836-42 (ii. pp. 410-456, 494-510). J. HAMBURGER.

**STILES, Ezra, D.D., LL.D.**, Congregational; b. at North Haven, Conn., Dec. 15, 1727; d. in New Haven, May 12, 1795. He was graduated at Yale College, 1746; tutor there, 1749 to 1755; studied theology, then called to the bar, 1753, but began preaching in 1755; was pastor in Newport, R.I., from 1755 to May, 1777, when the place was occupied by the British, and the congregation dispersed. In September, 1777, he was elected president of Yale College, and shortly after professor of ecclesiastical history, and in 1780 professor of divinity. He published *An Account of*

*the Settlement of Bristol, R. I., Providence, 1785; History of three of the Judges of King Charles I., Major-Gen. Whalley, Major-Gen. Goffe, and Col. Dixwell . . . with an Account of Mr. Theophilus Wale of Narragansett, supposed to have been one of the Judges, Hartford, 1794.* He left an unfinished Church History of New England, and more than forty volumes of manuscripts. See his life by ABEL HOLMES, Boston, 1798, and by JAMES L. KINGSLEY, in SPARKS'S *American Biography*, 2d ser., vol. vi.

**STILLING**, a famous German writer, whose proper name was **Johann Heinrich Jung**; b. at Grund in Nassau-Siegen, Sept. 12, 1740; d. at Carlsruhe, April 2, 1817; a mystic and a theosophist, but childlike and pure-minded, with a ready and energetic sympathy for the actual sufferings around him, which, more than his apocalyptic visions, made him one of the most popular devotional writers of Germany. His parents were exceedingly poor; and while a young man he taught school two days a week, and tailored four, harassed by the anguish of poverty, and fired by the enthusiasm for studies. He learned mathematics, Latin, Greek, and even Hebrew. A Roman-Catholic priest confided to him a secret means by which to cure certain eye-diseases, and this circumstance changed his destiny. An audacious but successful cure made him acquainted with a well-to-do gentleman, whose daughter he afterwards married; and in 1771 he went to Strassburg to study medicine. He there obtained something of a scientific training, and became *doctor medicinae*; but it was of still greater consequence to him, that he there became acquainted with Goethe and Herder, and elevated above the level of a somewhat narrow and barren pietism. He settled first at Elberfeld as an eye-physician; and there he published, by the aid of Goethe, his *H. Stilling's Jugend*, which by its wonderful blending of poesy and fact, of fiction and truth, at once established him as a writer of rank. But he had a genius for getting into debt; and for many years his time and labor were divided between managing creditors, curing poor people's eyes, and writing devotional books which were the consolation and admiration of the German people. In 1778 he was made professor of political economy in the academy of Kaiserslautern, whence he removed, in the same quality, to Heilbronn in 1782, and to Marburg in 1787. But it was not until 1805 that he, by being appointed privy-councillor to the grand duke of Baden, was liberated from drudgery and pecuniary troubles, and allowed to follow his genius as an eye-physician and a devotional writer. He was three times married, and every time happily. When he grew older, his house, though ever so singularly managed, became a centre towards which every thing grand, or noble, or suffering, tended, while every thing base or hard crept skulking away. The most successful of his writings were his mystical tales, a kind of romances at which both Lavater and Jacobi tried their powers, and which had a peculiar charm for that time: *Geschichte des Herrn von Morgenstern* (The Life of Sir Morningdew), *Theodore von den Linden*, *Florentin von Fahlentorn*, etc. The greatest literary value have his autobiographical writings: *Jugend*, *Jünglingsjahre*, *Wanderschaft*, and *Lehrjahre*. His chief theological works are,

*Siegesgeschichte*, an exposition of the Revelation, and *Geisterkunde*, partially based on Swedenborg. See HEINROTH: *Geschichte des Mysticismus*, Leipz., 1830; RUDELBRACH: *Christliche Biographien; Aus den Papieren einer Tochter Johann Stillings*, Barmen, 1860; NESSLER: *Etude théologique sur Johann Stilling*, Strassburg, 1860. [There have been translated of Jung's works, *Theory of Pneumatology*, London, 1834; *Autobiography*, 1835, 2 vols., 2d ed., 1842, abridged, 1847; *Interesting Tales*, 1837.] MATTER.

**STILLINGFLEET**, Edward, b. at Cranborne in Dorsetshire, April 17, 1635; d. at Westminster, March 27, 1699. He was educated at Cambridge, where he obtained a fellowship in 1653. Just after the Restoration, he published his *Trenicum, a weapon used for the Churches wounds* (1661), a moderate and healing treatise, very appropriate in that age of fierce ecclesiastical strife, and reflecting honor on the courage and catholicity of the author at that particular crisis. The following year appeared his *Origines Sacrae, or Rational Account of the Christian Faith as to the Truth and Divine Authority of the Scriptures*. In this work he criticised the history and chronology of heathen writers, undermining their credibility, and contrasting them with the authors of the Bible records. He dwelt upon the knowledge, fidelity, and integrity of Moses, and the inspiration of the prophets, as inferred from the fulfilment of their prophecies. Afterwards he treated of the being of God, the origin of the universe, the nations of mankind, and Pagan mythology; and it is interesting to find that he appears in harmony with modern geologists, by maintaining, not the universality, but the partial extent, of the Deluge. Of course, in many points, the work is superseded by later productions; yet it remains a storehouse of learning, and displays much logical ability and lawyer-like habits of thought. This volume was followed, in 1665, by *A Rational account of the grounds of the Protestant Religion*, a timely publication, when Popery was favored by the court and by personages in the upper circles. Other attacks upon Romanism, from the same pen, were made in publications we have not room to specify: it is sufficient to say that Stillingfleet was perhaps the most learned and effective champion of Protestantism just before the Revolution. *The Mischief of Separation*, a sermon which he preached in 1680, and which was immediately published, gave unmistakable proof that he had abandoned the moderate opinions, and dropped the conciliatory temper, expressed in his *Trenicum*. This brought on him answers in the way of defence, written by Owen, Baxter, and other nonconformists. But he candidly acknowledged his mistake, being perfectly subdued by what John Howe wrote on the subject, "more like a gentleman," he said, "than a divine, without any mixture of rancor." In 1695 a violent dispute went on amongst certain nonconformists, respecting Antinomianism; and some of the disputants appealed to Stillingfleet as a sort of arbitrator, a circumstance which showed that by this time he had recovered his reputation as a healer of strife. An active mind like his would meddle in all sorts of questions, and he could not refrain from taking part in the great doctrinal controversy of the age. *A Discourse in Vindication of the Doctrine of the Trinity*,

by Stillingleet, was published in 1697. He was a metaphysician, as well as a divine, and criticised Locke's *Essay on the Human Understanding* the same year, following that up soon afterwards by a rejoinder to Locke's reply. He wrote also on other subjects, and gave "the best account," says Bishop Nicolson, "of the present state of our tithes." A collected edition of this author's works, with his life and character, was published after his death in 1699.

As bishop of Worcester, which he became in 1699, he took part in the commission for revising the Prayer-Book; and in his episcopal capacity he procured a stall in Worcester Cathedral for Bentley, the great classical scholar, who was the prelate's chaplain. JOHN STOUGHTON.

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

**STOCKTON, Thomas Hewlings, D.D.**, Methodist-Protestant; b. at Mount Holly, N.J., June 4, 1808; d. in Philadelphia, Oct. 9, 1868. Converted in the Methodist-Episcopal Church, he joined the Methodist-Protestant Church on its organization, and in 1829 was placed upon a circuit. He was stationed in Baltimore, 1830; chaplain to the House of Representatives, 1833-35, 1839-61, and of the Senate, 1862. He preached in Philadelphia, 1838-47, in Cincinnati until 1850, in Baltimore until 1856, in Philadelphia, over an independent church, until his death. He was one of the most eloquent preachers of his day. He compiled a hymn-book for his denomination (1837), and published some original poetry, and several volumes in prose. See his biography by A. CLARK, New York, 1869, and by J. G. WILSON, Philadelphia, 1869.

**STODDARD, David Tappan**, Congregational missionary; b. at Northampton, Mass., Dec. 2, 1818; d. at Tabriz, Persia, Jan. 22, 1857. He was graduated at Yale, 1838, and at Andover Theological Seminary, 1841; sailed as missionary to the Nestorians, 1843, among whom he labored successfully for the rest of his days. From 1848 to 1851 he was in America on a visit. He was particularly interested in the Nestorian youths whom he gathered in the seminary established in 1844 at Oroomiah. He was a model missionary. His *Grammar of the Modern Syriac Language* was published in the journal of the American Oriental Society, New Haven, Conn., 1853. See J. P. THOMPSON: *Memoir of D. T. Stoddard*, New York, 1858.

**STODDARD, Solomon**, Congregationalist; b. in Boston, Mass., 1643; d. at Northampton, Mass., Feb. 11, 1729. He was graduated at Harvard College, 1662; was chaplain in the Barbadoes for two years; preached at Northampton from 1669 until his death, when he was succeeded by his grandson, and colleague from 1727, Jonathan Edwards. From 1667 to 1674 he was first librarian to Cambridge. He is remembered for his theory that "the Lord's Supper is instituted to be a means of regeneration," and that persons may and ought to come to it, though they know themselves to be in a "natural condition." He wrote *The safety of appearing at the day of Judgement in*

*the righteousness of Christ*, Boston, 1687 (2d ed., 1729; republished, Edinburgh, 1792, with Preface by Dr. John Erskine); *The doctrine of instituted churches explained and proved from the Word of God*, Boston, 1700, 34 pp., 4to; a reply to Increase Mather's *The order of the Gospel, professed and practised by the churches of Christ in New England, justified*, etc., Boston and London, 1700; *An Appeal to the learned, being a vindication of the right of visible saints to the Lord's Supper, though they be destitute of a saving work of God's Spirit in their hearts*, 1709; *A guide to Christ, or the way of directing souls that are under the work of conversion*, 1714; *An answer to some cases of conscience*, 1722 ("among other things, it discusses whether men have the right to live at an inconvenient distance from church; when the Lord's Day begins; whether the Indians were wronged in the purchase of their land"). See art. CONGREGATIONALISM, p. 538; and DEXTER: *Congregationalism as seen in its Literature*.

**STOICISM**, the noblest system of morals developed within the pale of Greek philosophy, received its name from the place in Athens in which its founder, Zeno of Citium (about 308 B.C.) assembled his pupils, the Stoa, or colonnade. The metaphysical foundation of the system involves a final identification of God and nature, submerging both those ideas in that of an inevitable destiny. In its more austere forms, stoicism defines moral perfection as complete indifference to destiny. Man shall do that which is good, independently of surrounding influences and circumstances; and, having done that which is good, he shall feel happy, independently of the sufferings and misery which may result from his acts. In its later and somewhat mitigated forms, stoicism defined that which is good, virtue, as conformity to the all-controlling laws of nature, or even as agreement between the human and the divine will. Always, however, it placed action far above contemplation or enjoyment; and, by so doing, it exercised a great influence on the Roman mind. In Rome it found its most eloquent expounder, Seneca, and its noblest representatives, Marcus Aurelius the emperor, and Epictetus the slave; and by inculcating the duty of absolute obedience to the commandments of duty, of absolute self-sacrifice for the sake of virtue, it actually prepared the way for Christianity. The best representation of the whole subject is found in ZELLER: *Philosophie d. Griechen*, iii., Eng. trans., *The Stoics, Epicureans, and Sceptics*, London, 1869. See also RAVAUSSON: *Essai sur le Stoicisme*, Paris, 1856; DOURIF: *Du Stoicisme et du Christianisme*, Paris, 1863; II. A. WINCKLER: *Der Stoicismus eine Wurzel des Christenthums*, Leipzig, 1878; W. W. CAPES: *Stoicism*, London, 1880; H. W. BENS: *The Greek Philosophers*, London, 1882, 2 vols., ii. 1-52. See EPICUREANISM, MARCUS AURELIUS, SENECA.

**STOLBERG, Friedrich Leopold, Count von**, b. at Bramstedt in Holstein, Nov. 7, 1750; d. at Sondermuhlen in Hanover, Dec. 5, 1819. He was educated in Copenhagen, but, under the influence of Cramer and Klopstock, studied at Halle and Gottingen, where he became one of the most prominent members of the *Hainbund*, and travelled (1775-76) through Germany and Switzerland with Goethe and Lavater. In 1777 he went to Copenhagen as the representative of the prince-

bishop of Lübeck to the Danish court, in 1789 he went to Berlin as Danish ambassador, and in 1793 he settled as president of the government of the principality of Eutin. But the literary and political enthusiasm of his youth, the fruits of which were lyrical poems, translations of Homer, Æschylus, and Ossian, dramas, etc., gradually became concentrated on religion; and by the influence of the Princess Gallitzin he was converted to Romanism in 1800. He resigned his position at Eutin, retired into private life, and occupied himself mostly with religious authorship. His principal work is *Geschichte der Religion Jesu Christi*, Hamburg, 1806-18, 15 vols. Among his other works are *Betrachtungen und Beherzigungen* (1819-21), 2 vols.; a life of Vincent of Paula, Munster, 1818; *Büchlein von der Liebe*, 1820, etc. His collected works appeared in Hamburg, 1825, 20 vols. His life was written by A. Nicolovius, Mayence, 1846.

**STONING AMONG THE HEBREWS.** This capital punishment was ordained by the Mosaic law for the following classes of criminals: (1) All who trencned upon the honor of Jehovah, i.e., idolaters (Lev. xx. 2; Deut. xvii. 2 sq.) and enticers to idolatry (Deut. xiii. 6 sq.), all blasphemers (Lev. xxiv. 10 sq.; comp. 1 Kings xxi. 10 sq.; Acts vi. 13, vii. 56 sq.), sabbath-breakers (Num. xv. 32 sq.), fortune-tellers and soothsayers (Lev. xx. 27), also false prophets (Deut. xiii. 6, 11; in fine, those who had shared in any accused thing (Josh. vii. 25); (2) Notoriously and incorrigibly disobedient sons (Deut. xxi. 18 sq.); (3) Brides whose tokens of virginity were wanting (Deut. xxii. 20 sq.), and so an affianced woman who had complied with a seducer, together with the seducer himself (ver. 23 sq.)] According to Jewish criminal procedure, the same penalty was incurred by those who cursed their parents, or had sexual connection with their mother, step-mother, daughter-in-law, or with a beast. Adultery also was punished with stoning (Ezek. xvi. 40, xxiii. 47; John viii. 5). An ox that had destroyed human life was also stoned (Exod. xxi. 28 sq.). The mode of stoning seems to be indicated in the expressions *sakal*, i.e., to hit with a heavy stone, and *ragam*, i.e., to overload one with stones. The place of execution appears to have been outside of the city (Lev. xxiv. 14; Num. xv. 35; 1 Kings xxi. 10, 13; Acts vii. 58); and that the witnesses threw the first stone upon the culprit, we see from Deut. xvii. 7; Acts vii. 57 sq. Stoning was a frequent resort of a mob (a very old practice, Exod. viii. 26, xvii. 1) in order to avenge itself on the spot upon such as had excited popular ill will (1 Sam. xxx. 6; Luke xx. 6; John x. 31 sq., xi. 8; Acts v. 26, xiv. 5-19; 2 Cor. xi. 25; Josephus, *Jut.* XIV. 2, 1, XVI. 10, 5; *Jar.* II. 1, 3; *Lije*, 13, 58). It was resorted to, not only by the Jews, but also by Syrians (2 Macc. i. 16), Greeks (Herod., ix. 5; Theocyd., v. 60; Paus., viii. 5, 8; *Elian*, *Var. Hist.* v. 19; Curtius, vii. 21), and other nations.

LIT. — RING: *De lapidatione Hebræorum*, Frankfurt, 1716; MICHAELIS: *Mosaïsches Recht*, § 234 sq.; SAALSCHÜTZ: *Mosaïsches Recht*, pp. 459, 462; OTTO: *Lex. Rabb.*, pp. 317 sq.; CARPZOV: *Appar. Crævus*, pp. 121, 581 sq., 583 sq. LEYKER.

**STORR, Gottlob Christian.** See Tübingen School.

**STOWELL, Hugh,** an eminent evangelical clergyman; rector of Christ Church, Salford; canon of Chester, etc.; was b. at Douglas, Isle of Man, Dec. 3, 1799; and d. at Salford, Oct. 8, 1865. A memoir by Rev. J. B. Marsden appeared 1868. He wrote *The Pleasures of Religion, with other Poems* (1832), *Tractarianism tested* (1845, 2 vols.), and *A Model for Men of Business*; and edited *A Selection of Psalms and Hymns* (1831), containing the very popular "From every stormy wind that blows." His forty-six hymns were published by his son and successor, 1868. F. M. BIRD.

**STRABO, Walafrid** (*Walafridus Strabus*, "the squinter"), d. July 17, 849; was, according to some writers, a Suabian by birth, according to others an Anglo-Saxon; studied at St. Gall, Reichenau, and finally at Fulda, under Rhabanus Maurus, and was in 842 made abbot of Reichenau. He was a very prolific writer. His principal work is the so-called *Glossa ordinaria*, a huge exegetical compilation, the oldest printed edition, — without date or place, comprising four volumes in folio, — which for several centuries formed the principal source and the highest authority of biblical science in the Latin Church, and was used down to the seventeenth century. Another work of his, *De exordiis et incrementis rerum ecclesiasticarum*, printed in Hittorp's *Scriptores des officii divinis*, Cologne, 1568, is also of interest. It is a kind of handbook in ecclesiastical archaeology, treating in thirty-one chapters various ceremonies, altars, bells, images, etc. He also wrote poems and historical works. ED. REUSS.

**STRAPHAN, Joseph,** was author of three hymns in Rippon's *Selection*, 1787. They have been more or less copied, and one, on Sunday-school work, extensively. F. M. BIRD.

**STRAUSS, David Friedrich,** b. at Ludwigsburg near Stuttgart, in the kingdom of Württemberg, Jan. 27, 1808; d. there Feb. 8, 1874. He studied theology (1825-30) at the university of Tübingen, where he came under the influence of Baur, who had formerly been his teacher in the seminary at Blaubeuren. He took up first with the ideas of Schelling, and then with those of the mystic Jacob Boehme. He became profoundly interested in natural magic in its different forms. But the study of Schleiermacher dissipated his mysticism. Theology had, however, less attractions for him than Hegel's philosophy, which, indeed, combined the two. He passed his final examinations with distinction, and became assistant minister in a little village near Ludwigsburg. His simple discourses were enjoyed by his parishioners, and his pastoral duties were well performed; but after nine months he resigned (1831), since he found himself too much distracted by religious doubts to stay, and was for six months temporary professor in the seminary at Maulbronn; then went to Berlin to hear Schleiermacher and Hegel. The latter died of cholera shortly after his arrival. In 1832 he was called to Tübingen as rector in the seminary. He also lectured upon Hegel's philosophy in the university. His lectures were a brilliant success; but soon found his position uncomfortable, owing to his opinions. He had planned a life of Jesus upon critical principles, and attacked with such ardor his great task, that in a year he wrote the book which has made him immortal. *Das Leben Jesu, kritisch bearbeitet*

(Tübingen, 1835, 1836, 2 vols., 4th ed., 1840; French trans. by Littre, Paris, 1839, 2 vols.; Eng. trans. by George Eliot, London, 1846, 3 vols.). He was removed from his position at Tübingen after the appearance of the first volume (see Wiessäcker, in *Jahrb. für deutsche Theologie*, 1875, 4th part), and transferred as provisional professor at Ludwigsburg. In 1836 he retired to private life. The action of the authorities was wise, for his book raised a storm of opposition. He applied the mythical theory which had made such havoc with Greek and Roman history, and which De Wette had applied to the Old Testament, to the Gospels, with the result that all miracles were turned into myths (see MYTHICAL THEORY): all that remained was a Christ idea. There was no such thing as prophecy, an incarnation, or a miracle; for nothing which is supernatural can be historical. There was no God-man as a person. The Incarnate God is the human race. Humanity is the child of a visible mother, but invisible father. It is the race which works miracles by its use of natural forces. It dies, and lives again, and mounts to heaven, because, raised above personal existence, it is united with the heavenly and eternal spirit. In this work Strauss ignored critical study of the text. He considered the four Gospels as the altered oral tradition. He accepted, however, the synoptical discourses. His theory was confronted by the dilemma so masterfully put by Ullmann in his *Historisch oder Mythisch?* (Hamburg, 1838) that either the Christ was the invention of the apostolic church, or the apostolic church was founded by Christ. Neander, Tholuck, Lücke, Lange, and others successfully refuted his theory; and his book is of value only for its purely negative criticism. In the second and third editions, and in his *Streitschriften* (Tübingen, 1837-38, 3 vols.), he endeavored to reply to the attacks made upon him, and conceded spiritual authority to the Founder of Christianity. It was his desire to make his peace with the theologians, which led him in 1838 to write the *Zwei friedliche Blätter*, Altona, 1839. In 1839 the radical party at Zürich nominated him professor of theology in the university there; but a popular outbreak prevented his acceptance, although for the rest of his life he continued to draw a thousand francs yearly (half the salary). In 1839 he published at Leipzig *Charakteristiken u. Kritiken*, 2d ed., 1844, embracing essays upon Schleiermacher, Daub, Kerner, animal magnetism, and modern possessions, etc. In the fourth edition of his *Leben Jesu* (1840), the first one printed in German characters, Strauss withdrew all the concessions of the second and third, and boldly threw down the glove to the theologians. His second chief work was *Die christliche Glaubenslehre in ihrer geschichtlichen Entwicklung und im Kampf mit der modernen Wissenschaft dargestellt* (Tübingen, 1840, 1841, 2 vols.), which has been characterized as resembling a theology in the same way that a cemetery resembles a city. Strauss maintains that the opposition between science and religion is hopeless. The latter is indeed an inferior form of thought, which no longer satisfies cultivated spirits. He establishes his thesis by picking up pieces of the different doctrines successively, and showing their worthlessness. The work made little impression. Strauss

was now definitely relegated to private life, and wandered about through Germany, finding no permanent home. While living at Stuttgart he met the popular opera-singer Agnes Schebest, and married her in 1842. Two children, a son and a daughter, were born of this union; but it proved unhappy, and in 1847 they separated by mutual consent. His wife died Dec. 22, 1870.

His next work was *Der Romantiker auf dem Thron der Cäsaren, oder Julian der Abtrünnige* (Mannheim, 1847), an ironical parallel between the restoration of heathenism attempted by the Emperor Julian and the restoration of Protestant orthodoxy by Frederick William IV. of Prussia. He was elected as a liberal to the Württemberg diet in 1848, by the citizens of Ludwigsburg, but disappointed their expectations by advocating anti-liberal sentiments, and resigned soon after, to their great satisfaction. In this connection, see his *Sechs theologisch-politische Volksreden*, Stuttgart, 1848. In the last portion of his life he produced a number of literary works by which his reputation as a critic was enhanced, and four theological works, large and small, in all of which he plainly showed how widely he had departed, not only from tradition, but from the Christian religion. His literary works were *Schubarts Leben in seinen Briefen*, Berlin, 1849, 2 vols.; *Christian Märklin, ein Lebens- und Character-bild aus der Gegenwart*, Mannheim, 1851; *Leben und Schriften Nikodemus Frischlins*, Frankfurt, 1855; *Ulrich von Hutten*, Leipzig, 1857, 4th ed., 1878 (English condensed trans., London, 1874); *Gespräche Hutten's, übers. u. ertl.*, Leipzig, 1860; *Hermann Samuel Reimarus*, Leipzig, 1862; *Voltaire, sechs Vorträge*, Leipzig, 1870, 5th ed., 1878. The theological works were (1) *Das Leben Jesu für das deutsche Volk bearbeitet*, Leipzig, 1864, 4th ed., 1877 (Eng. trans., London, 1865, 2 vols.); (2) *Die Halben und die Ganzen*, Berlin, 1865; (3) *Der Christus des Glaubens und der Jesus der Geschichte*, Berlin, 1865; and (4) *Der alte und der neue Glaube, ein Bekenntnis*, Leipzig, 1872, 11th ed., Bonn, 1881 (Eng. trans. by Mathilde Blind, London and New York, 1873), with appendix, 1874. In the first of these four books, Strauss supplied the grave defect of his first *Leben Jesu* by prefacing the history with a critical study of the Gospels, particularly Matthew, to whose discourses he assigned historical importance. He granted that Jesus "stands foremost among those who have given a higher ideal to humanity," and that it was impossible to refrain from admiring and loving him. He also says we cannot do without Christianity, and it cannot be lost. In the second work, Strauss ridiculed Schenkel's liberalism as contrasted with Hengstenberg's whole-souled orthodoxy. In the third, he reviews Schleiermacher's life of Christ, then first published. In his fourth work he sets himself to answer four questions: Are we yet Christians? Have we still a religion? How do we look at the universe? How shall we regulate our life? The first question he answers negatively. He repudiates his former veneration for Christianity, and calls Christ's resurrection "a world-historical humbug." To the second query he replies, that "we can only believe in an absolute dependence upon the universe; an absolute being cannot be conscious or personal." To the third, he says, the universe is "only a develop-



ment from a blind force or law, without any foreseen end." The fourth question is answered by saying, that we must live for "the good we find here, for science and art." There is no hereafter.

Strauss died of cancer of the stomach, after great sufferings borne with stoical patience. The deaconess who nursed him in his last illness relates (according to good authority), that during his agony he repeatedly called out, "Lord, have mercy upon me!" But he was buried, by his own request, without religious rites of any kind.

LIT.—STRAUSS'S *Gesammelte Schriften*, with an Introduction by Eduard Zeller, appeared at Bonn, 1876-78, 12 vols. In this edition the first *Leben Jesu*, *Die Christliche Glaubenslehre*, and *Charakteristiken u. Kritiken*, are not reprinted, but *Denkwürdigkeiten aus meinem Leben*, *zum Andenken an meine gute Mutter*, and *Poetisches Gedenkbuch*, appear for the first time. For the biography of Strauss see E. ZELLER: *D. F. Strauss, in seinen Leben u. in seinen Schriften*, Bonn, 1874, Eng. trans., London, 1874; and A. HAUSRATH: *D. F. Strauss u. die Theologie seiner Zeit*, Heidelberg, 1876-78, 2 vols.; also SCHLOTTMANN: *David Strauss als Romantiker des Heidenthums*, Halle, 1878. Among the many replies to STRAUSS'S *Old Faith and the New* may be mentioned ULRICI'S, translated and annotated by KRAUTH, Philadelphia, 1874; and Dr. H. B. SMITH'S brilliant review in *Faith and Philosophy*, New York, 1877. Cf. the art. on Strauss by A. FREYDINGER, in LICHTENBERGER'S *Encyclopædie*, xi. 714-729, and by Professor H. B. SMITH, in JOHNSON'S *Cyclopædia*, iv. 590-591.

STRIGEL, Victorinus, a pupil of Melancthon, and an advocate of synergism; was b. at Kaufbeuren, Dec. 26, 1514; d. at Heidelberg, June 26, 1569. He studied at Wittenberg, under Melancthon; was professor at Erfurt, and in 1548 became the first professor and rector of the new school at Jena. Here he came into conflict with Flacius, whom he recommended for a professorship in 1557. It was a conflict between the Melancthonian theology and strict Lutheranism. A public controversy, lasting fifteen days, between these two men, was held in 1560 at the castle of Weimar. The only point discussed was the relation of the human will to divine grace in the work of conversion. In 1563 Strigel became professor at Leipzig; but in 1567 the lecture-room was closed to him on account of his moderate Lutheranism, and he became professor at Heidelberg. His principal work was *Hypomnemata in omnes libros N. T.*, etc., Leipzig, 1565. See ERDMANN: *De Strigelianismo*, Jena, 1658, Hanover, 1675; MERZ: *Hist. vite et controvers. V. Strigeli*, Tübingen, 1742; OTTO: *De Strig. liberioris mentis in eccles. luth. evincit.*, Jena, 1843. c. SCHWABZ.

STRICOLNIKS. See RUSSIAN SECTS.

STRONG, Nathan, D.D., b. in Coventry, Conn., Oct. 16, 1748; d. in Hartford, Conn., Dec. 25, 1816, in the sixty-ninth year of his age. Having been graduated at Yale College in 1769, he pursued the study of law for a time; was a tutor in Yale College in 1772, 1773; and, after a brief course of theological reading, was ordained pastor of the First Congregational Church in Hartford, Conn., Jan. 5, 1774. He found the church weak: he left it the strongest in the State. Some of the ablest men in the country belonged to it. He remained in this pastorate nearly forty-two years.

During the first part of it, amid our colonial troubles with Great Britain, he published many political papers which exerted a wide and deep influence. He possessed one faculty which gave him great power in political discussions. His wit was woven "into the very texture of his mind." "Notwithstanding all his struggles against it," he could not entirely repress it; and he often let it fly like a javelin against the opponents of the Revolution. He never yielded to it in the pulpit: there he was uniformly and eminently solemn and impressive. In his controversies, however, with the infidels of his day, he did not restrain his instinctive tendency to sarcasm. Their safety lay in letting him alone. Like many other pastors, he suffered in his finances from the influence of the Revolutionary war. His salary became insufficient and uncertain. In order to relieve his failing exchequer, he invested a part of his patrimonial estate in a mercantile establishment, which afterward became bankrupt. Several circumstances connected with this loss, followed as they were by two severe bereavements, had a decisive influence on his ministerial character. During the last twenty years of his pastorate he became eminent as a "revival preacher." In the best sense of the term he was a pulpit orator. His person was attractive and imposing, his elocution was earnest and emphatic, his thoughts were clear, his sympathies ardent, his religious feelings profound. He had a wonderful memory, and a command of appropriate language. He was sometimes thought to be preaching extempore when in fact he was reading his manuscript, and sometimes he was thought to be reading his manuscript when in fact he was preaching extempore. His knowledge of human nature was remarkable. This gave him an exceptional degree of authority among the churches, and a rare degree of skill in conducting religious revivals. He was an indefatigable student; but his learning was developed in his intellectual character, and not in his references to books. His talents were versatile: his attainments were multifarious, and not concentrated on a few points. His method of writing was rapid: he did not stop to perfect his style; and accordingly, among the many works which he performed, he left no single one which will endure as a visible monument of his real greatness. He published two volumes of sermons,—one in 1798, and one in 1800. Both of them were designed and adapted to guard the purity of religious revivals. He was a pioneer in the cause of Christian missions. He has been considered the father of the Connecticut Missionary Society, the oldest of the permanent missionary societies in the land. He was the projector of the *Connecticut Evangelical Magazine*, the principal editor of it for fifteen years, and the sole editor of it for five of these years. His numerous contributions to it had a memorable influence on the religious welfare of what were then our "new settlements." He was also the projector of the *Hartford Selection of Hymns*. Several of these he composed himself, and was the chief editor of the volume published in 1799. The most elaborate of his productions is entitled *The Doctrine of Eternal Misery reconcilable with the Infinite Benevolence of God* (1796). The history of this volume is remarkable. In addition

to these writings he published fourteen sermons in pamphlet form, the first in 1777, the last in 1816.

EDWARDS A. PARK.

**STRYPE, John**, a distinguished historiographer of the English Reformation: was b. at Stepney, Nov. 1, 1643; d. at Hackney, Dec. 11, 1737. After passing through St. Paul's school, he entered Jesus College, Cambridge (1662), from which he was transferred to Catherine Hall, where he took his degree. He was made curate of Theydon-Boys, Essex, in 1669, and of Low Leyton, Essex, the same year. Archbishop Tenison afterwards conferred upon him the sinecure of Tarring, Sussex, and he received the lectureship of Hackney, which he resigned in 1724. His principal writings are an edition of *Lightfoot's Works*, London, 1684, 2 vols.; *Memorials of Archbishop Cranmer*, 1694, new ed., Oxford, 1848, 3 vols.; *Life of Sir Thomas Smith*, 1698; *Life of Dr. John Aylmer, Bishop of London*, 1701; *Life of Sir John Cheke*, 1705; *Annals of the Reformation*, 1709-31, 4 vols.; *Life and Actions of Archbishop Grindal*, 1710; *Life and Letters of Archbishop Parker*, 1711; *Life and Acts of Archbishop Whitgift*, 1718; *Ecclesiastical Memorials*, 1721, 3 vols. The most important of these works, which have been a storehouse for modern historians of the Elizabethan period, is the *Annals of the Reformation*, which, as the author says in his dedication to the king, "commences at the happy accession of Queen Elizabeth to the throne, when the great and divine work was taken in hand again of removing the gross superstitions and errors of Rome which had been restored by Queen Mary." Strype was a diligent collector of materials, faithful and minute, but lacked skill of arrangement. The complete works of Strype were issued at Oxford, 1820-40, in 27 vols.

**STUART, Moses**, b. in Wilton, Conn., March 26, 1780; d. in Andover, Mass., Jan. 4, 1852, aged seventy-one years, nine months, and nine days. When a lad of but twelve years, he became absorbed in the perusal of *Edwards on the Will*. In his fifteenth year, entering an academy in Norwalk, Conn., he learned the whole Latin grammar in three days, and then joined a class who had devoted several months to Latin studies. In May, 1797, having been under the careful tuition of Roger Minot Sherman, he was admitted as a sophomore to Yale College. Here his tastes were pre-eminently for the mathematics. At his graduation, in 1799, he delivered the salutatory oration, at that time the highest appointment awarded to the class. One year after leaving Yale he taught an academy in North Fairfield, Conn., and in the following year was principal of a high school at Danbury, Conn. Having pursued the study of the law, he was admitted to the bar in 1802, at Danbury. His fertile and versatile mind, his enthusiasm and prodigious memory, gave promise of eminent success in the legal profession. From his legal study at this time he derived signal advantages through life. A few weeks before his admission to the bar, he was called to a tutorship in Yale College. Here he distinguished himself as an inspiring teacher. At this time he publicly devoted himself to the service of God.

Having pursued the study of theology with President Dwight, he was ordained, March 5, 1806, pastor of the First Congregational Church

in New Haven, Conn. During his pastorate of three years and ten months, two hundred persons were admitted, all but twenty-eight by profession, into his church. His deep, solemn, sonorous voice, his commanding and impassioned manner, his translucent style, his vivacity of thought, his energy of feeling, contributed to make him one of the most eloquent of preachers. Many supposed that he mistook his calling when he left the pulpit for the professor's chair.

On the 26th of February, 1810, he was inaugurated professor of sacred literature in Andover Theological Seminary. In about two years he composed a Hebrew grammar for the immediate use of his pupils. They copied it day by day from his written sheets. When he printed it, he was compelled to set up the types for about half the paradigms of verbs with his own hands. He was a pioneer in the introduction of German literature into our country. Thus he opened a new era in our theological literature. By his fresh, easy, enthusiastic, and open-hearted way of teaching, by his multifarious acquisitions in the sciences and arts, he won the admiration of his pupils, and in an altogether unusual degree quickened their literary zeal. From the fact that he awakened the enthusiasm of many eminent men in his department, and gave to his department a new fascination as well as dignity and importance, he has been called "the father of biblical literature" in our land. He was the inspiring teacher of more than fifteen hundred ministers, of more than seventy presidents or professors in our highest literary institutions, of more than a hundred missionaries to the heathen, of about thirty translators of the Bible into foreign languages. He retained his professorship thirty-eight years. During these years his health was so feeble that, as he was wont to remark, he "never really studied more than three hours a day." The catalogue of his published writings is a proof that during these daily study-hours the invalid accomplished a good work. Several of the following books and essays have been republished in Europe, and several have been republished in this country since his decease: *Grammar of the Hebrew Language, without Points*, 1813; *Letters to Rev. William E. Channing, D.D., on the Divinity of Christ*, 1819 (republished in five successive editions); *Grammar of the Hebrew Language, with points*, 1821 (6th ed. in 1838); *Letters to Rev. Samuel Miller, D.D., on the Eternal Generation of the Son of God*, 1822; *Winer's Greek Grammar of the New Testament*, translated by professors Stuart and Robinson, 1825; *Practical Rules for Greek Accents*, 1829; *Elementary Principles of Interpretation, from the Latin of Ernesti*, 4th ed. in 1842; *Commentary on the Epistle to the Hebrews*, 1827-28, 2 vols. (2d ed., 1833, in 1 vol.); *Hebrew Chrestomathy*, 1829 (2d ed., 1832); *Grammar of the New-Testament Dialect*, 2d ed., improved, 1834; *Commentary on the Epistle to the Romans*, 1832, 2 vols. (2d ed., 1835, in 1 vol.); *Notes to Hug's Introduction to the New Testament*, 1836; *Hints on the Prophecies*, 2d ed., 1812; *Commentary on the Apocalypse*, 1845, 2 vols., pp. 1008; *Critical History and Defence of the Old-Testament Canon*, 1845; *Translation of Roddiger's Gesenius*, 1846; *Commentary on Daniel*, 1850; *Conscience and the Constitution*, 1850; *Commentary on Eccle-*

*sastes*, 1851; *Commentary on the Book of Proverbs*, 1852.

In addition to the preceding works, he published fourteen pamphlets; thirty-four articles, containing fifteen hundred pages, in the *American Biblical Repository*; fourteen articles, containing four hundred and ninety pages, in the *Bibliotheca Sacra*; thirty-three important articles for other periodicals,—in all more than three thousand printed octavo pages. EDWARDS A. PARK.

**STUDITES, Simeon**, is mentioned as a monk in the famous monastery of Studium in Constantinople, and as author of a number of noticeable religious hymns. See MÜLLER (*Studium coen. Const.*, Leipzig, 1721) and LEO ALLATIUS (*De Simeonum scriptis*, Paris, 1664), where another Simeon Studites, a theologian, and writer of homilies and hymns, is also mentioned.

**STUDITES, Theodore**, b. in Constantinople in 759; d. in the Island of Chalcis, Nov. 11, 826. He became a monk in the monastery of Studium in 781, and in 791 its abbot. He was an ardent champion of image-worship, wrote tracts, letters, poems, etc., in its defence, and was four times sent into exile by iconoclastic emperors. See JACON SIMOND: *Opera varia*, Venice, 1728, especially part v. NEUDECKER.

**STURM**, the first abbot of Fulda; b. in Bavaria in 710; d. at Fulda, Dec. 17, 779. He descended from a rich and distinguished family; joined Boniface on his second missionary tour through Central Germany; studied in the cloister school of Fritzlara, and was ordained a priest there in 733. As he took a prominent part in the foundation of the monastery of Fulda, he was by Boniface made its first abbot, and under his rule the institution became very prosperous. But after the death of Boniface, in 755, conflicts arose between his successor, Lullus, and the abbot of Fulda, first concerning the possession of the remains of St. Boniface, and then concerning the administration of the property of the institution. As internal troubles were added, Sturm was summoned before King Pepin, and banished to the monastery of Ammedea; but the sympathy for the abbot was so strong throughout the whole Frankish Empire, that Pepin not only restored him, but also presented him with the great estates of Thiminga and Umbstadt. He also enjoyed the favor of Charlemagne, acted as mediator between him and Duke Thassilo of Bavaria, followed him as missionary on his campaigns against the Saxons, and received from him the great estate of Hamelburg. His life has been written by EUGL, abbot of Fulda, 818-822 (found in MABILLON: *Acta Sanctorum O. B.*, ii. pp. 242-259; and in PEITZ: *Monum. Script.*, ii. pp. 365-377), STURMUS BRUNS, Fulda, 1779 and K. SCHWARTZ, Fulda, 1858. G. H. KLIPPEL.

**STURM, Jakob**, b. at Strassburg in 1189; d. there Oct. 30, 1553. He studied at Heidelberg and Freiburg,—first theology, together with Capito and Eck, afterwards jurisprudence; and, belonging to a family which for more than two centuries had given Strassburg its ablest magistrates, he entered upon a political career, became a member of the city council about 1522, and stood for the rest of his life at the head of the city government. From 1525 to 1552 he took part, as the representative of Strassburg, in ninety-one politi-

cal and religious colloquies and negotiations. In 1524 he openly declared in favor of Luther; and freedom of conscience, without any interference either by emperor or pope, was the great idea for which he labored throughout his life. But he was always very zealous for a union between the Swiss and the Saxon Reformers; and, though he failed in that point, he exercised great influence in the course of the Reformation. C. SCHMIDT.

**STURM, Johann**, b. at Sleida, in 1507; d. at Strassburg, in 1589. He was educated at Liège, and studied at Louvain. He then visited Paris, where he lectured on dialectics, after the method of Rudolph Agricola, and was in 1537 called to Strassburg, where he founded the celebrated gymnasium on humanist principles, completely discarding the scholastic methods. In Paris he had adopted the Reformation; and, as he was a man of tact and eloquence, he was often employed in the negotiations between Protestants and Romanists, and maintained to the end of his life a hope of their final reconciliation. Personally acquainted with Calvin and the French Reformers, he inclined towards the Reformed conception of the Lord's Supper; and after the death of Jakob Sturm, in 1553, he was vehemently attacked by the Lutherans in Strassburg. After ten years' controversy, a consensus was brought about in 1563; but the disagreement broke forth again, and in 1581 Sturm was deposed from his office as rector of the gymnasium. See C. SCHMIDT: *La vie et les travaux de Jean Sturm*, Strassburg, 1855. C. SCHMIDT.

**STYLITES** (from *στυλος*, "a pillar"), or **PILLAR-SAINTS**, denote one of the most extreme forms of Christian asceticism; a class of anchorites who spent their life on the top of a pillar, never descending, always standing (protected from falling only by a frail railing), exposed to the open air day and night, summer and winter. The inventor of this monstrosity was **Simeon**, generally called the "Syrian," or the "Older," to distinguish him from other Simeons, also Stylites; b. at Sesan, in Northern Syria, in 390 or 391; d. at Telaussa, near Antioch, in 459. His parents were Christians, and he grew up as a shepherd; but when, in his thirteenth year, he for the first time attended service in a church, he was so completely overwhelmed, that he decided to leave his herds, and become a monk. He entered first a monastery in the vicinity of his home, where he spent two years, and then the monastery of St. Eusebius, near Teleda, where he spent ten years. But the asceticism of the monastery was not severe enough for him. He settled as anchorite at Telaussa, and one of the feats to which he trained himself was fasting for forty days in imitation of Moses and Elijah. He first lived in a hut; but the crowds of admirers which thronged around him disturbed him; and, in order to escape them, he ascended a column seventy-two feet high and four feet in diameter. On the top of that column he spent thirty years. From sundown to sunrise he meditated, generally leaning forwards and backwards, in regular alternation, without intermission: from sunrise to sundown he preached to the people assembled at the foot of the pillar, advised them, and gave them what spiritual aid he could. He wrote sharp letters to Theodosius II., Leo I., and the Empress Eudoxia, and his admonitions were

followed; and when he died he was buried with all possible ecclesiastical and military pomp at Antioch. There was, indeed, something in his life, which, though it seems almost monstrous to the eyes of our time, impressed his own time as truly great, and he found many imitators. Stylites are mentioned as far down as the twelfth century. Simeon Fulminatus, who was hurled from his pillar by a thunderbolt, lived from 1143 to 1180. The champion of the whole class was Alypius, who spent seventy years on his pillars. At one time it was almost a fashion among rich people to maintain a stylite on a magnificent pillar: at others, the religious life of the congregations was, no doubt, invigorated and purged by the example of the pillar-saint.

LIT.—The life of Simeon was told by THEODORÉT: *Hist. Eccl.*, c. 26; by his pupil ANTONIUS, in *Act. Sanct.*, January, tom. i. p. 261; and by another contemporary, COSMAS, in ASSEMANI: *Act. Mart.*, p. 268. See also LEO ALLATIUS: *De Simeonum scriptis*, Paris, 1664; SIEBER: *De sanctis columnaribus*, Leipzig, 1714. H. MALLET.

SUAREZ, Francis, a learned and authoritative teacher of the order of the Jesuits; was b. at Grenada, Spain, Jan. 5, 1548; d. in Lisbon, Sept. 25, 1617. Following the desire of his parents, he began the study of law. Deeply impressed in his seventeenth year by a sermon of the Jesuit John Ramirez, he determined to enter the order of the Jesuits, and began the study of philosophy and theology at Salamanca. At the close of his studies he discoursed upon Aristotle at Segovia, taught theology at Valladolid, and acted as professor for eight years in Rome. Obligated by sickness to return to Spain, he taught for eight years at Alcalá, and one year at Salamanca, when Philip II. appointed him principal professor of theology at Coimbra. His lectures must have produced an immense sensation, if the half of the reports is to be believed. Some attributed his wisdom to divine inspiration (*infusam ei divinitus esse sapientiam*), and called him "the second Augustine," "the prodigy and oracle of the age," etc. In spite of this adulation, Suarez remained humble, flagellated himself daily, fasted three times a week, and never ate more than one pound of food a day. He was on a visit to Lisbon to compose a difficulty between the Papal legate and the royal councillors, when he died. His epitaph ran, "The teacher of Europe, as also of the whole world, an Aristotle in the natural sciences, an angelic Thomas in divinity, a Jerome in style, an Ambrose in the pulpit, an Augustine in polemics, an Athanasius in the explication of the faith, a Bernard in mellifluous piety, a Gregory in the exposition of the Scriptures, and, in a word, the eye of the Christian world, but in his own judgment, nothing (*ac verbo oculus populi Christiani sed suo solius iudicio, nihil*)."

The literary activity of Suarez was for the most part concerned with the treatment of the Aristotelian philosophy and the scholastic theology. His works appeared in twenty-three volumes, at Lyons and Mainz, 1630; a reprint of this edition, in twenty-four volumes, Venice, 1740. The Jesuit Noël made an excerpt from his works in two volumes, Geneva, 1730. The rich invention and casuistry with which Suarez spins out the discussion of scholastic questions suited the taste

of his time and his order. Especially famous was his *Defence of the Catholic and Apostolic Faith against the Errors of the Anglican Sect (Defens. fidei Cath. et Apost. adversus Angl. Sectæ errores)*, Coimbra, 1613. He wrote the work against James I. of England, and at the suggestion of Paul V. Its main burden is, that the Pope has the right to depose and set up kings in virtue of his authority received from Peter. Applauded by Paul V. in a letter to its author, dated Sept. 9, 1613, it was burnt by the public hangman in front of St. Paul's, London; and by a decree of Parliament it received a like treatment in Paris, June 26, 1614. See DESCHAMPE'S *Latin Life of Suarez*, Perpignan, 1671; ALEGAMBE: *Bibl. Script. S. J.*, Antw., 1643; WERNER: *Suarez u. d. Scholastik d. letzten Jahrhundert*, Regensb., 1861. STEITZ.

SUBDEACON. The primitive church knew only two classes of officers,—leaders (*προστάται*, *ποιμένες*, *ἡγούμενοι*, *ἐπίσκοποι*, *πρεσβύτεροι*) and servants (*διάκονοι*); the former for the functions of worship, the latter for the administration of charities. But as the episcopate on one side developed from the presbyterate, so, on the other, the subdeaconate from the deaconate. The Roman-Catholic Church, however, while vindicating for the episcopate immediate establishment by Christ himself, has never hesitated to concede that the subdeaconate is a merely human institution (*utilitatis causa*). Its existence in the middle of the third century in the churches of Italy and Africa is proved by the letter of Pope Cornelius to Bishop Fabius of Antioch (Eusebius: *Hist. Eccl.* VI. 43) and by the letters of Cyprian (2, 3, 29, 30, etc.). In Spain it is first mentioned by the synod of Elvira 305 (can. 30); in the Orient, by the synod of Laodicea, 361 (can. 21-23). From Amalarius (*De divin. offic.* 1, 11) it appears, however, that in the middle of the ninth century it was not yet universally established. With respect to dignity it was reckoned among *ordines majores*: though all its offices were of a subordinate character,—guarding the tombs of the martyrs, watching doors during the celebration of the Lord's Supper, etc. It became more elevated, however, when Gregory the Great extended the law of celibacy to its members, and when Urban II., in 1091, admitted them to competition for the episcopal chair. See MORINUS: *De sacris ordinationibus*, iii. 12. E. FRIEDBERG.

SUBINTRODUCTÆ is a term of canon law applied to women living in the houses of clerical persons for purposes of unchastity. When the unmarried state became identified with chastity, relations to *subintroductæ* very soon sprang up, and gradually developed into actual concubinage. They were noticed by the councils of Eliberis (305), Ancyra (314), Nicæa (325), etc., down to the Council of Trent (*Sess.* 25, *cap.* 14).

SUBLAPSARIANISM, a theory held by moderate Calvinists, according to which the fall of man was not decreed, though it was foreseen, by God; the purpose of that distinction being to avoid ascribing the origin of sin to God. See INFRA-LAPSARIANISM and SUPRALAPSARIANISM.

SUBORDINATIONISM. See TRINITY.

SUCCESSION, Apostolical, means an unbroken series of ordination from the days of the apostles to our time. It is claimed, in the most absolute sense of the words, by the Roman-Catholic

Church, which for that reason declares all other churches schismatic or heretic. But it is also claimed, though in a less dogmatic way, by the Greek, the Syrian, the Coptic, and the Armenian churches, and by various Protestant churches, especially the Church of England and the Protestant Episcopal Church in the United States.

**SUCCOTH-BENOTH** (*booths of daughters*) occurs (2 Kings xvii. 30) as the name of some deity, whose worship the Babylonian settlers in Samaria are said to have set up on their arrival in that country. Opinions vary as to its meaning. (1) According to the connection and according to the ancient versions (Septuagint, Vulgate, Arabic, Syriac, Targum), it is the name of an idol. According to the rabbins it was a goddess under the form of a hen and chickens: others regard it as an astronomical emblem of the Babylonians. A third opinion is this, that it denotes the Mylitta. Hengstenberg's view is, that it means "the daughters of Bel and Mylitta, whose images were contained in small tabernacles, where they were worshipped with others." With this view he approaches (2) the more general one, that it denotes "the booths in which the daughters of the Babylonians prostituted themselves in honor of their idol (i.e., Mylitta). Thenius, who mediates between these two main views, says that the original meaning of Succoth-Benoth was booths, in which the daughters or the servants of Mylitta prostituted themselves in her honor; but the word was later pronounced as one, and was used to denote the name of the deity which was worshipped in the booths. Thus, according to the connection, and according to the Septuagint, some special idol was meant.

LEYRER.

**SUDAILL**, Stephanus Bar, a monophysite monk, who lived about 500, first at Edessa, and afterwards at Jerusalem; was, according to the *Candalabrum Sanctorum*, the author of a book, which, on the basis of a pantheistic interpretation of 1 Cor. xv. 28, taught that the punishment in hell was not eternal; which book afterwards circulated under the name of Hierotheus, the famous predecessor of Pseudo-Dionysius. As there is some resemblance between the theology of Bar Sudail and Hierotheus, it is by no means improbable that the former may have borrowed the celebrated name of the latter for the purpose of introducing heterodox views into the church. See ASSEMANI: *Bibl. Orient.*, ii. 291.

ZÖCKLER.

**SUFFRACAN** (*suffraganeus*), was, according to the explanation of the word given by Alcuin in a letter to Charlemagne, any ecclesiastical person whose duty it was to assist (*suffragari*) his superior. But the term was more especially applied to bishops, and that in a double sense, both to bishops in *partibus infidelium*, who assisted as vicars some regular diocesan bishop, and to the latter when they were not exempt in their relation to the metropolitan.

H. F. JACOBSON.

**SUGER**, Abbot of St. Denis; b. probably in 1081, and in the neighborhood of St. Omer; d. at St. Denis, Jan. 12, 1151; the contemporary of St. Bernard and Abelard, and one of the greatest statesmen France produced during the middle ages. He was educated in the monastery of St. Denis, together with Louis VI.; and when the latter ascended the throne, in 1108, he immediately called the monk to his court, and made him

his principal councillor. In 1122 Suger was elected abbot of St. Denis; but he remained at the court, and continued to live as a man of the world, until, in 1127, he suddenly was seized by the reformatory movement of his time. He at once discarded all worldly pomp and vanity, and assumed the habits and practices of severe asceticism. But he continued to be a politician rather than an ecclesiastic. After the death of Louis VI., in 1137, he was appointed regent during the minority of Louis VII., and again when the latter, in 1149, made a crusade to the Holy Land; and during his lifetime hardly any thing of consequence took place in French politics without his immediate intervention. His leading idea was the consolidation of the monarchy as a divinely established institution; and he strove to realize that idea, not only in spite of the resistance of the feudal lords, but sometimes, also, in spite of the opposition of the hierarchy. His life was written by NETTEMET (1842), HUGUENIN (1857), COMBES (1858), and by a contemporary monk, in GUTZOT: *Coll. des mémoires*, vol. viii.

H. PETER.

**SUCICERUS** (SCHWEIZER), Johann Caspar, the author of the *Theaurus Ecclesiasticus*; b. at Zürich, June 26, 1620; d. there Dec. 29, 1681. After studying at Zürich, he finished his education at Montauban and Saumur. In 1644 he was made teacher in the schools of his native town, and was promoted to a professorship of Hebrew, and later (1660) of Greek. His philological works are valuable. They are, *Sylloge vocum N. T.*, Tig., 1648, 1659, edited by Hagenbach in 1744, under the title, *N. T. Glossarium Græco-Latinum*, etc.; and especially *Theaurus eccles. e patribus Græcis ordine alphabetico, exhibens quæcunque phrases, ritus, dogmata, hæreses et hujusmodi alia spectant, insertis infinitis pene vocibus, loquendi generibus Græcis hæcenus a Lexicographis nonnum vel obiter saltem tractatis, opus riginti annorum indefesso labore auctoratum*, Amst., 1682, 2 vols., 2d ed., 1728; *Symbol. Nicæno-Constant. expositum et ex antiquitate eccles. illustratum*, Utrecht, 1718.

A. SCHWEIZER.

**SUIDBERT**, an Anglo-Saxon monk who in 690 accompanied Willibrord to Friesland as a missionary, and was ordained bishop of the Frisian congregation when Willibrord went to Rome. On the return of the latter, however, Suidbert went into the land of the Bructerians, between the Ems and the Lower Rhine; and, when the congregation which he formed there was disturbed by the invasion of the Saxons, he founded a monastery and missionary school at the present Kaiserswerth, under the protection of Pepin. See BEDA: *Hist. Eccl.*, v. 19. The *Vita in Act. Sanct. Boll.*, March 1, is a later and fully unreliable fabrication.

W. KRAFFT.

**SULZER**, Simon, b. at Interlaken, Sept. 22, 1508; d. at Basel, June 22, 1585. He grew up under very humble circumstances, but was enabled by the support of the government of Bern to study at Basel and Strassburg. After he finished his studies, he spent ten years in reconstructing the schools in the canton of Bern, and was in 1549 appointed preacher at Basel, and professor of theology. In the controversy between the Swiss and the German Reformers concerning the Lord's Supper, he occupied a peculiar position, as he held the views of Luther, and openly labored for their introduction in Switzerland. See HUND-

HAGEN: *Konflikte des Zwinglianismus, Lutherthums, und Calvinismus*, Bern, 1812. HAGENBACH.

**SUMMERFIELD, John**, Methodist-Episcopal; b. in Preston, Eng., Jan. 31, 1798; d. in New-York City, June 13, 1825. He was the son of a Wesleyan local preacher, but educated at the Moravian Academy at Fairfield, near Manchester; was sent into business at Liverpool; removed to Dublin, 1813; was converted in 1817, and next year became a local Wesleyan minister. In 1819 he was received on trial in the Methodist Conference of Ireland, and in March, 1821, having emigrated to America, in the New-York Conference. He leaped into astonishing popularity by reason of his eloquence. In 1822 he preached in Philadelphia, Baltimore, and Washington, everywhere listened to by great crowds; but in June of that year his health gave way. He spent the winter of 1822-23 in France; returned to New York, April 19, 1824, but was not able again to do full work. He was a founder of the American Tract Society. He published only one sermon; but in 1842, at New York, many of his *Sermons and Sketches of Sermons* were published. His life was written by JOHN HOLLAND, New York, 1829, 2d ed., 1830, and WILLIAM M. WILKINSON, Philadelphia, 1857.

**SUMMERS, Thomas Osmond, D.D., LL.D.**, an eminent Methodist minister, professor of systematic theology in Vanderbilt University, and general book editor of the Methodist-Episcopal Church South; b. near Corfe Castle, Isle of Purbeck, Dorsetshire, Eng., Oct. 11, 1812; d. at Nashville, Tenn., May 5, 1882. His parents, James and Sarah Summers, died when he was quite young, leaving him to the foster care of a grand-aunt. While yet a youth he came to America, and settled in Baltimore. His parents being independents, his early religious training and reading were Calvinistic. Not being satisfied with the teachings of that system, and knowing no other, he was fast drifting, as he writes, into scepticism and infidelity, when some one to whom he communicated his state of mind gave him a copy of Adam Clarke's *Commentary on Romans*. This he read with eagerness and intense interest, and became from that time strongly Arminian in his religious belief. Visiting about this time, out of curiosity, a Methodist camp-meeting near the city of Baltimore, he was happily and soundly converted to God, experiencing most sensibly a change of heart. Ever after that, he was a strong believer in and advocate for *experimental* religion. He began at once to prepare for the ministry, and was "admitted on trial" into the Baltimore Conference in March, 1835; was ordained deacon by Bishop Hedding in 1837, and elder by Bishop Andrew in 1839. In 1840 he was sent as a missionary to Texas, where he remained three years. He was then transferred to the Alabama Conference, of which he continued to be a member until his death, though he remained in that State only three years: during these three years he was stationed, in turn, at Tuscaloosa, Livingstone, and Mobile. He was secretary of the Louisville Convention in 1845, at which the Methodist-Episcopal Church South was organized. In 1846 he was appointed by the General Conference to assist the late Bishop (then Dr.) Wightman as editor of the *Southern Christian*

*Advocate*, published at Charleston, S.C. While here, he started, and edited for four years, the *Sunday-School Visitor*. At the organization of the Southern Church he was elected general book editor, which office he continued to fill with eminent ability and with great acceptability till his death. In this capacity he edited over three hundred volumes. In 1855 he moved to Nashville, Tenn., where the publishing-house was located, and where he continued to reside until he died. He was chairman of the committee that compiled the hymn-book, which he edited. He was considered an authority in hymnology, having devoted much time to its study. He was for many years editor of the Nashville *Christian Advocate*, and of the *Quarterly Review* of the Methodist-Episcopal Church South. At the organization of Vanderbilt University he was elected professor of systematic theology; which position he retained until he died, being also dean of the theological faculty. He died, after only two days' illness, during the quadrennial session, in Nashville, of the General Conference, where for the tenth consecutive time he had been elected and was acting as secretary. Surrounded by his brethren and colleagues, he died, as he had wished, at the post of duty, in the midst of his labors, ceasing at once to work and live. Possessed of encyclopedic knowledge, always abreast of the times, thoroughly Wesleyan and Arminian in his creed, but in hearty sympathy with all evangelical denominations of Christians, simple as a child in faith, consecrated, earnest, outspoken, an uncompromising enemy of sin and error in whatever form, he was an ornament to Christianity and an honor to the church of his choice.

Dr. Summers is the author of the following works: *Commentary on the Gospels, Acts, and Romans*, in 6 vols.; *Commentary on the Ritual of the Methodist-Episcopal Church South; Christian Holiness; Baptism; Golden Censer; The Sunday-School Teacher, or the Catechetical Office of the Church; Seasons, Months, and Days; Talks Pleasant and Profitable; Refutation of the Theological Works of Paine; Way of Salvation*; and some twenty other books and pamphlets on various doctrinal and practical subjects. W. F. TILLET.

**SUMNER, John Bird, D.D.**, b. at Kenilworth, Warwickshire, 1780; educated at Cambridge, where he obtained a fellowship; assistant master at Eaton, rector of Maple Durlam, 1820-28; canon of Durham, 1820; bishop of Chester, 1828; archbishop of Canterbury, 1848; d. in London, Sept. 6, 1862. He was the leader of the "evangelical party" in the Church of England, and earnestly opposed to Romanism and the Oxford movement. His primacy covered the restoration of "Catholic hierarchy" to England, the "Essays and Reviews" controversy, and the revival of the synodical power of the convocations. His publications include *Apostolic Preaching, considered in an Examination of St. Paul's Epistles*, London, 1815, 9th ed., 1850; *Records of the Creation*, 1816, 2 vols., 7th ed., 1850; *Evidence of Christianity*, 1824, 9th ed., 1861; *Practical Exposition* [of the New Testament], 1833-51, 9 vols.

**SUN, Worship of the.** The common Hebrew name for sun is *shemesh*; but in poetry *chammah* and *cheres* are used. In Gen. i. 16 the sun is called the greater light, and is to serve, in conjunction

with the moon, "to rule the day" (Gen. i. 14; Ps. cxlvi. 8; Jer. xxxi. 35) and the year; i.e., the solar year. The sun has not only been once created by God (Ps. lxxiv. 16; Gen. i.), but is always under his command. In the end of the earth he hath set a tabernacle for the sun (Ps. xix. 4; Hab. iii. 11); from thence he appoints his way (Ps. civ. 19), or "commandeth, and it riseth not" (Job ix. 7), and at his command the sun stands still (Josh. x. 12; 2 Kings xx. 11). He, and not the sun, is the God Sabaoth; before his glory the sun is no more light (Isa. xl. 19; Job xxv. 5). This is especially the case before the judgment of God (Joel ii. 10, 31, iii. 15; Isa. xiii. 10, xxiv. 23). As the sun was called into existence, there will also be once a time when it shall shine no more (Matt. xxiv. 29; Luke xxiii. 45; Rev. vi. 12, viii. 12, ix. 2, xxi. 23, xxii. 5). But the same God will make the light of the sun sevenfold (Isa. xxx. 26). The sun is also spoken of in scripture in a figurative sense. Thus the sun is used to express the image of the ruler (2 Sam. xxiii. 1), especially of his lasting government (Ps. lxxxix. 36, 37). The glory of the righteous is compared to the sun (Judg. v. 31), also the divine protection (Ps. lxxxiv. 11; Isa. lx. 20). The benefit, glory, and purity of righteousness is called the "Sun of righteousness" (Mal. iv. 2). Like brightness, the salvation of Zion and Jerusalem goes forth (Isa. lxiii. 1). The sun is also the image of moral purity (Cant. vi. 10). Thus we read (Matt. xiii. 13) that "the righteous shall shine forth as the sun." But the sun is also the image of destruction (Ps. cxxi. 6; Job xxx. 28, xlix. 10; Rev. vii. 16). Even poetical personifications are found in the Bible. Thus, when the sun praises God (Ps. civ. 19, xlviii. 3; Job xv. 15, xxv. 5, xxxviii. 7), or when the sun comes out of his chamber like a bridegroom, "and rejoiceth as a strong man to run a race" (Ps. xix. 5). But there will be a time when the sun shall be "ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23).

*Worship of the Sun among the Israelites.* — To worship the sun was expressly forbidden (Deut. xvii. 3). This worship, which commenced during the Assyrian period, was abolished by Josiah (2 Kings xxiii. 5, 11; 2 Chron. xxxiv. 4). It consisted in burning incense on the house-tops, in dedication of chariots and horses to the sun (Jer. xix. 13; Zeph. i. 5), in adorations directed towards the rising sun (Ezek. viii. 16), in lamentations of the women for Tammuz (Ezek. viii. 14).

*Worship of the Sun among the Adjacent Heathen Nations.* — The worship of the sun as the most prominent and powerful agent in the kingdom of nature was widely diffused throughout the countries adjacent to Palestine. This worship was either direct, without the intervention of any statue or symbol, or indirect. Among the *Egyptians* the sun was worshipped under the title of Ra. The chief seat was On (sun, light), the Greek, Heliopolis, and Hebrew, Beth-shemesh, [i.e., the house of the sun] (Jer. xliii. 13). To the temple at On belonged very many learned priests, one of whom became the father-in-law of Joseph (Gen. xli. 45). In an indirect manner the sun was worshipped as Amun-ra, "the king of all the gods," and which belonged to the first order of gods. To the sec-

ond belonged Khumsu-Hercules, the god of the pillars of the sun. The sun-god of the third order was Osiris. Among the *Phœnicians* the sun was worshipped under the title of Baal. At Tyre, Gaza, and Carthage, human sacrifices were offered to him. Among the *Chaldeans* the sun was worshipped under the title of Tammuz; and that the *Arabians* worshipped the sun we know from Theophrastus (*De plant.*, 9, 4, 5) and Strabo (16, 781). Still more propagated was the worship of the sun among the *Syrians* (Arameans). Famous temples were at Heliopolis, Emesa, Palmyra, Hierapolis. Sun-worship there was very old, and direct from the beginning; and even in later times, sun and moon were worshipped at Hierapolis without the intervention of any image (Lucian: *De Dea Syria*, cap. 34, p. 901). Among the pure *Semites*, or *Aryans*, direct worship to the sun was paid from the beginning, and still later. Thus among the *Assyrians*, and afterwards among the *Persians*, whose sun-worship is one and the same. The idolatrous sun-worship of the Israelites, which since the time of Ahaz is mentioned in connection with the worship of the moon and stars, first originated from the Assyrians. The dedication of chariots and horses to the sun (2 Kings xxiii. 11) we also find among the Persians (Herod., 1. 189; Xenoph., *Cyrop.*, 8, 3, 6; Quint. Curtius, 3, 3). Besides that the Persians offered to the sun (Herod., i. 31), they also directed their adoration towards the rising sun with branches in their hands (*Zend Avesta*, ii. 204; Herod., iv. 15. 1; Hyde: *De relig. Persarum*, 350). Up to this day the Parsees worship the sun. The Manichæans also adopted the sun-worship from the Persians, referring it, however, to Christ (*Ducris: Orig. de cultes*, v. 244, vi. 267). In later times the sun was worshipped among the Persians under the form of Mithras, which finally became the *Sol Deus invictus* throughout the West, especially through the Romans.

*The Sun in the Christian Church and Art.* — The Mithras-worship even exercised its influence upon the fixing of the Christian Christmas-festival in December. As the new birth of the sun-god was celebrated at the end of December, so, likewise, in Christ the new sun in the field of spiritual life was adored. Many Christian writers of older times speak of Christ as the sun of eternal salvation, to which the visible sun, with moon and stars, form the chorus (CREUZER: *Symbolik*, ii. 221, iv. 456 [1st ed.]). For the representation of the sun in Christian art, comp. FREN: *Mythologie der christl. Kunst*, i. 2, 116. J. G. MÜLLER.

**SUNDAY** (*Dies solis*, of the Roman calendar, "day of the sun," because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The "sun" of Latin adoration they interpreted as the "Sun of righteousness." Sunday was emphatically the weekly feast of the resurrection of Christ, as the Jewish sabbath was the feast of the creation. It was called the "Lord's Day," and upon it the primitive church assembled to break bread (Acts xx. 7; 1 Cor. xvi. 2). No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined; yet Christian feeling led to the universal adoption of the day, in imitation of apostolic precedent. In the second century its observance was univer-

sal. See Barnabas, c. 15; Ignatius, *Epistola ad Magnes*, c. 8, 9; Justin Martyr, *Apol.* i. 67; Irenæus, *Idæ. Har.* iv. 16; also Pliny, *Ep.* x. 97. The Lord's Day was not a continuation of the Jewish sabbath, which was also at first observed, but a substitute for it. So long as the Christians were oppressed, they could not keep the day as one of rest from labor as they desired, and as they did after the union of Church and State. The Jewish Christians ceased to observe the sabbath after the destruction of Jerusalem. The Ebionites and Nazarenes kept up the habit even longer; and even to this day the Eastern Church shows traces of its observance by omitting fasting on Saturday, and enjoining standing in prayer. In the Latin Church, Saturday was a fast day, but Sunday was not; and the primitive habit of standing in prayer upon that day was abandoned. The Lord's Day was a time of public worship, with its attendant administration of the Eucharist. Experience abundantly demonstrates the wisdom of such weekly rest, and the blessedness of such a day of worship.

LIT.—GEORGE HOLDEN: *The Christian Sabbath*, London, 1825; W. HENGSTENBERG: *The Lord's Day*, Eng. trans., 1853; J. T. BAYLEE: *History of the Sabbath*, 1857; J. A. HESSEY: *Sunday*, 1860, 4th ed., 1880; JAMES GILFILLAN: *The Sabbath*, Edinb., 1861, also published by the New-York Sabbath Committee, New York, 1865; ROBERT COX: *The Literature of the Sabbath Question*, 1865, 2 vols.; TH. ZAHN: *Geschichte des Sonntags vornehmlich in der alten Kirche*, Hanover, 1878, 79 pp.; SCHAFF: *History of the Christian Church*, rev. ed., vol. i. pp. 476-180, vol. ii. pp. 201-205.

**SUNDAY LEGISLATION.** The institution of a weekly religious rest-day has existed, and its observance has been the subject of legislation, from very early times. Traces of such laws are found among the remains of Chaldean antiquity. The Assyrians had laws for the observance of their sabbath similar to those by which the sabbath was maintained among the Jews. Civil legislation in behalf of the observance of Sunday, as distinguished from ecclesiastical or purely religious ordinances, commenced with the famous statute of Constantine (321): "On the venerable day of the sun let all magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their labor, because it often happens that another day is not so suitable for grain-sowing or for vine-planting, lest, by neglecting the proper moment for such operations, the bounty of Heaven be lost." Constantine subsequently prohibited lawsuits on Sunday, while expressly permitting such legal acts as the manumission of slaves and the visitation of prisoners. Theodosius the Great (386) prohibited the transaction of business on Sunday, as well as the shows or spectacles which had become customary on that day among the heathen Romans; to which succeeding emperors soon added the various other games and entertainments of the theatre and circus. The laws of Leo and Anthemius (469) provide that "the Lord's Day be exempt from all compulsory process; let no summons urge any man; let no one be required to give security for the payment of

a fund held by him in trust; let the sergeants of the courts be silent; let the pleader cease his labors; let that day be a stranger to trials; be the crier's voice unheard; let the litigants have breathing-time and an interval of truce; let the rival disputants have an opportunity of meeting without fear, of comparing the arrangements made in their names, and arranging the terms of a compromise. If any officer of the courts, under pretence of public or private business, dares to despise these enactments, let his patrimony be forfeited."

These Roman laws are important as forming the basis of the English legislation on this subject, and consequently of the American Sunday laws.

The Lord's Day was embodied in the capitularies, or general statutes, of the Frank emperors; and its observance, as prescribed by canonical authority, was enforced by severe penalties. During the French Revolution of the last century, when the Christian calendar was abolished, and the decade substituted for the week, each tenth day was made a rest-day, and its observance enforced by laws (17 Thermidor, An. vi.) which required the public offices, schools, workshops, stores, etc., to be closed, and prohibited sales except of food and medicine, and public labor except in the country during seed-time and harvest. On the restoration of the Gregorian calendar, Sunday was recognized in the Code Napoleon. A law of 1814 prohibited traffic, ordinary labor, etc., on Sundays and certain church festivals. In 1880 this law was repealed; a provision for the suspension of certain civil and judicial functions on Sunday, and in regard to the employment on that day of young children and minor girls in factories, alone remaining.

In England, Sunday laws have existed from a very early date. Ina, king of the West Saxons (about 693), forbade servile work on Sunday. Alfred (876) prohibited work, traffic, and legal proceedings. His example was followed in subsequent reigns. Edgar (958) prohibited "heathenish songs and diabolical sports," and markets and county courts, and made Sunday to begin at three o'clock on Saturday afternoon, and to last "till Monday morning light." The laws of Canute (1028-35) strongly insisted on the observance of the Lord's Day; prohibiting marketing, hunting, and the holding of the local courts, except in case of great necessity. After the Conquest, the tendency to greater strictness in the Sunday laws continued. The statute of 28 Edward III. (1354) forbade the showing of wools at the market-town. The 12 Richard II. (1388) forbade servants and laborers to play at tennis and other games, yet ordered them to have bows and arrows, and use the same on Sundays. The statute of 4 Edward IV. (1464) forbade cordwainers and cobblers to sell shoes on Sunday. Under Henry VI. the holding of fairs and markets on Sunday was prohibited. The laws of 5 and 6 Edward VI., prohibiting "lawful bodily labor" on Sundays, allowed husbandmen, fishermen, and others to work in harvest, or at any other times when necessity required. This act was repealed under Queen Mary, but was formally revived under James I. Subsequently (1614) James I. issued *The Book of Sports*, allowing after divine service on Sundays certain games



and recreations, but expressly refusing this liberty to "Papists and Puritans." The issuing of *The Book of Sports* created intense dissatisfaction, and it soon became a dead letter. Parliament, in the first year of Charles I., passed an act "for the strict observance of Sunday;" and another law of Parliament in 1627 (3 Car. i.) enacted that no carriers, or wagon-men, or drovers should travel on Sunday. In 1633 Charles I., under the supposed influence of Laud, re-issued his father's *Book of Sports*.

The statute of 29 Charles II. (1676) is the most important of the English laws on this subject, as that which, with some modifications, is still the law of the land, and which, as being in force at the time of the American Revolution, gave more or less color to the laws of the American Colonies and States. It prohibits on Sunday all worldly labor or business except works of necessity or charity, the public sale of goods, the travelling of drovers, wagoners, etc., the service of any legal process except in case of treason, felony, or breach of peace; but it permits the dressing of meats in families, and its sale in inns and eating-shops, and the crying of milk before nine A.M., and after four P.M.

The early American colonists brought with them the observance of Sunday both as a religious and as a civil institution, and enforced this observance by law. The early laws of Massachusetts, Connecticut, Georgia, South Carolina, and Virginia, required attendance at church. The Massachusetts law (1782) provided that such attendance was not required where there was no place of worship which the person could conscientiously attend. But, as the separation between Church and State became better understood, the Sunday laws were modified in conformity with this principle. The legislatures and courts have carefully distinguished between Sunday observance as a religious and as a civil institution, and enforce only the latter. The laws of the several States differ in minor details, but are alike in their main features. They forbid on Sunday common labor and traffic, except in cases of necessity and mercy, public and noisy amusements, and whatever is likely to disturb the quiet and good order of the day. They make Sunday a non-legal day, when legal processes may not be served, nor the courts and legislatures sit. In many of the States some exception is made in favor of those who observe the seventh day of the week. In Louisiana—which before its admission was under the Code Napoleon, and where alone, of all the States, the common law is not in force—Sunday is merely recognized by law as a public holiday. In many of the States there are also laws, with special penalties, against the selling of intoxicating drinks on Sundays and election-days. The Federal Constitution provides that Sunday shall not be reckoned in the ten days within which the President may return a bill; and the Federal laws relieve the cadets of the military and naval academies from their studies on Sunday; and in the excise statutes distilling on Sunday is prohibited under a fine of one thousand dollars.

The constitutionality of the Sunday laws has been frequently affirmed by the highest courts of the several States, upon such grounds as the following: the right of all classes, so far as practi-

cable, to rest one day in seven; the right to undisturbed worship, on the day set apart for this purpose, by the great majority of the people; the decent respect which should be paid to the religious institutions of the people; the value to the State itself of the Sunday observance, as a means of that public intelligence and morality on which free institutions are conditioned.

The spirit of modern Sunday laws is protection, not coercion. The need of civil intervention, especially to secure to the working-classes the seventh-day rest, becomes more and more imperative with the growth of industries and of the desire for rapid wealth. In evidence of this may be mentioned the petition, hitherto ineffectual, of working-men in Germany, for the help of legislation in obtaining a weekly rest-day. The Social-labor party of Germany, at their meeting at Gotha in 1875, announced as one of their demands in the present exigencies of society the prohibition of Sunday work.

LIT.—J. T. BAYLEE: *History of the Sabbath*, Lond., 1857; ROBERT COX: *Literature of Sabbath Question*, Edinb., 1865; HERSEY: *Bampton Lectures*, 1860; W. H. RULE: *The Holy Sabbath an Historical Demonstration*, Lond.; SUPREME COURT OF NEW YORK (Judge Allen) in *Lindennöcker vs. the People*, 33 Barbour, 548; HENRY E. YOUNG: *Sunday Laws, Paper in Proceedings of Third Annual Meeting of American Bar Association*; *Documents 29, 41, 46, etc., of New-York Sabbath Committee.*

W. W. ATTERBURY.

**SUNDAY SCHOOLS.** A Sunday school is an assembly of persons on the Lord's Day for the study of the Bible, moral and religious instruction, and the worship of the true God. It is a method of training the young and the ignorant in the duties we owe to God and to our neighbor. As the family and the church are institutions of divine appointment, so the Sunday school has been approved by divine blessings.

1. **BIBLICAL AUTHORITY AND FORM.**—Godly instruction of the young and the ignorant has been in harmony with the divine government from the earliest history of the race. Although the word "school" does not occur in the Bible previous to the Babylonian captivity, instruction after the school methods was clearly known and practised from very early times; and not long after the captivity, no less than eleven different expressions for "school" were current in the Hebrew speech. Glimpses of the essential features of the school method appear in the early eras of biblical history. In patriarchal times the school, like the church, was in the family: the father was the teacher and the priest. Omitting a notice of the faithful religious instruction of the young by Abraham, Job, Jacob, Moses, and other patriarchs, and passing over the public training of children indicated by the passover service, by the reading of the law from Gerizim and Ebal in Joshua's time, and by the so-called schools of the prophets in the days from Samuel to Elijah, as well as the royal commission sent out by Jehoshaphat to re-establish religious instruction, and a similar movement in the time of Josiah, it will be sufficient here to notice simply the Bible school into which Ezra gathered the people with the children, requiring the priests as teachers to explain the meaning of the law of God, not unlike the instruction in

the modern Sunday school (Neh. viii. 7, 8). See EDUCATION AMONG THE HEBREWS.

In the New-Testament period, religious schools connected with the synagogue were found in every city and considerable village in the land. These schools were one branch of an extended system of religious instruction. Lightfoot finds four kinds of schools and teaching among the Jews: (1) The elementary school; (2) The teaching of the synagogue; (3) The higher schools, as of Hillel and Shammai; and (4) The Sanhedrin, or great school, as well as great judicatory, of the nation. Some have questioned the prevalence of the elementary schools in the time of Christ's childhood; but, according to the Talmud, synagogue schools were of earlier origin, and had become common. They used the Hebrew scriptures, and, later, little parchment rolls prepared for children. The Mishna says, "At five years of age let children begin the Scripture, at ten the Mishna, and at thirteen let them be subjects of the law." In this period a synagogue presupposed a school, as with us a church implies a Sunday school. Hence the church and Sunday school, not the church and the district school, is a parallel to the Jewish system. The methods in these schools were not unlike those of the modern Sunday school. Questions were freely asked and answered, and opinions stated and discussed: any one entering them might ask or answer questions. Such a Jewish Bible school, no doubt, Jesus entered in the temple when twelve years old. Paul was "brought up at the feet of Gamaliel," a phrase which implies the customary posture of Jewish students at a school. The apostolic age was remarkable for the growth of these schools. Every town having ten men giving themselves to divine things was to have a synagogue; and every place having twenty-five boys, or according to Maimonides one hundred and twenty-five families, was compelled to appoint a teacher, and for forty or fifty boys two teachers. In the apostolic period teachers were a recognized body of workers quite distinct from pastors, prophets, and evangelists (see 1 Cor. xii. 28, 29; Eph. iv. 11; Heb. v. 12, etc.). The best commentators hold that the peculiar work of teachers in the primitive church was to instruct the young and ignorant in religious truth, which is precisely the object of the Sunday school. See SYNAGOGUES.

2. EARLY CHRISTIAN CATECHETICAL SCHOOLS. — These schools were a continuation and improvement of the Jewish synagogue schools. Mosheim and others place their wide prevalence as early as in the first century. Neander at a later date. These catechetical classes and schools were intended to prepare neophytes, or new converts, for church-membership, and were also used to instruct the young and the ignorant in the knowledge of God and salvation. They were effective, aggressive missionary agencies in the early Christian churches, and have aptly been termed the "Sunday schools of the first ages of Christianity." The pupils were divided into two or three (some say four) classes, according to their proficiency. They memorized passages of Scripture, learned the doctrines of God, creation, providence, sacred history, the fall, the incarnation, resurrection, and future awards and punishments. Their books comprised parts of the Bible in verse, Jewish antiquities,

sacred poems, and dialogues. The Sixth General Council at Constantinople (A.D. 680) required presbyters in country towns and villages to hold schools to teach all such children as were sent to them, taking no reward nor any thing therefor, except the parents made them a voluntary present. The Second Council at Chalons likewise required bishops to set up schools giving instruction in the Scriptures. In view of the missionary aim, and the graded and comprehensive instruction of these schools, it might be an interesting problem for a modern scholar to define important features of the present system not to be found in these primitive Bible schools. See CATECHETICS.

3. SUNDAY SCHOOLS OF THE REFORMATION PERIOD. — Luther founded regular catechetical instruction on Sundays as early as 1529, and this custom spread wherever the Reformation gained a foothold. Charles Borromeo, Archbishop of Milan, had a system of schools 1560-84, almost identical in form with the present Sunday school. Children were gathered in two grand divisions, — boys and girls, subdivided into smaller groups or classes, with a minister for each class, aided by a layman for boys and a matron for girls. These schools were introduced into all the churches of his diocese, and are continued on much the same plan now, but without the Bible. The labors of Spener, Francke, Zinzendorf, and the English Reformers, further prepared the way for the modern Sunday-school system. Legions of persons and places claim to have had Sunday schools previous to those in Gloucester. Among the many worthy of recognition, only the few following can be noted. Sunday schools were founded in Scotland about 1560, by John Knox; in Bath, Eng., 1650-68, by Joseph Alleine, author of "Alleine's Alarm;" in Roxbury, Mass., 1674; Plymouth, Mass., 1680; in England, by Bishop Frampton, about 1693; in Glasgow, Scotland, about 1707; in Bethlehem, Conn., 1740, by Dr. Joseph Bellamy; in Ephrata, Penn., 1739-40, by Ludwig Hacker, a school continuing for thirty years with gratuitous instruction, children's meetings, and having many revivals; at Brechin, Scotland, 1760, by Mr. Blair; at Catterick, 1763, by Rev. Theophilus Lindsey; at Bedale, Eng., 1765, by Miss Harrison; at Waldbach, 1767, by Oberlin; at High Wycombe, 1769, by Hannah Ball; at Bright Parish, County Down, Ireland, 1770-78, by Dr. Kennedy; in Bohemia, 1773, by Kindermann; at Bolton, Eng., 1775, by James Heyes; at Macclesfield, Eng., by Rev. David Simpson, 1778.

4. MODERN SUNDAY SCHOOLS. — Sunday schools like those just noted were sporadic; there was need for a popular and general movement, bringing them into affiliation with each other, if not into an organized system. Of this great movement, Robert Raikes is justly regarded as the founder. He was a citizen of Gloucester, Eng., and proprietor of the *Gloucester Journal*. Business calling him into the suburbs of that city in 1780, where many youth were employed in the pin and other factories, his heart was touched by the groups of ragged, wretched, and cursing children. He engaged four female teachers to receive and instruct in reading and in the Catechism such children as should be sent to them on Sunday. The children were required to come with clean hands and faces,

and hair combed, and with such clothing as they had. They were to stay from ten to twelve, then to go home: to return at one, and after a lesson to be conducted to church; after church to repeat portions of the Catechism; to go home at five quietly, without playing in the streets. Diligent scholars received rewards of Bibles, Testaments, books, combs, shoes, and clothing: the teachers were paid a shilling a day. Raikes published a brief notice of his efforts in the *Gloucester Journal*, Nov. 3, 1783 (copied into the London papers), and, later, another notice in the *Gentleman's Magazine* of London, which attracted wide attention. William Fox, already interested in the improvement of the moral condition of London youth, saw the notice, opened a correspondence with Raikes, urged the plan at public meetings, and with the aid of Jonas Hanway, Henry Thornton, and other philanthropists, formed the Society for Promoting Sunday Schools throughout the British Dominions, Sept. 7, 1785. From 1785 to 1800 the society expended about four thousand pounds for teachers' wages. The scheme commended itself to popular esteem. Learned laymen and influential persons became its warm friends. Among them were Mr. (afterwards Bishop) Horne, Bishop Porteus, the Bishops of Salisbury and Llandaff, Rev. Thomas Scott, the poet Cowper, Adam Smith, the Wesleys, and Whitefield. It, however, met with determined opposition from professors of religion, who questioned its usefulness. The then Bishop of Rochester violently attacked the movement, and the Archbishop of Canterbury called the bishops together to see what could be done to stop it. In Scotland, sabbath-school teaching by laymen was declared to be an innovation, and a breach of the Fourth Commandment. Sunday schools continued to multiply, however, in face of opposition, rapidly extending throughout England, Scotland, Ireland, upon the Continent, and in America. Though the Gloucester schools founded by Raikes died out in a few years, they were soon followed by others instituted on an improved plan. Following a meeting at Philadelphia, Dec. 19, 1790, attended by Bishop White, Dr. Rush, Matthew Carey, and other philanthropists, the First-Day or Sunday-school Society, was formed Jan. 11, 1791, to give religious instruction to poor children on Sunday. Like the British society, it employed paid teachers. It spent about four thousand dollars in support of schools between 1791 and 1800. As early as 1791 it urged the Legislature of Pennsylvania to establish free schools. This society still continues its usefulness, granting to needy schools in Philadelphia books and other religious publications. It has expended in these donations about thirty-five thousand dollars.

The schools of Raikes, and those of the British society and the First-Day Society of Philadelphia, employed paid teachers. Their chief aim was to reach, not the children of church-members, but of the poor and of those who neglected the church. The schools they established were purely mission Sunday schools. But paid teachers made the system expensive, and necessarily limited its usefulness. Next to founding these schools, the most important step was the securing of instruction by unpaid teachers. Sir Charles Reed says that Oldham, Eng., claims to have had the first Sunday-school teacher who declined to receive

pay, and began the gratuitous instruction. John Wesley in 1787 speaks of Sunday schools at Bolton, Eng., "having eighty masters who received no pay but what they received from the great Master." In the famous Stockport Sunday school in 1794, only six of its thirty teachers were paid. In 1790 the Methodist Conference at Charleston, S.C., directed preachers to form Sunday schools for whites and blacks, with voluntary teachers. A Sunday school for Indian children was opened in Stockbridge, N.Y., in 1792, by a sister of Occum, the noted Indian preacher. The children working in a cotton-factory in Passaic County, N.J., were given gratuitous instruction in a Sunday school in 1794; and Samuel Slater had a similar one for his factory-operatives in Pawtucket, R.I., 1797. W. B. Gurney introduced gratuitous instruction into several Sunday schools in London, Eng., about 1796. He also used questions on Scripture-texts, and teachers' meetings, and, with the co-operation of Rev. Rowland Hill and others, formed the London Sunday-school Union at Surrey Chapel, July 13, 1803, to promote Sunday schools having unpaid teachers. A similar meeting at the same place in 1799 had founded the Religious Tract Society of London, which early provided literature for Sunday schools. Gratuitous instruction speedily became a popular feature in the scheme, and in a short time was generally substituted for the earlier plan of paid teachers. Though the growth of the system had been remarkable before, so that, within five years after the beginning by Raikes, it was estimated that 250,000 scholars were enrolled in the schools then established, yet this new feature of voluntary teachers gave it a fresh impetus by adapting it to the needs of the poorest community in city or country. In America the movement was promoted by the visit of Mrs. Graham and Mrs. Bethune to England, who founded schools in New York on their return in 1803, and by the visit to Philadelphia of the Rev. Robert May, a missionary from London, in 1811, who had specimens of reward-tickets, and urged improved methods in a letter to the Evangelical Society of Philadelphia. As a further illustration of the rapid growth of Sunday schools, the American Sunday-school Union estimated that in 1827 the number of scholars enrolled in the Sunday schools of the different countries was 1,350,000. According to the census of 1851 the number attending Sunday schools in England and Wales was 2,307,642; in Scotland, 292,549. The number reported for Ireland in the returns of the Sunday-school Society, and by other authorities, was 272,112; making the total for 1851 in Great Britain and Ireland, including the British Isles, 2,887,980. The total estimated number of schools for England, Wales, and Ireland, for the same year, was 27,018, and of teachers, 325,450. The number of Sunday-school scholars in America at the same period was estimated at about 3,000,000. In 1861-62 the number of Sunday schools in Ireland was 3,235, teachers 25,532, scholars 278,090; while a competent authority estimated the number under catechetical instruction in Roman-Catholic parishes in Ireland at 800,000. In 1862 J. Inglis estimated the Sunday schools in Scotland had 40,000 teachers and 480,000 scholars. A competent Welsh authority in the same year stated

that 26 $\frac{1}{10}$  per cent of its population were in Sunday school, which would give a membership for Wales of about 295,000; and W. H. Watson of London claimed that there were nearly 300,000 teachers and 3,000,000 scholars in the Sunday schools "of our land." The report of the International Convention in 1881 gave in the United States 81,730 Sunday schools, 932,283 teachers, 6,820,835 scholars, and, including the British and American Provinces, 90,370 schools, 975,195 teachers, and 7,177,165 scholars. The number reported at the Raikes centenary in 1880 for England and Wales was 422,222 teachers and 3,800,000 scholars, and, for the world, 1,559,823 teachers and 13,063,523 scholars. These statistics were gathered by voluntary organizations, and, though not giving satisfaction as to accuracy and completeness, are the best issued. (See statistics at end of this article.) A government census of Sunday schools was commenced in the United States in 1880, but was not completed. A tentative compilation of its reports showed upwards of 91,000 schools in this country.

Nor do numbers alone indicate the immense growth of Sunday schools. The great improvement in the modes of instruction, which will be treated in another paragraph; the beautiful and costly buildings, the ample, airy rooms with glass partitions, carpeted floors, fountains, flowers, and cushioned seats, for the accommodation of these schools in America, as compared with the dark and dingy apartments first provided; the wide enlistment of the ablest talent in the country in teaching, and also in providing lesson-helps and literature; the suitable grading of instruction; the substantial settlement of the right principles of religious education; the clear definition of the place of the Sunday school, not as a thing separate and apart from the church, but as all Christians at work teaching or learning the Lord's message to his church; the remarkable and constant influence this widespread instruction has had in lessening vice and crime, in diffusing a zeal for biblical study, in imparting greater familiarity to its one great text-book, the Bible,—each and all of these are forcible illustrations of the wonderful growth of this Christian institution in modern times.

*Foreign Societies.*—It is impossible, in this brief space to notice the many Sunday-school societies and organizations which have been formed to promote this cause. A brief description of some of the earlier and more important societies will illustrate the work conducted by all. The London Sunday-School Union—which was formed in 1803, for the improvement of teachers, the extension of Sunday schools, and to supply them with suitable literature at reduced prices—is sustained by members of different evangelical denominations, and conducted by a general committee of fifty-four, divided into various sub-committees. The members of the committee render their services gratuitously. It did not in its early history employ missionaries, but aimed to accomplish its object through the formation of local unions in Great Britain, more particularly in England, and also through affiliated schools. Influenced by the example of the American Sunday-school Union, it employed a missionary in the north of England for some years, but at his death,

in 1837, discontinued the effort in England. For the last fifteen or twenty years it has aided in supporting missionaries on the Continent for the establishment of Sunday schools in the various countries of Europe, and has expended in this Continental Mission nearly a thousand pounds annually for the past few years. Its chief work for eighty years has been the improvement of schools, the publication and distribution of juvenile religious literature, and the collection of Sunday-school statistics. It has on its catalogue a large number of books and publications, which it furnishes to schools connected with the society, in special cases, at from one-half to one-third regular prices. The amount of its grants for 1883 was £2,974: its affiliated schools numbered 5,286, having 123,599 teachers and 1,182,199 scholars. Over 16,000 scholars from its schools united with churches in 1883. In London 88 per cent, and in the country 81 per cent, of teachers were church-members; and 88 per cent of the teachers were former scholars in the schools. It maintains a circulating library, a museum, a reading-room, Hebrew and Greek classes, teachers' meetings, normal classes, and competitive examinations for teachers and scholars.

A sabbath-school society was formed in Edinburgh in 1797, and one for the support of Gaelic schools to teach the Scriptures, in 1811. These employed paid teachers; later, voluntary teachers were introduced. The labors of Stowe and James Gall brought important improvements in the modes of instruction. The formation of various local sabbath-school unions at Edinburgh and Glasgow, the adoption of schools in the churches, holding conventions, employing missionaries, and the adoption of juvenile services, mark the progress of the work in Scotland. The Sunday-school Society for Ireland was formed in 1809. Among its publications, *Hints on Conducting Sunday Schools* had a wide sale, and was reprinted in America. The Church of England Sunday-school Institute began training classes and institutes for Sunday-school teachers in 1844; and still sustains one of the best Sunday-school magazines issued. In 1881 it had returns from 8,405 parishes, representing 16,498 Sunday schools, 113,412 teachers, and 1,289,273 scholars. Estimating the same average membership for the 6,064 parishes not reporting, it computed the total number of scholars in England and Wales connected with the Church of England as about 2,220,000, and of teachers about 195,500. The Wesleyans of Great Britain formed a Sunday-school Union in 1874. The total number of Wesleyan Methodist Sunday schools in Great Britain and Ireland, according to their report for 1882, is 6,489; teachers and officers, 122,999; scholars, 829,666; library books, 781,176. The various Ragged School societies are efficient in promoting the cause in their respective fields. On the Continent, the Dutch, French, German, Swiss, and Italian Sunday-school societies are growing in importance and usefulness. In those countries the organization of schools on the American or class system of instruction was largely due to the efforts of Albert Woodruff of New York, about 1864, and, later, of the several missionaries of the London Union.

*American Societies.*—The First-Day or Sunday

school Society of Philadelphia, formed in 1791, has been noticed. As early as 1808 the Evangelical Society was formed for promoting sabbath-evening schools in Philadelphia with voluntary teachers. The New-York Female Sunday-school Union and the New-York Male Sunday-school Union were formed in 1813, at the suggestion of Eleazar Lord, who had observed the working of the Sunday-school system in Philadelphia. The Sunday and Adult School Union in Philadelphia was formed in 1817, to unite all the Sunday and adult associations in that city and vicinity. In 1821 it employed a missionary, who organized upward of sixty schools. It also issued a large number of Scripture tickets, cards, tracts, and small reward-books. After seven years of marked efficiency and usefulness, it, with other similar unions, was merged in a national society, — the American Sunday-school Union, in 1824. The Adult Union was at that time the largest society of the kind in the country, having auxiliaries in all the States, with over 700 schools and 50,000 scholars. The object of the American Sunday-school Union, as stated at its formation, "is to concentrate the efforts of sabbath-school societies in different sections of our country, to strengthen the hands of friends of pious instruction on the Lord's Day, to disseminate useful information, to circulate moral and religious publications in every part of the land, and to endeavor to plant a Sunday school wherever there is a population." Twenty-one years later, when its charter was obtained, it states the object: "to establish and maintain Sunday schools, and to publish and circulate moral and religious publications." It is an undenominational society, conducted by representative laymen from different evangelical denominations; employs missionaries, lay and ministerial; and clergymen likewise co-operate in its work as editors, secretaries, and literary contributors. The first year it reported 321 auxiliaries, 1,150 affiliated schools, 11,295 teachers, 82,697 scholars; and it estimated the number of Sunday-school scholars in the world at over 1,000,000. Among the more important measures which have been inaugurated or promoted by this Union are the employment of missionaries to form Sunday schools; a world's concert of prayer (monthly) for Sunday schools, in 1825; a system of selected uniform lessons in 1826; the Mississippi Valley scheme for planting Sunday schools throughout that region in 1830; a teachers' magazine (monthly) in 1821, and a teacher's journal (weekly) in 1831; proposing a national Sunday-school convention in 1832; introducing a free circulating library for Sunday schools; a system of graded question-books; issuing cheap illustrated Sunday-school periodicals for children; providing suitable records and manuals for conducting and improving Sunday schools. Its missionary work is sustained by benevolent contributions; and the extent of it may be indicated by the report for the year ending March 1, 1883, showing 2,252 schools organized, with 10,376 teachers and 82,719 scholars. About 5,000 other schools were aided, with a membership of 162,000; 19,029 Bibles and Testaments were distributed, and 35,308 families visited for religious conference. Including \$11,000 worth of publications given, it expended in the year's benevolent operations \$39,049.51. Dur-

ing the fifty-nine years of its existence it reports over 71,000 Sunday schools organized, with 166,000 teachers, and upwards of 3,100,000 scholars in these schools; and has expended in missionary work \$2,825,000, of which over \$600,000 were given in books and papers to needy schools. It has circulated by sale and donation, publications to the value of about \$7,500,000.

The Massachusetts Sunday-school Union was formed in 1825 of delegates from different denominations, but disbanded, and the Massachusetts Sabbath-school Society instituted in 1832, — a Congregational organization, which was consolidated with the Congregational Board of Publication in 1868. It employs secretaries and agents, and issues publications to promote Sunday schools among Congregational churches. The Sunday-school Union of the Methodist-Episcopal Church was formed in 1827, and re-organized in 1844, and has been very efficient in publishing and distributing literature through the preachers attached to its denomination. It does not employ Sunday-school missionaries. The Presbyterian and Baptist boards of publication have Sunday-school departments; they employ colporters, who promote the extension of Sunday schools in connection with their churches, and distribute denominational literature. The (Dutch) Reformed Sunday-school Union soon after 1850 was merged in that of its publishing society. The Protestant Episcopal Sunday-school Union, and the Evangelical Knowledge Society, provide a denominational juvenile literature for schools in that church. The Foreign Sunday-school Association of New York, formerly auxiliary to the American Sunday-School Union, was incorporated in 1878, and labors to promote Sunday schools in foreign lands, chiefly on the continent of Europe.

*Conventions.* — Early in this century local Sunday-school conventions were held, especially from 1820 to 1830, in many of the Eastern and Middle States. In 1832, at the suggestion of the American Sunday-school Union, a national convention was held in New York, comprising two hundred and twenty delegates from fourteen States and Territories out of the twenty-four States and four Territories then comprising the United States. A second delegated national convention was held in Philadelphia in 1833, at which full reports and papers were presented as arranged for by the previous convention in New York. The chief work accomplished by these early national meetings was to discover and agree on the principles of a system of religious education. That of 1833 also adopted the recommendation of the American Sunday-school Union, that a systematic and simultaneous canvass of the entire country be made, to obtain scholars, and enlist parents in this work, on the 4th of July following. It also approved of a Uniform Series of lessons already introduced. A third national convention was held in Philadelphia in 1850, "marking a revival of interest in Bible study, and in religious training of the young." A world's convention was held in London, Eng., in 1862, at which papers ably discussing the methods and progress of the cause were presented. The fourth national convention in America was held at Newark, N.J., in 1869, attended by five hundred and twenty-six delegates representing twenty-eight States and

seven countries; the fifth, at Indianapolis in 1872, marked by the adoption of the present International Series of Uniform Lessons, and the appointment of a general statistical secretary; the first international (sixth national) convention, at Baltimore in 1875; the second, at Atlanta in 1878; the third, at Toronto in 1881; and the fourth, at Louisville in 1884. Besides these, there have been State and local conventions in every part of the United States and the Dominion of Canada, which have given added impetus to the movement, and disseminated useful knowledge in regard to the methods of conducting, and teaching in Sunday schools, and imparted more of unity to the cause. Upon the local conventions, which were very prevalent from 1860 to 1870, the "institute" has been widely ingrafted,—a modification of the convention, aiming to give instruction specially to teachers, rather than simply to create enthusiasm. The wide influence of conventions on the cause may be inferred from the statement that over five thousand were held in the United States in the year 1883. The "institute," exhibiting advanced methods of teaching and conducting Sunday schools, has also been popular since 1865. This form of meeting had likewise been adopted in England for many years previous to that date. Out of these institutes and conventions have come the "summer assemblies," among the most noted of which is that of Chautauqua, conducted by the Rev. J. H. Vincent, D.D., which has normal courses of study, lectures on teaching, a "literary and scientific circle" of about sixty thousand members, and classes in Hebrew, Greek, and other languages.

*Organization.*—The modern Sunday school commonly has three departments, corresponding to three grades of instruction,—the primary or infant, the intermediate, and the advanced. In the intermediate grade the scholars are arranged in classes of from six to ten, with a teacher for each class; in the advanced grade the classes are somewhat larger. In the infant department, until recent years, it was usual to have only one or two teachers for the entire department, even when it consisted of from one hundred to two hundred pupils. The class system is being more widely introduced into the infant or primary grade of the best schools in America. The entire school is in the charge of a superintendent, with an assistant, a secretary, treasurer, and a librarian; the latter gives out the books from the circulating library in connection with the school, charging them to the teacher or scholar, and recording their return at each session. There are church and mission schools. Sunday schools are not intended to be a substitute for, but a supplement to, family and pulpit instruction. Schools in connection with a church are sustained and directed by the church. Mission schools are often established by Christians of different denominations in neglected portions of the country and of large cities. Sunday schools in the United States hold one session each sabbath; formerly many of them held two sessions. A few schools in the cities still hold two sessions, and this custom yet prevails widely in England.

*Modes of Instruction and Literature.*—The schools founded by Raikes were chiefly for the lower classes in the community, who were igno-

rant, and hence were taught the elementary branches of reading and writing, with oral instruction in the Catechism. Reading, and memorizing texts in the Bible, followed. Cramming the memory with large portions of Scripture and the Catechism seems to have been a hobby in Scotland, England, and America, for some time. Rev. J. Inglis states that children committed and repeated seven hundred texts every week, until limited to two hundred per week; and R. G. Pardee asserts, that, in the opinion of New-York physicians, it developed a brain-disease in children. James Gall, by his *End and Essence of Sabbath-school Teaching* and his *Nature's Normal School*, aimed to introduce a more sensible lesson system in Scotland, which was also used in some schools in America as early as 1820. Stowe's training system, giving prominence to pictorial methods of instruction, also aided in reforming this excessive use of the memory. The reform in America was completed by the introduction of the *Uniform Limited Lessons*, prepared in 1825, and adopted by the American Sunday-school Union and its three hundred or four hundred auxiliaries in 1826. This scheme contemplated a five-years' course of study for the whole Bible,—one and the same lesson for all, of from seven to fifteen verses, questions and comments in at least three grades, and reviews. It was national in its purpose. In 1829 Mr. Gall urged his lesson system upon teachers in England; and in 1830 regular lessons were furnished, with notes for the use of teachers. Following the wide use of the Uniform Series of Lessons of 1826 to 1832 and the Union Question-Books, in many American schools teachers "appealed to the imagination, and resorted to stories and anecdotes." In 1840 the London Sunday-school Union issued a *List of Lessons* for general adoption, adding lesson notes in 1842, which it claims to have continued uninterruptedly till the present time, now using the International Series. Mimpri's *Graduated Simultaneous Instruction for Sunday Schools*, founded on the gospel history, and issued in 1841, was an attempt to have one lesson for the whole school; but it had only a limited use. In America, previous to 1865, where the series of "Union Questions" were not used, each school selected its own lessons (or had impromptu lessons); a method of instruction not inaptly termed the "Babel series" of lessons. Schemes of lessons for Sunday schools, with notes, were issued in the *Sunday-school Teacher* of Chicago, in 1865; and in 1867 B. F. Jacobs suggested uniform lessons anew. The desire for such a series increased, until in 1871 a meeting of Sunday-school publishers was held in New York, at the suggestion of the executive committee of the National Sunday-school Convention, which agreed upon a tentative scheme of uniform lessons for 1872. At the Indianapolis convention in that year, a lesson committee was appointed to arrange a course of lessons for seven years, covering the whole Bible, and which was recommended for the use of Sunday schools throughout the country. This committee was re-appointed and enlarged in 1878, to select a second seven-years' course, and again in 1881 to make a third seven-years' course of Bible-lessons. In 1875 the lessons were reported to be in use in the United States of America, Great Britain, most of the

countries of Europe, in Syria, Hindostan, India, and China, in Mexico, Australia, and the Sandwich Islands; and in 1881 it was claimed that this system of study had "created a literature of its own, . . . and has quickened thorough and intelligent Bible-study in the whole English-speaking world." Comments on the text of these lessons have multiplied like the leaves of the forest, publishers issuing notes, questions, and lesson-leaves, and even secular papers give regular weekly comments upon the Sunday-school lesson. The most learned pastors, professors in colleges and seminaries, have contributed the results of their ripest study and scholarship in exposition of these lessons; and Christian publishers vie with each other in producing the best and cheapest helps thereon. In England other series of lessons are used concurrently with the International Series; while schools of the Established Church, and of the Episcopal and some other churches in America, adopt different series of lessons.

When the modern Sunday-school movement began, a century ago, juvenile religious literature did not exist. The *Pilgrim's Progress*, Watts's *Devine and Moral Songs*, a few catechisms and similar books, comprised the religious works specially prepared for children at that day. The earliest Catechism in the English language was issued in 1120; one by Cramer, in 1549; and a *Short Catechism in Latin and English*, in 1553; the *Westminster Catechism*, in 1617; and Watts's *First and Second Catechisms*, in 1729-30. Luther also issued his catechisms in 1529. The early books of instruction in Sunday schools in England and Ireland were chiefly spelling-books and reading-books having portions of Scripture. Later, texts of Scripture on small cards, called "red and blue tickets," were given out as rewards to scholars, and also small books. Sometimes, as a reward, the teacher or superintendent would loan books to a scholar to read. Gradually a juvenile religious literature was developed by the desire of Sunday schools for reading, and the circulating library in connection with each school was introduced, owing largely to the earlier work and issues of the American Sunday-school Union. It is impossible to state the number of books, lesson-helpers, and periodicals, now issued. Dr. John S. Hart in 1870 estimated the number of publishing-houses and religious societies engaged in issuing Sunday-school library books at not less than thirty-six, with a capital of \$5,000,000; the whole number of current Sunday-school library books at 7,000, and that the rate of issue for several years had exceeded one a day, reaching 431 in 1868. The number of books, periodicals, and lesson-helpers for Sunday schools, has vastly increased in the last decade by the introduction of the International lesson system and other improvements, and is so extensive that it would be hopeless to attempt to gather statistics respecting them. Among the representative journals specially devoted to Sunday schools, the foremost are *The Sunday-school Times*, in America, edited by H. Clay Trumbull, D. D.; *The Sunday-school Chronicle*, issued by the London Union; and the *English Sunday-school Times*, which are weekly journals. The *Sunday-school Journal* (Methodist), the *Baptist Teacher*, the *Westminster Teacher*, the *Sunday-school World* (Union), the *Church Sunday-school Magazine* of London,

the *Westynn Sunday-school Magazine*, and the *Sabbath-school Magazine* of Glasgow, Scotland, are among the prominent monthly teachers' periodicals now issued.

SUNDAY-SCHOOL STATISTICS OF THE WORLD.

Based upon reports presented to the *Keesler Centenary*, London, Eng., 1880, and estimates for territory not represented, revised for the *United States and British-American Provinces, for Fourth International Convention, Louisville, 1884*. Further corrected for the *United States, Germany, Holland, Switzerland, etc.*, to January, 1886.

COUNTRIES.	Sunday Schools.	Scholars.	Teachers.	Total Membership.
<i>North America —</i>				
United States . . .	98,503	7,668,833	1,043,718	8,712,551
Canada . . . . .	4,565	376,174	43,739	413,884
Newfoundland . . .	240	17,572	1,749	19,321
Other portions . . .	1,060	35,000	6,000	41,000
<i>Europe —</i>				
England and Wales . .	-	5,290,776	563,436	5,794,212
Scotland . . . . .	-	361,262	53,113	414,375
Ireland . . . . .	-	208,639	28,165	326,794
Norway . . . . .	-	9,000	500	70,000
Sweden . . . . .	-	134,000	15,000	165,000
Denmark . . . . .	-	45,000	4,000	49,000
Germany . . . . .	2,851	250,000	12,000	263,000
Holland . . . . .	1,231	141,640	3,800	145,440
Belgium . . . . .	50	1,840	192	2,032
France . . . . .	1,160	43,000	4,500	49,500
Switzerland . . . . .	1,511	91,371	6,522	97,893
Italy . . . . .	2,000	12,550	850	13,410
Spain . . . . .	100	8,000	400	8,400
Portugal . . . . .	50	2,000	100	2,100
Other portions . . .	-	15,000	1,000	16,000
<i>Asia —</i>				
Peria . . . . .	68	3,000	272	3,272
India, Japan, and other portions . . .	-	35,000	1,500	36,500
<i>Africa . . . . .</i>				
South America . . .	-	158,745	8,355	167,100
Oceania —	-	150,000	5,000	155,000
Australia . . . . .	-	-	-	-
Tasmania . . . . .	1,000	408,701	42,639	451,340
New Zealand . . . .	-	-	-	-
Hawaiian Islands . .	-	15,000	1,200	16,200
Other portions . . .	-	25,000	1,500	26,500
<b>Total . . . . .</b>	<b>-</b>	<b>15,775,095</b>	<b>1,883,431</b>	<b>17,658,521</b>

EDWIN W. KICE.  
(Editor of the American Sunday-school Union).

**SUPEREROGATION.** The doctrine of works of supererogation (*opera supererogatoria*) is based on the distinction between *precepta* and *consilia evangelica*. The former it is the duty of every man to obey, but the fulfilment of the latter establishes a merit. The doctrine has never been an article of faith in the Roman-Catholic Church: the Council of Trent is silent upon the matter. But in the practice of the church it has played a most disastrous part as the true foundation of the doctrine of indulgences, which art. see.

**SUPERSTITION.** The derivation of the Latin term *superstitio* is doubtful. Cicero can hardly be right when he says (*De nat. deor.*, ii. 28), *Qui talos dies precabantur et immolabant, ut sui sibi liberi superstitis essent, superstitiosos esse appellatos*. Lactantius is also wrong when he says (*Inst. deo.*, iv. 28) those are called superstitious who revere the

1 This table does not include Sunday and parish schools of the Roman Catholic or the Greek Church, nor is it in all cases complete for Protestant Sunday schools. The statistics for the United States were compiled by E. Payson Porter, statistical secretary, International Convention, for England and Wales, by F. S. Hartley, statistical secretary, London Sunday-school Union, for Holland, by Edwin W. Kice, from *Zoningschool-Statuistiek* and reports of Free Reformed Church; for Germany and German Switzerland, by W. Brückelmann; and, for other countries, by prominent Sunday-school authorities and missionaries.

memory the dead leave behind (*superstitem*), or who, having outlived their parents (*parentibus superstitibus*), worship them in their homes as penates. The Greek term *θεοδωραία* is used both for true as well as errant religious devotion. It occurs only in the latter sense in the New Testament (Acts xvii. 22, xxv. 19). [It may well be doubted whether this statement is correct. Paul would not offend and repel the Athenians by calling them "too superstitious;" but he rather compliments them for being "over-religious" in their groping after the "unknown God."]'

Superstition is always a false and erring faith. It is a misunderstanding of the bearing of supernatural forces upon the visible world, and of visible forces upon the supernatural world, and contradicts reason and revelation. Superstition always involves a supernatural element. It has often happened that men have combined great knowledge with superstition, which is also as much incident to unbelief as to an unreasoning belief. Voltaire, a man of much learning and of unbelief, was more than once deterred from following his inclinations by the fear which bad omens inspired. Robespierre, Napoleon, Josephine, and the Emperor Alexander, all alike consulted Marie Lenormand, [a French necromancer, who died June 25, 1843]. Our cultivated classes, who pride themselves upon their knowledge, have patronized spiritualistic *séances* more frequently than the masses have.

Superstition has assumed as many forms as there have been false conceptions of the Deity, and its relation to the world. It has three phases when regarded as modifying the conception of the Deity. (1) It mixes up imperfect notions with true ones of God and his activity. From this point of view all non-Christian religions are superstitions. Fetishism is crass superstition. The dualistic systems of Asia are more intellectual, but no less superstitions. (2) Superstition has also represented fate as a force above or at the side of God. This idea is found almost everywhere in heathenism, as a monotheistic element in the midst of polytheism. (3) Superstition has also placed at the side of God supernatural beings, good and bad, who are regarded as more or less dependent upon him. Ghosts, elves, dragons, witches, etc., belong to this class.

Another class of superstitions is derived from man's faith that he possesses a certain magical power of influencing the Deity, fate, and the world of spirits. This is called magic, sorcery, witchcraft, etc. The belief in pilgrimages, the wonderful cures of Lourdes, the efficacy of the blood of St. Januarius, belong here. Days and signs are regarded as having a relation to fate. Friday is superstitiously held to be an unlucky day. The breaking of a glass, the falling of the bridal ring, the appearance of a comet, etc., are looked upon as unlucky omens. Sorcery is one of the products of the belief in fate.

Superstition is the product of an unregulated fancy, a deficiency of religious strength. It is immoral, and for that reason transforms Christian theism into polytheism, dualism, or spiritualism. It is the most dangerous despot of the human mind; asserting, as it does, full authority to override the laws of sound thought. It has led to great cruelties and enormities. We need only

recall the trials of so-called witches. Superstition, however, is better than unbelief, although harder to cure. We agree with Jean Paul when he says, "I would rather be in the densest atmosphere of superstition than under the air-pump of unbelief. In the former case, one breathes with difficulty; in the latter, one is suffocated." RUD. HOFMANN.

**SUPRALAPSARIANISM**, a theory held by the strictest Calvinists, according to which God not only foresaw and permitted, but actually decreed, the fall of man, and overruled it for his redemption; it being supposed that nothing could happen independently of the divine will. It is logically the most consistent type of Calvinism, but borders on fatalism and pantheism, and hence was excluded from the Reformed Confessions, all of which deny emphatically that God is the author of sin. See **INFRA-LAPSARIANISM** and **SUBLAPSARIANISM**.

**SUPRANATURALISM**. See **RATIONALISM**, **RELIGION**, and **REVELATION**.

**SURIUS**, Laurentius, b. at Lübeck in 1522; d. at Cologne, May 23, 1578. He was educated in the Protestant faith, and studied at Frankfurt-on-the-Oder and Cologne; but in the latter place he became acquainted with Canisius, embraced Romanism, and entered the Carthusian order in 1510. He was a prolific writer. In opposition to Sleidan's celebrated work on the Reformation, he wrote a *Commentarius brevis*, etc., 1566; but the performance is rather weak: he accuses the Reformers of having borrowed their doctrines from Mohammed. His best work is his *Vita Sanctorum ab Aloysio Lipomanno olim conscripta*, Cologne, 1570-75, 6 vols. fol. [often reprinted; e.g., Turin, 1875 sqq., 12 vols. "He was the first who used a sound criticism in narrating the lives of the saints."—Darling.] NEUDECKER.

**SURPLICE** (Latin, *superpellicevum*, "overgarment") is a loose white linen garment, a modification of the alb, dating back to the end of the twelfth century. It is worn by clergymen of the Church of England during celebration of service, as also by clergymen of the Danish, Norwegian, and Swedish churches, but by them only during celebration of the Lord's Supper.

**SUSANNAH**. See **AROCCRYPHIA**.

**SUSO**, Heinrich, b. at Überlingen, March 21, 1295; d. at Ulm, Jan. 25, 1365. He was educated in a Dominican monastery in his native city, studied theology at Cologne, and became an enthusiastic disciple of Eckart; but, having more imagination and sentiment than true speculative talent, he gave his mysticism quite a different form, and became the representative of the poetical mysticism of the middle ages. The idea never satisfied him until it assumed the form of personality, and became clothed with all loveliness and perfection. Thus arose before his eyes from the Solomonian writings the Eternal Wisdom, sometimes identified with Christ, and sometimes with the Virgin. In order to become the true servant of his ideal, he retired to the Dominican monastery where he was educated, devoted himself to a life of severe asceticism, and wrote his book, *Von der ewigen Weisheit*, 1338. In 1340 he began to preach, stopped for several years in the monastery of Winterthur, and, later on, in a monastery in Ulm: formed connections with Tauler, Heinrich from Nordlingen, the Friends



of God; founded brotherhoods, for which he wrote rules; and called many individual converts back from the world. His collected works, which give no consistent system, most of the materials having been derived from other mystics, consist of three parts,—on the eternal wisdom, on the eternal truth, and a narrative of his own inner history. They appeared at Augsburg, in 1482; last ed. by Diepenbrock, Ratisbon, 1829 (2d ed., 1838). The book, *Von den neuen Felsen*, often ascribed to Suso, is by Rulman Merswin. C. SCHMIDT.

**SUTTEE.** See BRAHMANISM.

**SUTTON,** Christopher, b. in Hampshire, Eng., 1565; entered Hart Hall, Oxford, 1582; soon transferred to Lincoln, of which he proceeded M.A., 1589; held several livings, and was prebendary of Westminster, 1605, and of Lincoln, 1618; d. 1629. He was pious, eloquent, and admired. He wrote *Disce mori* (*Learn to die*), Lond., 1600, frequently reprinted (modern edition, with memoir, 1839, Oxford, 1850); *Disce vivere* (*Learn to live*), Lond., 1608 (modern edition, 1853); *Godly meditations upon the most holy sacrament of the Lord's supper*, 1622, 13th ed., 1677 (modern edition, with preface by John Henry Newman, Oxford, 1844, again 1866). See sketch in Wood: *Athen. Oxon.*, Bliss edition, vol. ii. pp. 456 sq.

**SWAIN,** Joseph, a hymn-writer of marked talent; was b. at Birmingham, 1761; and d. in London, April 14, 1796. He was originally apprenticed to an engraver. Removing to London, he was baptized by Dr. Rippon, 1783, and from June, 1791, was a successful Baptist minister. His *Walworth Hymns*, 1792, while abrupt and unequal, are strong, fervid, spontaneous, and marked by frequent bursts of a really poetic imagination. They have been most extensively used by extreme Calvinists, but some of them may be found in almost every collection. F. M. BIRD.

**SWEDEN.** Christianity was first preached in Sweden by Ansgar. No doubt the Swedes, like the Danes and the Norwegians, had long before that time become acquainted with Christianity on their commercial and piratical expeditions, but only in a vague and indefinite way. Ansgar made two voyages to the country, in 830 and 857. On his first visit he made Hergeir, one of the most distinguished men in the country, a zealous Christian; and by his aid a congregation was formed, and a chapel was built, at Birka. In 834 Gautbert was consecrated Bishop of Sweden, and went thither with his nephew Nithard. But even Hergeir's authority was not sufficient to keep the irritated heathens within bounds. They broke into Gautbert's house, and murdered Nithard. The chapel was destroyed, the bishop fled, and when Hergeir soon after died, the cause of Christianity seemed lost in Sweden. On his second visit Ansgar came with letters of recommendation from the emperor, with great pomp and costly presents; and, having won the favor of the king, he succeeded, at a great assembly of all the freemen of the people, in obtaining toleration for the Christian religion. Ansfried, a Christian Dane, was settled at Birka, the chapel rebuilt, and the congregation formed anew. In Sweden, however, as in Denmark, the real introduction and actual establishment of Christianity was effected from England. It was the Anglo-Saxon Siegfried, and the English and Danish monks in his

company, who, in the reign of Olat Skotkonung (d. 1024), began the work of converting the Swedish people. It was completed during the reign of Eric the Saint (1150-60), when the first monasteries—Alwastra, Nydala, and Warnhem—were founded. Originally Sweden belonged to the archiepiscopal see of Hamburg-Bremen; but in 1163 it obtained its own metropolitan (settled at Upsala), with the suffragan sees of Skara, Liuköping, Strengnäs, Westeras, Wexio, and Abo.

In Sweden the Roman-Catholic Church struck deeper roots than in either of the other two Scandinavian countries, perhaps because the Swedes are a more imaginative and impulsive people, with ready enthusiasm for any thing grand and magnificent. Nevertheless, after the great political revolution in 1523, the Reformation worked its way among the people, without meeting any considerable opposition. Gustavus Vasa found the church in a miserable condition, and addressed himself to Pope Adrian VI. with complaints, and proposals of reform; but he received no answer. He then undertook to reform the church himself; and in the two brothers Olaus and Laurentius Petri, and their friend Lars Anderson, he found the fit instruments by which to work. The Swedish translation of the Bible appeared in 1526. At an assembly at Oerebro in 1529, all the reforms which had been introduced by the government on the advice of Luther were sanctioned by the Swedish clergy. Laurentius Petri was consecrated the first evangelical bishop of Sweden. Under Eric XIV. (1560-68) the country was opened as an asylum for all persecuted Protestants. Very soon, however, controversies broke out between the Lutherans and the Reformed; and the Roman Catholics were not slow in availing themselves of the opportunities of the situation. Johan III. (1568-92) actually leaned towards Romanism. He restored the monasteries, and re-introduced images, prayers for the dead, and other Roman ceremonies. The Jesuit Antonio Possevino arrived in Sweden under the guise of an imperial ambassador, but in reality as a papal legate; and the king is said to have secretly but formally embraced Romanism. After his death the assembly of Upsala (1593) took the necessary precautions for the preservation of the Evangelical Church; but how long a Roman-Catholic party continued lingering in Sweden may be seen from the fact that Queen Christina, the daughter of Gustavus Adolphus, became a convert to Romanism, 1656.

The protracted though never violent contest with Romanism had a double influence on the Swedish Church: on the one side it retained more of the hierarchical organization of the Church of Rome than either the Danish or the Norwegian Church, and on the other it also became more exclusive and intolerant. By the introduction of the Reformation the clergy did not lose their political power: they continued to form the fourth estate of the diet of the realm until the revision of the constitution in 1865-66. And how this power was used may be inferred from the fact, that, down to 1860, the conversion from Lutheranism to any other denomination was punished with exile, and confiscation of property. Full religious liberty, that is abolition of all connection between civil rights and religious faith, was not

introduced until 1877. The consequences are, that, of the 4,578,901 inhabitants of Sweden (in 1879), only an insignificant percentage belongs to other denominations, while the internal state of the Lutheran Church in Sweden by no means can be pronounced healthy. In the present century widespread religious movements (the Readers, the followers of Eric Jansen, etc.) have occurred among the lower classes; showing not the least trace of sectarianism, but giving ample evidence that the spiritual wants of the masses are not duly administered to. They wanted no other theology than that developed by Lutheran orthodoxy, but they wanted more practical religion than that offered by the Swedish Church; and it can hardly be doubted that the emigration, which of late has assumed such dimensions as to frighten the government, is caused as much by the barrenness of the Swedish church as by the poverty of the Swedish soil. It is also a significant fact, that during the last ten years the number of theological students has decreased so much, that it has not always been possible to provide every parish with a pastor. See ANTOU: *Svenska Kyrkoreform. Historia*, Upsala, 1840, and its continuation; also the arts. ANSGAR, ANDERSON, PETRI, and the literature there given. Also A. NICHOLSON: *Apostolical Succession in the Church of Sweden*, London, 1880; J. WEDLING: *Schwedische Geschichte im Zeitalter der Reformation*, Gotha, 1882; C. M. BUTLER: *The Reformation in Sweden*, New York, 1883.

**SWEDENBORG, Emanuel**, was b. in Stockholm, Sweden, on the 29th of January, 1688, and d. in London on the twenty-ninth day of March, 1772. His father's name was Jesper Swedberg; his mother's, Sarah Behm. He was well born. He descended from families of successful and opulent miners, and combined in his nature the energy, insight into the qualities of material substances, and the practical good sense, which such an employment, followed from generation to generation, would tend to produce.

But little is known of his mother. His father was a clergyman, who gradually rose to be chaplain of the court, professor in the university of Upsal, and dean of its cathedral, Bishop of Skara, and superintendent of the Swedish churches in America, London, and Portugal. In 1719 the family of Bishop Swedberg was ennobled by Queen Ulrica Eleonora with the name of Swedenborg, which entitled the family to seats in the diet, — a privilege which Swedenborg in due time enjoyed. Bishop Swedberg was simple in his habits, direct in his action, and courageous to attack evil and error wherever he found it, — in king or subject. He was a zealous reformer, a prolific writer, and constantly on the alert to correct abuses, and provide improved methods of instruction. He was a sturdy, devout, wise, practical man. Such was the parentage which had its influence in determining the mental and spiritual qualities of Swedenborg.

He was well educated. But little is known of his early life. The following account, written by himself, gives us a glimpse of the qualities and natural bent of his mind. "From my fourth to my tenth year," he says, "I was constantly occupied in thought upon God, salvation, and the spiritual experiences of men; and sometimes I revealed things at which my father and mother

wondered, saying that angels must be speaking through me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith; saying that the life of faith is love, and that the love which imparts life is love to the neighbor, also that God gives faith to every one, but only those receive it who practise that love." Nurtured by such a love, and penetrated by the influences of a pure home and a cultivated society, by which his native endowment became imbued with pure and true principles of life, he spent his early years. These influences and principles formed the groundwork and best part of his education.

In 1709, at the age of twenty-one years, he graduated from the university of Upsal with the degree of doctor of philosophy. In the following year he set out on his travels, at that time an essential part of a young man's education. His mind had now taken a strong bent towards mathematics and the natural sciences, specially in their application to practical use. He sought access to every man in his power from whom he hoped to gain any knowledge upon his favorite studies. He declares that he has an "immoderate desire" for his studies, especially for astronomy and mathematics. But this was not an aimless desire, looking only to the gratification of his thirst for knowledge. He always, even in these early years, regarded knowledge as a means to a practical end. This was a dominant quality of his mind. He even turned his lodgings to use in gaining practical knowledge; living with a watchmaker for a time, afterwards with a cabinet-maker, and then with a mathematical-instrument maker, that he might learn from their arts which would be useful to him and to his country. But he did not let his thirst for knowledge absorb his whole thought and affection. When he found that his intense devotion to study prevented him from being as "sociable as is desirable and useful to him, and as his spirits were somewhat exhausted, he took refuge for a short time in poetry, that he might be somewhat refreshed by it, but with the intention of returning to his mathematics again, in which he intends to make more discoveries than any one else in his age."

He now spent five years abroad; passing his time in London, Holland, Paris, and Germany. His mind was open to every phase of human life. He examined the customs, habits, and character of the people, and the influence of their institutions and industries upon them. He returned home with his mind enlarged and enriched with knowledge gained by observation, experience, and intercourse with learned men, and teeming with new inventions and plans for giving them a practical test.

In 1716, a year after his return from his travels, he was appointed by Charles XII., king of Sweden, assessor extraordinary in the College of Mines. This office gave him "a seat and a voice in the college, whenever he was present, and especially whenever any business was brought forward pertaining to mechanics;" though he was particularly directed in the royal commission "to attend Pollheimer, the councillor of commerce, and to be of assistance to him in his engineering works and in carrying out his designs." This appointment brought him for a time into personal relations

with the king, who was fond of mathematics, and to whom Swedenborg rendered great service by constructing machines by means of which two galleys, five large boats, and a sloop were conveyed overland a distance of fourteen miles.

Swedenborg now devoted himself entirely to the duties of his office. These duties did not require oversight of the practical workings of the mines so much as inquiry into the nature of the elements the miners dealt with. He began to study the nature of heat and the constitution of matter. In the pursuit of this purpose he made several visits abroad, examined the mines and the methods of working them in other countries, and gained knowledge from every source to which he could get access that would throw light upon the subjects he was investigating, and be of any practical value to his country. He continued in this office for more than thirty years, to the satisfaction of his countrymen and the interests of science. During this time he had written and published a great number of works, comprising all branches of science. A catalogue of his writings shows that he had written seventy-seven distinct treatises, some of them of a directly practical nature, others upon the profoundest subjects of scientific research. In the investigation of which he showed the most penetrating insight, and anticipated many of the important discoveries of modern times. Says a recent writer, "Among all the men who rose to eminence in any of the departments of natural science during his time, it would be difficult to name one whose labors in the different departments of applied science it would be more interesting or more profitable to dwell upon." After giving the titles of his scientific and literary works, he adds, "The ability to treat such a variety of topics, and most of them, I may add, upon the authority of perfectly competent testimony, as no other man of his time could have treated them, is due to qualities of mind and character which have not received from his biographers the attention they merit. There was no kind of knowledge which could be made useful to his fellow-creatures that he thought it beneath him to master, or which he neglected an opportunity of mastering."

Having attained the highest rank among the scientists and philosophers of his time, and being in favor with the king and royal family and his countrymen, he laid aside his philosophical and scientific studies, and turned his attention wholly to questions of a spiritual and religious nature. The end he was seeking led directly to this result, though he reached it in a manner most unexpected to himself. He had been for some years in search of the soul, and had written four large octavo volumes, the first two of which were called the *Economy of the Animal Kingdom*, and the others, the *Animal Kingdom*, in which he describes his methods and their results. Before the last work came from the press, he had an experience which changed the direction and character of his studies for the rest of his life. After giving an account of his studies and works up to the present time, he says, "But all that I have thus far related I consider of little importance; for it is far transcended by the circumstance that I have been called to a holy office by the Lord himself, who most mercifully appeared before me, his servant,

in the year 1743, when he opened my sight into the spiritual world, and enabled me to converse with spirits and angels; in which state I have continued up to the present day. From that time I began to print and publish the various arcanæ that were seen by me, or revealed to me, concerning heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, and many other important matters conducive to salvation and wisdom."

From this time until his death, a period of nearly thirty years, he devoted himself entirely to the new work committed to him. He resigned his office as assessor, discontinued his scientific studies, and turned his attention to those subjects which were necessary to the performance of his work. He learned Hebrew, and read the Word attentively and critically in its original languages, and showed the same systematic diligence, and sincere devotion to truth, that he had exhibited in his scientific works. Though claiming special illumination and direction by the Lord, his writings conclusively show that his illumination was gradual, and subject to immutable spiritual laws. His theological works, devoted to an exposition of the spiritual meaning of the Word, to the doctrines of spiritual truth derived from the Word so interpreted, and to what he claims to have seen and heard during his intrusion into the spiritual world, comprise about thirty octavo volumes, and give the most ample means for testing the truth of his claims. To this test they must finally come. They cannot be established or destroyed by assertion or personal authority. They must stand or fall by the only infallible test,—their accordance with the immutable laws of the divine order.

Whatever may be the result of this weighing in the balances of divine truth, with regard to his seership and his claim to be divinely commissioned to reveal new truth to men, the unprejudiced mind can hardly fail to conclude that Swedenborg was in many respects the most remarkable man of his own or of any age.

He had a peculiar genius, which amounted almost to intuition, for penetrating into the secret causes of natural phenomena, while at the same time he was faithful to facts and experience, which he followed as constant guides. He was an unselfish and devout lover of the truth. Regarding it as the order of the divine wisdom, he valued it above all other possessions, and followed wherever it led. He was eminently practical, and valued truth for its use far more than for its beauty and possession. While a member of the Diet, and engaged in writing his religious works, he prepared some of the best papers that were presented on finance, the currency, and other questions concerning the conduct of civil affairs. He saw the evils of intemperance, and proposed measures to prevent them. He was a welcome guest in the highest social circles; and, though absorbed in the great work which he believed had been committed to his hands, he did not forget the children and those who served, with whom he was a great favorite. He was a sincere and devout Christian. Though living in a sceptical age, there is no evidence that he ever doubted the existence of a Supreme Being, and his direct control of human affairs: even his scientific works contain many

devout acknowledgments of his dependence upon him for every faculty and every blessing of life. His nature was large, round, full, and complete. It is a significant fact, that at the present time, more than a century since his decease, his life and works, both scientific and religious, are receiving more attention than ever before. A brief statement of his theology can be found in the article on the *NEW-JERUSALEM CHURCH*.

LIT.—J. J. GARTH WILKINSON: *Emanuel Swedenborg, a Biography*, London, 1849; WILLIAM WHITE: *Swedenborg, his Life and Writings*, 1856, Philadelphia, 1866; R. L. TAFEL: *Documents concerning the Life and Character of Emanuel Swedenborg*, London; BENJAMIN WORCESTER: *The Life and Mission of Emanuel Swedenborg*, Boston, 1883. CHAUNCEY GILES (New Church Minister).

SWIFT, Elisha Pope, D.D., b. at Williamstown, Mass., April 12, 1792; d. at Allegheny, Penn., 1865; grandson of Hon. Heman Swift, Revolutionary colonel, by fifth remove descended from John Eliot, "Apostle to the Indians;" converted at twenty; graduated from Williams College with honor in 1813; studied theology at Princeton; licensed by New-Brunswick presbytery in 1816; ordained as foreign missionary, Sept. 3, 1817; preached and lectured for missions; no foreign field opening, settled as pastor at Dover, October, 1818, then at Pittsburgh, in Second Church, in 1819; during this pastorate served gratuitously in 1827-28 as professor in Western Theological Seminary; resigned in 1831 to become corresponding secretary of the Western Foreign Missionary Society. From 1835 till his death he was pastor of First Church in Allegheny City.

Dr. Swift was in character consecrated, impressively devotional, humble, transparently sincere, careless of man's applause, and sedulous to please God; in mind, powerful, comprehensive, original; in preaching, massive and effective, a "Webster" in the pulpit; in public spirit, eminent; forward in educational zeal as a friend and a founder of the Western University and of the Western Theological Seminary; as a presbyter, always a leader.

But foreign missions stirred him most deeply, and therein he accomplished his most remarkable work. He had the foresight to see the necessity of distinctive church-organization in giving the gospel to the world, the courage to plead for it in the face of opposition and misunderstanding, the organizing power to give it actual existence, and the mingled gentleness and force to secure the adoption and success of the principle with the least possible friction. The Western Missionary Society of 1831, an undertaking, under the circumstances, of moral sublimity, became, "as was intended at its very outset" [Dr. Swift], "the Board of Foreign Missions of the Presbyterian Church." Dr. Swift was the originator of the first, and is deservedly considered the father of the second. His comprehension of missionary principles has never been surpassed; and his writings are standards still for fervor, intelligence, insight, and the glowing confidence of faith. SYLVESTER F. SCOTEL.

SWITHIN, St. (SWITHUN, SWITHUM), Bishop and patron of Winchester; d. July 2, 862. He was of noble birth, educated in the Old Monastery, Winchester, where, after his ordination (830), he was made provost, or dean. Egbert, king of the West Saxons, committed his son and success-

or, Ethelwolf, to his care, and availed himself of his counsels. Ethelwolf, on his accession, made him his minister, especially in ecclesiastical affairs, and in 852 procured his election to the see of Westminster. St. Swithun's Day is July 15; because on that day, in 964, his relics were moved from the churchyard where he had been buried at his own request, so that his grave might be trodden on by passers by, to the Cathedral of Winchester. There is a saying, demonstrably erroneous, "If it rain on St. Swithun's Day, there will be rain, more or less, for forty succeeding days." See BUTLER: *Lives of the Saints*, July 15.

SWITZERLAND. I. Introduction of Christianity, and Outline of Ecclesiastical Affairs to the Beginning of the Sixteenth Century.—In the middle of the third century Christianity was established in Geneva by Bishops Parakodus and Dionysius of Vienne. From Geneva the new religion spread to Wallis, and then to other parts of the land, the way for it, very likely, prepared by Roman Christian soldiers; but its history is enveloped in great darkness. By the sixth century this wave of Christianity, coming from France, had exhausted itself. Six bishoprics had, however, been established,—Geneva, Sitten, Lausanne, Chur, and Constance. Then came Columban and the monks of St. Gall, and evangelization was given a fresh start. Christianity at length was everywhere embraced. It was, as elsewhere, Oriental in type. Monasticism was its highest development. Monasteries kept on multiplying; yet they were, with the exception of St. Gall, so far from being centres of learning, that, in the fourteenth century, no member of the one in Zürich knew how to write. But in 1460 the first Swiss university (Basel) was founded, and at once a change for the better set in. A printing-press was set up, first at Beromünster (1470), and then at Basel and Geneva; and an abbot of Einsiedeln, Albert of Bonstetten, wrote a history of the Burgundian War, and described the Confederacy. The number of parishes and the might of the bishops had increased, likewise, very greatly, since the eighth century. In 1228 the see of Lausanne embraced 301 parishes, and yielded the bishop 60,000 ducats annually. The see of Constance, at the beginning of the sixteenth century, embraced 350 cloisters, 1,760 parishes, and 17,000 priests. The six Swiss bishops were princes of the Holy Roman Empire: the abbots of St. Gallen, Einsiedeln, Pfäfers, Dissentis, and Muri were princes. The church was rich and splendid; but it was luxurious and lax, and not entirely able to carry out its plans; on the contrary, everywhere was opposition to its politics and its doctrines. In the fight between Gregory VII. and Henry IV. Western Switzerland sided with the emperor. The clergy were forced to pay their taxes, like other people. Whole districts purchased their independence of the church. No attention was paid to interdicts, episcopal or papal. The Basellers in 1323 threw into the Rhine the Papal legate who would publish the ban among them. The sermons of Heinrich and Arnold of Brescia, full of intimation of religious changes, were listened to attentively. The Zürichers in 1274, and again in 1331, set before their priests the alternative, either to lay down their ecclesiastical functions, or to leave the city.

At the end of the fifteenth century there were increasing symptoms of the imminency of relief from the intolerable burden of ecclesiastical criminality. Nevertheless, the church everywhere exercised its wouted power over the majority of the people. The Waldenses had shown themselves in the cantons of Bern and Freiburg in 1399, but had quickly been suppressed. The councils of Constance (1414-15) and Basel (1431-43) had only shaken the pillars of the Papacy, not broken them. The Swiss cities of Bern and Zürich received long indulgences in recognition of their fidelity to the Pope. No serious attempts were made by the clergy to stem the tide of wickedness. The pulpit was dumb. But the light of the rising sun of the new and better day was meanwhile gilding the snow-clad peaks of Switzerland.

See J. J. HOTTINGER: *Helvetische Kirchengeschichte*, Zürich, 1708; GELPKE: *Kirchengeschichte der Schweiz*, Bern, 1856; DUBOIS: *Histoire des origines et de l'établissement du Christianisme en Suisse*, Neuchâtel, 1859; [G. F. OCHSENBEIN: *Der Inquisitionsprozess wider die Waldenser zu Freiburg-un.-O. im J. 1490*, Bern, 1881]. GÜDER.

II. The Period of the Reformation from 1519 till 1566.—In Switzerland as in Germany, the Reformation was carried through in consequence of the capacity of its leaders, the readiness of the people, and the favorable political situation. The Pope, for his own ends, had loosened the Swiss Confederacy; and this state of things wrought against the Papacy. The birthday of the Reformation for Switzerland is April 13, 1525, when in Zürich, under the guidance of Zwingli, who had since 1519 preached Reformed doctrine, the first Reformed Eucharist was celebrated. The next year the canton of Zürich was read out of the Confederacy for its heresy. But this act of arrogance stirred only the deeper the Swiss desire for liberty, and love for independence; and the effort to raise the religious question into a political one aborted. The Reformation before 1529 had carried the day in all the German cantons.

But this happy result had come about in no easy fashion. The Anabaptists had given no end of trouble. The seven Catholic cantons—Uri, Schwyz, Unterwalden, Zug, Luzern, Freiburg, and Solothurn—were arrayed against the Protestant; and in May, 1529, Jacob Kaiser was for the Reformed faith burnt at the stake in Schwyz. [See R. STÄHELIN: *Die ersten Martyrer d. evangel. Glaubens in der Schweiz*, Heidelberg, 1883, 31 pp.] This event made an immense sensation, and war seemed imminent. It was for a time averted; but in 1531 it broke out, and on Oct. 12 Zwingli fell, at the head of the Reformed combatants, in the defeat at Cappel. An humiliating treaty of peace was concluded Nov. 16, 1531; and the future of the Reformed cantons was black enough. On Nov. 23, 1531, Eccolampadius died. The Reformed cantons fell into mutual recriminations; the Anabaptists renewed their disturbances; the latent sympathy for the old religion dared express itself; but the Reformation did not fail. Bullinger appeared as the worthy successor of Zwingli, and Myconius of Eccolampadius. In French Switzerland, Farel labored for the cause; and on Aug. 27, 1535, Geneva abolished the Papal power. In 1536 appeared John Calvin, whose energy made Geneva

the metropolis of the Reformed Church: by his side were Viret and Beza. The first authoritative symbol of the Reformed Church of Switzerland was the Second Helvetic Confession (1536), the work of Bullinger; and with its promulgation closes the period of the Swiss Reformation. See arts. CALVIN, FAREL, REFORMATION (pp. 2007, 2008), ZWINGLI, etc.

LIT.—H. BULLINGER (d. 1575): *Reformationsgeschichte* (to 1532), Frauenfeld, 1838-40, 3 vols.; J. J. HOTTINGER: *Helvetische Kirchengeschichte*, Zürich, 1708-29, 4 vols.; RUCHAT: *Histoire de la réformation de la Suisse*, Geneva, 1727, 6 vols., new ed. by Vuillemin, 1835-38, 7 vols.; FÜSSLIN: *Beiträge*, Zürich, 1741-53, 5 vols.; SIMLER: *Sammlung aller und neuer Urkunden*, Zürich, 1760-67, 2 vols.; HOTTINGER: *Gesch. d. Schweiz. Kirchentrennung*, Zürich, 1825-27, 2 vols.; [A. L. HERMINGJARD: *Correspondance des réformateurs dans les pays de langue française*, Geneva and Paris, 1866 sqq., 6th vol., 1883; MERLE D'AUBIGNÉ: *Hist. of the Reformation in the Time of Calvin*, Eng. trans., N. Y., 1863-79, 8 vols.; *Archiv für d. schweizerische Reformationsgeschichte*, ed. by Scherer-Boccard, Fiala, and P. Baumwart, Freiburg-im-Breisgau, 1869-75, 3 vols.; T. STRICKLER: *Actensammlung zur schweizerischen Reformationsgeschichte in den Jahren 1521-28, im Anschluss an die gleichzeitigen eidgenössischen Abschiede*, Zürich, 1878-83, 5 vols.; EMIL EGLI: *Actensammlung zur Geschichte der Zürcher Reformation in d. Jahren 1519-33*, Zürich, 1879; *Berner Beiträge zur Geschichte der schweizerischen Reformationskirchen, von mehreren Herausgebern*, Bern, 1883. See also J. C. MÖRKÖFER: *Bilder aus d. kirchlichen Leben der Schweiz*, Leipzig, 1891, and *Geschichte der evangelischen Flüchtlinge in der Schweiz*, 1876.]

III. The Period from 1566 to the Present.—The conflict between Protestants and Roman Catholics, which in Germany lasted until 1618 (the Peace of Westphalia), in Switzerland terminated only in 1712 (the second battle of Villmergen). The Catholic re-action in the second half of the sixteenth century found its leader in Carlo Borromeo, archbishop of Milan, who introduced into Switzerland the Capuchins and Jesuits, founded the Swiss college in Milan, established a nunciature in Switzerland, and in 1583 entered into a plan to overthrow the Reformation there altogether. At length the two Confessions met in a decisive battle at Villmergen, the result of which was a permanent peace.

The great men on the Protestant side who in this period carried on the Reformation, were such as Bullinger, Peter Martyr Vermigli, Heidegger, the two Hottingers, the Buxtorfs, Wolfgang Musculus, Biodati, Spanheim, and Turretin. The Helvetic Consensus Formula of 1675, with its Calvinistic doctrine of predestination, and its Buxtorfian doctrine of the inspiration of vowel-points, is the symbolical performance of this period; but after 1729 it ceased to have any authority.

The nineteenth century brought an awakening of religious activity. Fresh troubles, however, broke out. In 1839 the call of David Friedrich Strauss to the university of Zürich led to a revolution. In 1845 the Vaud canton experienced a similar fate because the radicals arose against the call of Jesuits to teach theology in Luzern. It was really, however, a protest of the ungodly

against the progress of evangelical truth. In November, 1845, the Vaudese clergy left the Established Church, and formed the Free Church of the Vaud canton. (See VAUD, FREE CHURCH OF.) In the Roman-Catholic cantons, Ultramontaniam grew apace until it received a severe blow from the Vaudese revolution. [In 1847-48 the *Sonderbund*, or union of the Roman-Catholic cantons of Switzerland, vigorously opposed the re-organization of the Diet in the interests of progress; but it was worsted, and the old regulation which forbade the establishment of Reformed congregations in Roman-Catholic cantons, and *vice versa*, was abrogated. Thus the defeat at Cappel was avenged.]

LIT.—The Swiss Histories by MEYER v. KNONAU, VUILLIEMIN, MÜLLER in the continuation by MOUNARD; L. SNEEL: *Documentirte pragmatische Erzählung d. neueren kirchlichen Veränderungen in d. katholischen Schweiz bis 1830*, Sursee, 1833; GELZER: *Die Straussischen Zerwürfnisse in Zürich*, Gotha, 1843. HERZOG.

IV. The Present Religious Condition of Switzerland.—According to the census of Dec. 1, 1880 (reprinted in Appletons' *Annual Cyclopaedia* for 1882), the population of Switzerland was 2,846,102, of which 1,667,109 were Protestants (Reformed Church), 1,160,782 Roman Catholics, 10,838 of minor Christian sects, and 7,373 were Jews. Three cantons<sup>1</sup> (Zürich, Vaud, Schaffhausen) and a half canton (Appenzel Rhodes ext.) are Protestant; six cantons (Zug, Luzern, Schwyz, Uri, Tecino, Valais) and three half-cantons (Appenzel Rhodes int., Unterwalden-Obwalden, Unterwalden-Nidwalden) are Roman-Catholic; and ten cantons (Neuchâtel, Bern, Glarus, Thurgau, Grisons, Aargau, Geneva, St. Gallen, Freiburg, Solothurn) and two half-cantons (Bâle-ville, Bâle-camp) are mixed. The Protestants belong almost entirely to the National Reformed Church of their canton. There are, however, Free Churches in Geneva, Vaud, and Neuchâtel. The Lutheran Church has only a single congregation, at Geneva. Uri is the only canton in which there is no Protestant congregation. In German Switzerland are the three Protestant theological faculties of Basel, Bern, and Zürich; in French Switzerland, three National and three Free, — in Lausanne, Geneva, and Neuchâtel respectively.

The Roman-Catholic Church in Switzerland is divided into five dioceses, — Basel-Solothurn, Coire, St. Gallen, Lausanne-Freiburg, and Sion. The Roman-Catholic clergy are very numerous. Roman-Catholic parishes exist in every canton.

The opponents to ultramontaniam, as shown in the infallibility dogma, have since 1871 formed the "Christian Catholic" Church, which has one bishop, whose diocese embraces all Switzerland, and a theological faculty at Bern. They were excommunicated by the Pope. Their first bishop, Dr. Herzog (formerly a priest at Olten) was consecrated by the Old-Catholic bishop of Germany (Dr. Reinkens) in 1876. Their number in 1877 amounted to about 73,000. See OLD-CATHOLICS.

The details of church-life are regulated for each canton by local authority; but the federal constitution of April 19, 1874, lays down certain

general principles, to which all the cantons are required to conform. Absolute liberty of conscience is secured to all. Parents and guardians have the sole right of regulating the religious instruction of children less than sixteen years old. No one is required to pay taxes raised for the support of a church to which he does not belong. Free exercise of religion is guaranteed to all, within the limits compatible with order and morality. The cantons are authorized to take measures necessary to maintain peace between the different confessions, or to repress any ecclesiastical infringement upon the rights of citizens. All disputes relative to the creation of religious congregations, and to schisms in existing congregations, are decided by the federal authorities. No new bishopric shall be established without the approbation of the Confederation. The Jesuits and the affiliated orders, whether exercising ecclesiastical or educational functions, are absolutely forbidden to enter any canton, on the ground that such orders threaten the peace of the state. The founding of new convents and religious orders is forbidden.

LIT.—FRANCINI: *Neue Statistik der Schweiz*, 1846, 2 vols; G. FINSLER: *Kirchliche Statistik der reformirten Schweiz*, Zürich, 1875-77, 2 vols. *Geschichte der theologisch-kirchlichen Entwicklung in der deutsch-reformirten Schweiz seit den dreissiger Jahren*, 1881, 2d ed., same year; B. RIGGENBACH: *Taschenbuch für die schweizerischen reformirten Geistlichen*, 1876 sqq.; C. GAREIS v. PH. ZORN: *Staat und Kirche in d. Schweiz*, Zürich, 1877-78, 2 vols.; GÜDER: *Report on the Religious Condition of Switzerland in the Proceedings of the Seventh General Conference of the Evangelical Alliance held in Basle, 1879*, London, 1880.

SYLLABUS, the Papal, is an index, or catalogue, of eighty heresies condemned by Pope Pius IX., Dec. 8, 1864, on the basis of several encyclical letters issued by the same pontiff during his long reign. Its full title is, *A Syllabus containing the Principal Errors of our Times, which are noted in the Consistorial Allocutions, in the Encyclicals, and in other Apostolical Letters of our Most Holy Lord, Pope Pius IX.* The number of heresies was probably suggested by the work of Epiphanius against the eighty heresies of the first three centuries, which are mostly of a Gnostic character. The Papal document is purely negative, but indirectly it teaches and enjoins the very opposite of what it condemns as error. It is divided into ten sections. The first condemns pantheism, naturalism, and absolute rationalism; the second, moderate rationalism; the third, indifference and latitudinarianism; the fourth, socialism, communism, secret societies, Bible societies, and other "pests of this description;" the fifth, errors concerning the Church and her rights; the sixth, errors concerning civil society; the seventh, errors of natural and Christian ethics; the eighth, errors concerning Christian marriage; the ninth, errors concerning the temporal power of the Pope; the tenth, errors of modern liberalism. Among the errors condemned are the principles of civil and religious liberty, and the separation of Church and State. The Syllabus indirectly asserts the infallibility of the Pope, the exclusive right of Romanism to recognition by the civil government, the unlawfulness of all non-Catholic religions,

<sup>1</sup> The remainder of this section is from the art. *Suisse*, by E. Vaucher, in Lichtenberger: *Encyclopédie des sciences religieuses*, xl. 747-749.

the complete independence of the Papal hierarchy, the power of the Roman Church to coerce and enforce, and its supreme control over public education, science, and literature.

It will be seen that the Syllabus condemns many errors which are likewise rejected by all good Protestants. At the same time it condemns, also, important truths. It re-asserts all the extravagant claims of the mediæval Papacy, and is a declaration of war against modern civilization and progress. It is a glaring anachronism.

What authority attaches to this document? Cardinal Newman, in his defence of the Syllabus against Gladstone's attack, virtually denied its dogmatic force, saying (*Letter to the Duke of Norfolk*, p. 108), "We can no more accept the Syllabus as *de fide*, as a dogmatic document, than any other index or table of contents." But the Syllabus is more than a mere index, and contains as many definitions and judgments as titles. Moreover, the Papal infallibility decree of 1870 makes all *ex-cathedra* or official utterances of the Pope on matters of faith and discipline infallible. It acts backwards as well as forwards: otherwise it would be null and void (*Si falsus in uno, falsus in omnibus*). The Syllabus is certainly an official document, addressed to all the bishops of the Catholic world, and sent to them with a Papal encyclical. And herein lies its importance and danger. As a personal manifesto of the Pope, it would be comparatively harmless and unheeded outside of the Roman communion; but clothed with infallible authority, and followed by the decrees of the Vatican Council, it provoked and stimulated the so-called *Kulturkampf* in Germany, a pamphlet war in England about its bearing on civil and political allegiance, and led to serious conflicts between Church and State in Italy, Austria, Prussia, France, Belgium, and Brazil. Where Church and State are united, there must be collision when both claim sovereignty, and the one claims infallible authority in addition. Even in the United States, where the government has nothing to do with the Church, the influence of the Syllabus is felt in the legislation on marriage and in public education, both of which have a secular as well as a religious aspect. The State claims and exercises the right and duty of educating the people for intelligent and useful citizenship; while the Syllabus condemns all public education which is not controlled by the teaching of the Roman Church, and stimulates the efforts of the priesthood to Romanize or to break up the public schools, or, where neither can be done from want of power, to neutralize them by parochial schools in which the doctrines and principles of Trent and the Vatican are inculcated upon the rising generation. Time must show what will be the ultimate issue of this irrepressible conflict.

LIT. — The text of the Syllabus in *Acta et Decreta Concilii Vaticanani*, Friburg, 1871 (Latin), and in SCHAFF: *Creeeds of Christendom*, vol. ii. pp. 213-234 (Latin and English). — Discussions. PRONIER: *La liberté religieuse et le Syllabus*, Geneva, 1870; W. E. GLADSTONE: *Vatican Decrees in their Bearing on Civil Allegiance*, London and New York, 1875; Cardinal MANNING: *The Vatican Decrees in their Bearing on Civil Allegiance* (against Gladstone), London and New York, 1875; JOHN

HENRY NEWMAN (now cardinal): *Letter to the Duke of Norfolk on Occasion of Mr. Gladstone's Recent Exposition*, Lond. and New York, 1875; GLADSTONE: *Vaticanism, an Answer to Replies and Replies*, Lond. and N.Y., 1875, and his review of *Speeches of Pope Pius IX.*, Lond. and N.Y., 1875. The three tracts of Gladstone were also published together in one volume under the title, *Rome and the Newest Fashions in Religion*, London, 1875, and in New York by the Harpers, together with the text of the Syllabus and a history of the Vatican Council. PHILIP SCHAFF.

SYLVESTER is the name of three Popes. — **Sylvester I.** (314-335), of whom it is said that he baptized Constantine the Great, and received the famous donation from him, is a saint of the Roman-Catholic Church, and commemorated on Dec. 31. — **Sylvester II.** (999-1003), whose true name was Gerbert, descended from humble parents in Auvergne, but distinguished himself by his immense learning and brilliant accomplishments, and attracted general attention by his liberal views of the relation between the synods, the bishops, and the Pope. Otto II. chose him as tutor for his son, and made him abbot of Bobbio. Afterwards he taught in the school of Rheims, and was, on account of his knowledge of chemistry and physics, believed by simple people to have sold his soul to the Devil. He defended the decrees of the synod of Rheims (991), against Pope John XV., but was afterwards reconciled with the Pope, and made archbishop of Ravenna. When he ascended the Papal throne, he completely changed his views of the Papal power, and treated all cases occurring with supreme authority. His literary remains, of which his letters are of special interest, have been edited by Masson, Duchesne, and others, last by Pertz. His life was written by Hock, Vienna, 1837; and MAX BÜDINGER, Cassel, 1851. — **Sylvester III.** was for three months the Antipope of Benedict IX. and Gregory VI., and was deposed by the synod of Sutri (1046). NEUDECKER.

SYLVESTER, Joshua, b. 1563; d. at Middleburg in Holland, Sept. 28, 1618; was a member of the Company of Merchant Adventurers, and eminent as a linguist. His poems, mostly on sacred subjects, and translated from the French, occupy in the edition of 1620 some twelve hundred folio pages, and won him the epithet of "silver-tongued." Chief among them is *Du Bartas, his Divine Weekes and Workes*. According to Campbell, this "was among the most popular of our early translations," and has "beauties strangely intermixed with bathos and latness." Charles Dunster, rector of Petworth, Sussex, published in 1800 *Considerations on Milton's Early Reading, and the Prima Stantia of his Paradise Lost*, maintaining that it was much indebted to Sylvester. F. M. BIRD.

SYLVESTRIANS, a monastic order founded by Sylvester Gozzoloni (b. at Osino in the States of the Church, 1170; in 1231 he founded a monastery on Monte Fano, and adopted the Benedictine rules, with some modifications, for the inmates). The order was confirmed by Innocent IV. in 1247. In 1662 it was united with that of Vallombrosa, but was again separated from it in 1681, and confirmed anew by Alexander VIII. in 1690. NEUDECKER.

**SYMBOL** (*σύμβολον*, *symbolum*, literally, that which is *thrown together*) is properly a mark, badge, watchword, or test. It was first used in a theological sense by Cyprian, in his *Epistle Ad Magnum* (Ep. 76 or 69), in the year 250, but since the fourth century very generally. Originally it had reference to the Apostles' Creed as the baptismal confession, as a military watchword, distinguishing Christians from all non-Christians, since they were regarded as soldiers of Christ. Luther and Melancthon first applied the word to Protestant creeds. Symbolical books are the symbols themselves. For a discussion of the nature of creeds and their distribution, see art. **CREED**.

**SYMBOLICS** treats of the origin, history, and contents of the various creeds of Christendom. It is comparative dogmatics. It was formerly known under the name of "Polemics," and "Controversial Theology," but is now treated in a more historical and irenic spirit. In this modern form it may be said to have begun with Marheineke, who in 1810 published his *Symbolik*. He was followed by Winer, with a comparative presentation of different authorized creeds (1824). Since his day much study has been given to the origin of different creeds, particularly to those of prime importance, e.g., the Apostles', the Nicene, the Athanasian; and much light has been thrown upon the subject. The teachings of the Roman-Catholic Mohler, in his *Symbolik* (1833), upon the contrasts between Roman Catholicism and Protestantism, were met by Baur, Nitzsch, and other Protestants. Among the most eminent scholars in this department may be mentioned Swainson, Lumby, Caspari, and Schaff. See the **LITERATURE** in the *Creeds* (N.Y., 1878, 3 vols.) by the last-named. Recent works in this department of study are G. F. OEHLER: *Lehrbuch d. Symbolik*, Tübingen, 1876; K. H. G. v. SCHEELE: *Theologisk Symbolik*, Upsala, 1876 sqq., German translation, Gotha, 1880-81, 3 vols.; B. WENDT: *Symbolik der römisch-katholischen Kirche*, Gotha, 1880.

**SYMBOLUM APOSTOLICUM**. See **APOSTLES' CREED**.

**SYMMACHIANS** was the name of a sect which lived in Rome, and taught that the human body was created, not by God, but by the Devil, and was consequently to be misused in every way possible. The origin of the sect is doubtful, — whether founded by that Symmachus who translated the Old Testament into Greek, or by some other Symmachus. In the time of Augustine it was rapidly disappearing. See *Contra Cresconium*, i. 31; see also PHILASTRIUS: *De Haeresibus*, ed. Fabricius, Hamburg, 1721. NEUDECKER.

**SYMMACHUS**, Pope, 498-514. After the death of Anastatius II., a double election took place; the popular party in Rome electing the deacon Symmachus, the imperial the archpresbyter Laurentius. Theodoric, the king of the Ostrogoths, was called in as umpire, and decided in favor of Symmachus; but it was several years before Laurentius finally yielded. At the synods of Rome (in 502, 503, and 504), Symmachus introduced various measures, limiting the participation of the laity in the Papal election and in the administration of the property of the Papal see; so, on the whole, his government tended towards the consolidation of the Papal power. NEUDECKER.

**SYMPHORIANS**, a Gallic martyr from the reign of Aurelian; d. probably in 180. He was a native of Antun (*Augustodunum*), and is described as a youth of distinguished appearance and excellent education. Having refused to do homage to the statue of Berecynthia (Cybele), he was carried before the prefect Heraclius; and as he continued repeating, "I am a Christian," and absolutely refused to make any concessions to the demands of the reigning Paganism, he was decapitated. He is commemorated on Aug. 22. See *Acta Sanctorum*, Aug. 22, and RUINART: *Acta prim. martyrum*. GASS.

**SYMPHOROSA**, a Christian widow, whose husband, a tribune, had suffered martyrdom. She was summoned before the Emperor Hadrian, and commanded to sacrifice, and partake in the Pagan solemnities at the consecration of the new imperial palace at Tibur. As she refused, she and her seven sons were cruelly tortured and killed. They are commemorated on July 18. See *Acta Sanctorum*, July 18, and RUINART: *Acta primorum martyrum*, who accepts the story as true, though it does not harmonize with what is else known of Hadrian. GASS.

**SYNAGOQUE**, the Great, according to Jewish tradition, denotes the council first appointed, after the return of the Jews from the Babylonian captivity, to re-organize the religious life, institutions, and literature of the people. Ezra, if he was not the originator of that council, certainly was its president. [Comp., against this view, Graetz, in Frankel's *Monatsschrift*, Leipzig, 1857, etc., pp. 31 sq., 61 sq.] This council consisted of a hundred and twenty men, who were not contemporaneous, but who are to be regarded as transmitters of tradition from Moses and Joshua down to the time of Simon the Just (q.v.), who, according to Pirke Aboth (i. 1), was the last surviving member. As to the work of the Great Synagogue, see the arts. **CANON** and **BIBLE-TEXT** (OF THE OLD TESTAMENT), and **SCRIBES**. The existence of the Great Synagogue [was first questioned by Richard Simon: *Hist. Crit. du Vieux Test.*, lib. i. cap. viii.]; then by Jacob Alting, who was followed by Ran: *Diatriba de Synag. Magna* [Traj. ad Rhen., 1726], pp. 42 sq.; Aurivillius: *De Synag. vulgo dicta Magna* [ed. J. D. Michaelis, Göttingen, 1790], De Wette, and others, who rejected it as one of the inventions of tradition, because it is not mentioned by Josephus, Philo, or the *Seder Olam*, and because the earliest record of it is in the tract of the Mishna entitled *Pirke Aboth*, which belongs to the second century of our era. On the other hand, scholars like Eichhorn (*Einkleitung*, i. §. 5), Bertholdt (*Einkleitung*, i. pp. 66 sq.), Ewald (*Gesch. Israel's*, ii. 192), Jost (*Geschichte der Israeliten*, iii. pp. 43 sq.), Zunz (*Gottesdienstl. Vorträge*, p. 33), maintain that there is much historical truth underlying the tradition of a body of men, who, between the time when prophecy was about to die out and the Greek period, were leaders among the Jewish people, transmitted tradition, and made such provision for the spiritual welfare of the people, that the law of God again permeated their life. But the name "Great Synagogue" was probably first adopted some centuries later. Whether there were really a hundred and twenty men or not is difficult to say. We must not, however, identify the Great Synagogue with



the Great Sanhedrin (q.v.), or take it as its original form, as does Schickard (*De jure reg. Hebr.*, i. part 2), Witsius (*Misc. diss. de synedr.*, § 28), J. Braun (*Sel. Sacr.*, Amst., 1700, p. 395), Sachs, Herzfeld, Heidenheim.

LIT. — HARTMANN: *Enge Verbindung d. Alten Testaments*, pp. 120-166; HEIDENHEIM, in *Stücken u. Kritiken*, 1853, pp. 93 sq.; [GHAETZ, in FRANKEL'S *Monatsschrift*, 1857, pp. 31-37, 61-70]; DERENBOURG: *Histoire de la Palestine*, pp. 29-40; FÜRST: *Gesch. des Kanons*, p. 22, note; A. KUENEN: *Over de mannen der groote Synagoge*, Amsterdam, 1876 (reviewed by Hollenberg, in *SCHÜRRER'S Theolog. Literaturzeitung*, 1877, col. 100 sq.); TAYLOR: *Sayings of the Jewish Fathers*, Camb., 1877, pp. 124 sq.; DRUMMOND: *The Jewish Messiah*, London, 1877, pp. 162 sq.]. LEYRER.

**SYNAGOGUES OF THE JEWS.** I. NAME, ORIGIN, AND DEVELOPMENT OF THE SYNAGOGUE. — Synagogue (Greek, *synagoge*) is the name of those religious assemblies, which, during the post-exile period, existed first side by side with the sacrificial service in the temple, and which, after its existence, were substituted for it. Metonymically, synagogues denote also "places of assembly." After Israel had lost, not only its national independence, but also its national sanctuary, the Jews were anxious to preserve the unity in faith, doctrine, and life. To achieve this, regular assemblies were inaugurated on certain days, in the different places of Palestine where Jews lived, and where men of learning expounded the law. Thus, in all places where a certain number of Jews lived, synagogues were called into existence, which afterwards became the only bearer and banner of their nationality. According to Jewish law, wherever ten Jews lived, a house of assembly was to be erected. At the time of Jesus, not only each city in Palestine, but also the cities of the diaspora, had each at least one synagogue. Of the many synagogues which were at Jerusalem, the temple synagogue was the most famous.

II. INTERNAL ARRANGEMENT, WORSHIP, ETC., OF THE SYNAGOGUE. 1. *The Building.* — Taking the temple as the prototype, and following the traditional explanation of words in Prov. i. 21 and Ez. ix. 9 ("to set up"), taken to mean that the voice of prayer is to be raised on heights, the Jewish canons decreed that synagogues are to be built upon the most elevated ground in the neighborhood, and that no house is to be allowed to overtop them. Facing of a commanding site, a tall pole rose from the roof to render it conspicuous. The building was commonly erected at the cost of the district: sometimes it was built by a rich Jew, or even, as in Luke vii. 5, by a friendly proselyte. The river-side outside the city was also deemed a suitable spot for building the synagogue; because, being removed from the noise of the city, the people could worship God without distraction, and at the same time have the use of pure water for immersions and other religious exercises. Often synagogues were erected near the tombs of famous rabbins or holy men. The congregation was divided — men on one side, women on the other — by a low partition, five or six feet high, running between them (Philo: *De Vita Contempl.*, ii. 176). In modern synagogues the separation is made more complete by placing

the women in low side-galleries, screened off by lattice-work (Leo Mutin: *De error. Jul.*, 10, 4). When the building was finished, it was set apart, as the temple had been, by a special prayer of dedication. From that time it had a consecrated character. No one was to pass through it as a short cut. Even if it ceased to be used, the building was not to be applied to any base purpose, might not be turned, e.g., into a bath, a laundry, or a tannery. A scraper stood outside the door, that men might rid themselves, before they entered, of any thing that would be defiling.

2. *Furniture.* — In oldest times the people probably stood in the synagogue (Neh. vii. 5, 7), or sat upon the floor. But there were also armchairs, or seats of honor, for the elders of the synagogue, the doctors of the law, etc. (Matt. xxiii. 2, 6; Mark xii. 39; Luke xi. 43; Jas. ii. 2, 3). They were placed in front of the ark containing the law, or at the Jerusalem end; and there distinguished persons sat with their faces to the people, while the congregation stood facing both these honorable ones and the ark. Besides the rostrum or platform, capable of containing several persons (Neh. viii. 4, ix. 4), there was a reading-desk, on which the sacred scrolls were laid. These scrolls were wrapped in linen or silk wrappers, often adorned with letters or other ornaments of gold and silver, and were kept in the wooden chest, or ark, or sanctuary. In some synagogues there was also a second chest for the rolls of the prophets, and where damaged rolls were preserved. There were, moreover, a perpetual light, and lamps brought by the people, which were lighted at the beginning of the sabbath, i.e., on Friday evening. To the furniture also belonged alms-boxes at or near the door, also notice-boards, on which were written the names of offenders who had been put out of the synagogue.

3. *Times of Worship.* — Besides on sabbaths and festivals, the people also met on Monday and Thursday, which were the two market-days in the week.

4. *Liturgy, or Order of Service.* — (1) The prayers which took the place of the daily sacrifices were offered up also at those hours when the daily sacrifices were made. As on sabbaths and festivals additional sacrifices were offered besides the usual, so, likewise, additional prayers were added to the regular ones. The main part of the daily service was the *Shema* and the eighteen benedictions. The prayer was followed on the sabbath and festivals by (2) the reading of the section of the law, which was originally divided in a hundred and fifty-four sections, or *parashiyoth*. After the section of the law (3), a section from the prophets, or *Haphtarah*, was read; then came (4) the *homily, exposition, or derasha*. The service closed (5) with the *benediction*, to which the congregation responded by saying "Amen."

III. OFFICERS OF THE SYNAGOGUE. — The synagogues were governed by the elders (Luke vii. 3), who were presided over by the ruler of the synagogue (Matt. ix. 18; Mark v. 35; John vii. 48; Luke viii. 41; Acts xiii. 15), and constituted the local Sanhedrin. To give unity and harmony to the worship, one was delegated to go up before the ark to conduct divine service. He was called *shaliach zibur*, i.e., the legate of the congregation. There was also the *chazzan*, or sexton of the syna

ogue, who had the care of the furniture, to open the doors, to clean the synagogue, to light the lamps, etc. Other officers were the *almoners*, corresponding to the seven deacons (Acts vi. 1 sq.); and they had to be "men of honesty, wisdom, justice, and have the confidence of the people." We must also mention the *Ten Batlanim* [for "Men of Leisure"], who were independent of business, because they had private means, or were stipendiaries of the congregation. They had to be present at all services, so that there might be no delay in beginning the service at the proper hours.

LIT. — VITRINGA: *De Synagoga Vetere*, Franeker, 1696; HARTMANN: *Die enge Verbindung des Alten Testaments* (1831), pp. 225–376; ZUNZ: *Die gottesdienstlichen Vorträge der Juden* (1832), pp. 1–12, 329–360; HERZFELD: *Geschichte des Volkes Israel*, iii. 129–137, 183–226; JOST: *Geschichte des Judenthums*, i. 168 sq.; [KEIL, *Handbuch der bibl. Archäologie*, i. 152–154, 122 sq.; DE WETTE: *Lehrbuch der hebr.-jüd. Archäologie* (4th ed., 1864), pp. 369–374; HAUSRATH: *Zeitgeschichte*, i. 71–75; HANEBERG: *Die religiösen Alterthümer der Bibel* (1869), pp. 349–355, 582–587; BROWN: *Antiquities of the Jews*, i. 590 sq.; ALLEN: *Modern Judaism*, ch. xix.; SCHÜRER: *Handb. der Neutestamentlichen Zeitgeschichte* (1875), pp. 464 sq. See also PRIEUAUX: *An Historical Connection of the Old and New Testaments*, London, 1716, 3 vols. (best edition by Wheeler, last edition, 1876, 2 vols.), i. pp. 324–327; PICK: arts. "Shema" and "Shemoneh Esreh," in McCINTOCK and STRONG'S *Cyclopaedia*, s.v.].  
LEYRER.

**SYNCELLUS** (one who shares his cell with another) denotes, generally, the visitant of one of the higher ecclesiastical officers. The Patriarch of Constantinople had several *syncelli*, of whom the first (*protosyncellus*) at one time even ranked before the metropolitans. *Syncelli* were also known in the West.

**SYNCRETISM** is a word of Greek origin, though of rare occurrence in ancient literature, referring to a saying about the Cretians, — that they were very much disposed to wage war against each other, but immediately made peace, and joined hands, when attacked by foreigners. It was brought into currency again by Erasmus (see his letter of April 22, 1519, to Melancthon), and became quite commonly used by the Reformers, denoting, not exactly a compromise between different tenets, but a union on the basis of such tenets as were common to both parties. (See ZWINGLI: *Opp.*, ed. Schuler and Schulthess, vii. p. 390, and Butzer's letter to Zwingli of Feb. 6, 1531.) At first it was indifferently used, both in a good and in a bad sense; but in the course of the sixteenth century the Roman Catholics, who wished to suppress Protestantism, but not to compromise with it, and who feared more than any thing an agreement between the Lutherans and the Reformed, succeeded in giving to the appellation, "a syncretist," the meaning of a religion-monger; and that sense the word afterwards retained. During the seventeenth century its compass became somewhat circumscribed. First, all attempts at union between Roman Catholics and Protestants, then all attempts at union between Lutherans and Reformed, were excluded; and finally the word came to designate simply a principle within the pale of Lutheran theology, —

the principle of moderation, expansion, development, in opposition to the principle of a stiff and stationary orthodoxy.

Throughout the whole period of the Reformation two opposite tendencies are discernible: one starting from the axiom that all truth is one, and consequently condemning toleration of different opinions as laxity; and the other moving along upon the conviction that all true religion is love, and consequently striving after reconciliation and harmony. In the middle of the seventeenth century those two tendencies clashed against each other; and the result was a sharp and bitter literary contest, known as the "*Syncretistic Controversy*." The situation is very vividly characterized by the decrees of the synod of Charenton (1631) and the criticism which those decrees called forth. Some French-Reformed congregations asked the synod whether Lutherans living among them could be baptized, married, admitted to the Lord's Supper, etc., in their churches, without first abjuring their specifically Lutheran tenets; and the synod answered in the affirmative. Then the Roman Catholics raised a huge cry, stigmatizing such indifference to religious divergences as mere atheism. (See FRANCIS VÉRON: *Méthodes de traiter des controverses de religion*, 1638.) The controversy proper, however, began a little later, and was carried on in another field. It broke out at the Colloquy of Thorn (1645), and raged till the death of Calixtus (1656). Renewed by the Colloquies of Cassel and Berlin (1661), it went on till the secular governments commanded silence (in 1669); and once more it finally burst forth during the last years of Calovins' life (1675–86).

Considering the reciprocal hatred between the Lutherans and the Reformed among his subjects as a national calamity, King Ladislaus IV. of Poland arranged a religious disputation between the two parties at Thorn in 1645. As delegates from the evangelical churches of Germany were also invited, intrigues immediately began. The Saxon theologians, representatives of the strictest orthodoxy, were eager to prevent any theologian of the Helmstädt school, whose tendency was syncretistic, from being sent as a delegate to the colloquy; and they succeeded. So, though Calixtus, the head of the school, was elected for Dantzig, they managed to have the election cancelled. He was present, however, at Thorn; and he was seen to converse freely with the Reformed theologians, even to walk along with them in the streets, and to visit them in their lodgings. Such a scandal could not, of course, be tolerated. The colloquy over, and no result arrived at, the Saxon theologians issued a memoir (Dec. 29, 1646), in which they accused the Helmstädt theologians of undermining the Lutheran Church by their novelties. Calixtus answered (Feb. 26, 1647), characterizing the accusation as an infamous calumny. The Saxon theologians now seized upon every, even the most insignificant, deviation of Calixtus from the traditional Lutheran system, and made the most possible out of it, shrewdly calculating, that, if they could prove him to be unsound, the inference would be irresistible that his moderation towards the Reformed was pernicious. They sent a hail-storm of attacks down upon him, — little tracts, and heavy quartos of sixteen hundred pages, Latin and German (HÜLSEMANN: *Dialysis*

*apologetica problematis Calixtini*, etc., 1649, *Judicium de Calixtino desiderio*, etc., 1650, *Calixtinische Gewissenswurm*, 1654; CALVIUS: *Consideratio nova theologice Helm*, etc., 1649, *Syncretismus Calixtinus*, 1653). But Calixtus was prompt in answering (*De questionibus*, etc., 1649; *Appendix*, 1650; *Verantwortungen*, 1651). Political passions and interests were brought to bear upon the controversy. Jealous of Brandenburg and the Palatinate, the supports of the Reformed Church in Germany and of syncretism in German theology, the elector of Saxony attempted to deal the Reformed Church in Germany a deadly blow by preventing the Peace of Westphalia from placing it on an equal footing with the Lutheran Church. He failed. As head of the *Corpus Evangelicorum*, he then sent an admonitory letter to the three princes who maintained the university of Helmstädt, but received a very sharp answer. Finally the Saxon theologians summed up their complaints against Calixtus in ninety-eight heretical propositions culled from his writings, and a new shower of polemics burst over him. In one year (1655) Calovius published *Harmonia Calixtinoheteretica* (twelve hundred pages in quarto), *Systema locorum* (two heavy volumes in octavo), and *Fides veterum*. The death of Calixtus, however, brought about a kind of armistice.

In order to establish a more satisfactory *modus vivendi* between the Lutheran and Reformed subjects, the landgrave of Hesse invited two professors from the Reformed faculty of Marburg, and two from the Lutheran faculty of Rinteln, to a colloquy at Cassel, July 1-9, 1661. The colloquy proved a success. The *Brevis relatio* which was issued at its close, though it nowhere concealed the actually existing differences between the Lutherans and the Reformed faith, everywhere emphasized their fundamental harmony; and for that very reason it was received with great favor throughout the Reformed Church. Quite otherwise in the Lutheran Church. The faculty of Rinteln was filled with pupils of Calixtus; and their moderation at the colloquy of Cassel was by the strictly orthodox party considered a treasonous surrender of the very principles of Lutheranism. The faculty of Wittenberg, composed of Calovius, Quenstedt, Deutschmann, etc., sent a violent harangue to Rinteln (*Epicrisis de colloquio Cassellano*), March 12, 1662, and received an answer of the same character (*Epistola apologetica*), Dec. 18, 1662. Calovius again descended into the arena with a German book (*Gründlicher Beweis*) of a thousand pages, and a Latin book (*Autapologia*) of seven hundred pages; and once more the Syncretistic Controversy was raging. Meanwhile, the elector of Brandenburg, encouraged by the success of the landgrave, determined to try the same experiment, and arranged a colloquy in Berlin. But the Lutherans were unwilling and suspicious; and the colloquy dragged on from September, 1662, to May, 1663, without any result. On Sept. 16, 1664, the elector issued a decree forbidding all discussion of the points in question from the pulpit, besides taking other measures for the establishment of peace and order. All ministers were demanded to sign the edict; and those who refused—as, for instance, Paul Gerhardt—were dismissed. In the same year the faculty of Wittenberg published the *Consilia*

*theologica Witebergensia*, containing the famous *Consensus repetitus fidei vere Lutheranae*, which aimed directly at the pupils of Calixtus. It was, no doubt, the idea of Calovius to represent the theology of the school of Helmstädt, not only as a deviation from true Lutheranism, but as a new religion, not protected by the Peace of Westphalia. The situation became critical. The syncretists found an able defender in Fr. U. Calixtus, a son of their late leader, who in 1667 published his *Demonstratio liquidissima* against the *Consensus*. But he was attacked by Ægidius Strauch with such an asperity and coarseness, that he had to go to the civil courts for protection. A libel-suit was instituted, and the procedure caused great and widespread scandal. At that moment the elector interfered (1669), and commanded both parties to keep silent.

During the period of quiet which followed, from 1669 to 1675, Duke Ernst the Pious, of Saxe-Altenburg, made great exertions in order to effect a reconciliation between the syncretists and the orthodox party, between the Lutheran and the Reformed churches. The memoir of Spener, dated May 31, 1670, made a deep impression; and his practical suggestions pointed in the same direction as the duke's schemes. But all hopes of peace were finally wrecked on the stubbornness of Calovius. Immediately after the death of Duke Ernst, he began the controversy again. Attacks and counter-attacks followed in rapid succession, in Latin and German, in verse and prose. The satirical comedy, *Triumphus concordiarum*, which was acted in Wittenberg by the students at some university-festival, became very famous. The author was imprisoned, the printer was fined, and the elector saw fit to revive the laws forbidding the publication of controversial writings. But Calovius continued: he wrote anonymously or pseudonymously. His principal work from this period is his *Historia syncretistica*, which appeared in 1682, without name, or place, or date. It was not confiscated; but its sale was prohibited, and that measure seems to have made a very deep impression on him. As the counter-part of the *Historia syncretistica*, and closing the whole controversy, may be considered FR. U. CALIXTUS' *Via ad pacem*, Helmstädt, 1700. See, besides the works quoted above, H. SCHMID: *Geschichte d. syncretistischen Streitigkeiten*, Erlangen, 1846; THOLCK: *Akad. Leben d. 17. Jahrhundert*, 1854, 2 vols., *Lebenszeugen d. luth. Kirche*, Berlin, 1859, *Kirchl. Leben d. 17. Jahrhundert*, Berlin, 1861; GASS: *Geschichte d. protest. Dogmatik*, Berlin, vol. ii., 1857. HENKE.

**SYNERGISM** is a sublimated type of Semi-Pelagianism, and had for its representatives Erasmus, and specially Melancthon and his school. Protestant theology in its first stage was the strictest Augustinianism. Luther taught that the fall rendered man incapable of all good, and incompetent to contribute any thing towards his conversion. In his *Enarratio in Ps. xc.* (1511) he says, "In spiritual matters, so far as the soul's salvation is concerned, man is like a pillar of salt, like Lot's wife, yea, like a clod and stone, a dead picture, using neither mouth nor eyes, mind nor heart." Conversion is solely the act of divine grace. Melancthon held to this view at first. In his *Loci* of 1521 he speaks of the will as des-

titute of all freedom, and of a man's works which seem to be good as only "the cursed fruit of a cursed tree" (*arboris maledictæ*). As a consequence, Luther taught [in his earlier period] the strict doctrine of predestination, as did also Melancthon, who says, "All things which happen, happen by necessity, according to divine predestination,"—the treachery of Judas, as well as the conversion of Paul. This was the theology of Melancthon's head, not of his heart; and in the third series of his *Loci* (1543) sin is regarded as the work of the Devil and the human will. God is not the cause of it. Man abused his freedom of will, and a certain measure of will-power remained to him after the fall. Three agents are active in every truly good deed,—the word of God, the Holy Spirit, and the human will, which is called the "power of seeking after grace" (*facultas sese applicandi ad gratiam*). This theory of co-operation between God and man got the name of synergism. It prevailed in the Leipzig Interim. "God does not deal with man as with a block, but draws him, so that his will co-operates." Pfeffinger, professor in Leipzig, in his *De libertate voluntatis hum. questiones* (Leip., 1555), advocated this view, but was caustically opposed by Amsdorff. Then Flacius took up the controversy, in his *Refutation of Pfeffinger's Propositions* (1558), declaring that man is absolutely passive (*pure passive*) in conversion. Man has no more part in it than a stone or piece of wood in the work of the artist who forms out of them a statue. The campaign of the anti-synergists was organized at the recently founded university of Jena, whither Flacius was called in 1557. Wittenberg and Leipzig represented the synergistic theory. Under the direction of the Duke of Saxony, the Weimar *Confutationsbuch* (*Illustrissimi principis ac Domini, Dom. J. Friderici II. . . . confutatio et condemnatio præcipuarum corruptelarum, sectarum et errorum hoc tempore grassantium*, 1559) was prepared, which was regarded as the axis of strict Lutheranism, and forced upon the pastors, etc. Melancthon read it with great pain. Strigel, however, one of the professors at Jena, and a synergist, had a public discussion with his colleague Flacius at Weimar (August, 1560). He insisted upon man's freedom of will, and his co-operation with the Divine Spirit. Flacius declared that man was in more wretched plight than a stick of wood; for by nature he can will the bad, and the bad only. He sins "necessarily and inevitably." According to the *Confutationsbuch*, Strigel should have been condemned, but was not. Flacius was strengthened by Wigand, a pugnacious genius of acerbity rarely equalled. The fortunes of the two parties were for a time in the balance. The duke favored the synergists, and started, thereby, a howl on the part of the Flacians, who reminded him of the destiny of the forty children devoured by the bears, etc., and called Strigel the voracious wolf, etc. Strigel was restored to his place at the university; but, called upon to sign Stössel's *Declaration* (*Cöthurnus Stöesslii*), he refused, and escaped to Leipzig, rejecting all overtures (Oct. 17, 1562) for his return to the university (of Jena), which he had built up. Stössel's *Declaration* was not orthodox enough, and forty preachers who spoke out against it were exiled. Schnecker, Freilub, and Salmuth, all Melancthonians, were called to

Jena; but a new duke ascended the throne, 1567, and they retired. Wigand, Coelestin, Heshsius, and Kirchner were substituted for them, all Flacians. The duke had the so-called *corpus doctrinæ Thuringianum* put together, according to which not the least spark (*ne scintillula quidem*) of spiritual power remained to man after the fall. The human will is absolutely incompetent to good, hard as stone. It only has a passive capacity to be converted by divine grace. Conversion is nothing less than "resuscitation from spiritual death." The Formula of Concord followed, and by its declaration about the will, which pleased the Flacians, closed the controversy. See WALCH: *Religionsstreitigkeiten innerhalb d. lutherischen Kirche*, Jena, 1730-39, 5 vols., i. 60, iv. 86; PLANCK: *Geschichte des protestantischen Lehrbegriffs*, Leipzig, 1781-1800; PRÆGER: *M. Flacius Illyricus*, etc., Erlangen, 1861 (pp. 104-227); [HODGE: *Theology*, ii. 720 sq.; SHIEDD: *History of the Christian Doctrine*, ii. 40, 273]. G. FRANK.

**SYNESIUS**, b. about 375, at Cyrene, the capital of the Libyan Pentapolis; studied philosophy and rhetoric in Alexandria, and became a passionate disciple of Hypatia. In 397 or 398 he was placed at the head of an embassy which Cyrene sent to Constantinople, and on that occasion he delivered before the Emperor Arcadius his celebrated speech, *On Kingship* (edited by Krabinger, Greek and German, Munich, 1825). He staid two years in Constantinople, but returned home in 400, thoroughly disgusted with the state of affairs, of which he had given a description, *Αἰώντιου* (edited by Krabinger, Greek and German, Salzburg, 1835). For several years he staid on his estates, occupied with agriculture and the chase, studying philosophy, and writing hymns, Neo-Platonic and pompous; in short, leading a life of ease and refined elegance. In 409 or 410 the people of Ptolemais elected him—the Pagan philosopher, a married man—their bishop; and after some hesitation he accepted. Materials for the explanation of this singular fact are found in a letter he wrote to Theophilus, bishop of Alexandria, immediately after his election. He speaks of the Christian priesthood with the greatest reverence. He considers it as something divine; and in order to obtain it he declares himself willing to give up his fields, his garden, the chase, all his amusements. But he will not give up his wife, and he cannot give up his philosophical ideas. Theophilus, though at times a most stubborn and vindictive adherent of strict orthodoxy, gave his consent; and Synesius was consecrated. Very soon, however, after entering upon his office, he came into conflict with the prefect of the province, Andronicius. It seems that the church was liable to misuse its right of asylum; and it seems that Andronicius fell into the opposite extreme, trying to cancel the right altogether. Synesius finally communicated him, and the speech he delivered on that occasion is still extant. It gives a very vivid picture of the dreary and unhappy life he led, unable to fulfil his new duties, and abandoned by his old friends; and new calamities—the invasion of the barbarians, the loss of his children, etc.—made it still worse. He seems to have died in 414, at all events before the cruel death of Hypatia in 415 or 416. His collected works first appeared at Liege, 1612, and again in 1633. See

CLAUSEN: *De Synesio*, Copenhagen, 1831; B. KOLBE: *Synesius als Physiker und Astronom*, Berlin, 1850; THILO: *Comment. in Syn. hymn.*, Halle, 1842-43; [VOLKMANN: *Synesius von Kyrene*, Berlin, 1869. His hymns were edited by J. FLACH, Tübingen, 1875, and all his works translated into French by H. DRUON, with biographical and critical preface, Paris, 1875]. W. MÖLLER.

SYNOD, The Holy. See RUSSIA.

SYNODS. See COUNCIL.

SYRIA, AND MISSIONS TO SYRIA. I. HISTORICAL SKETCH.—Syria is called *Bur-esh Sham* by the Arabs, who include in the title Palestine (Filistin). The name Syria is derived from Tsur, or Sur (Tyre). The Greeks early became acquainted with that city, and gave its name to the country. At a remote era the Arameans had founded political communities in Syria; and the kingdoms of Aram, Dameslik (Damascus), and Aram-Zobah (the Bukaa), are mentioned in the Bible.

The Phœnicians, or Canaanites, were the most remarkable of all the ancient inhabitants of the country, and with the Damascenes long held the northern part of Syria. Phœnicia attained its greatest power about B.C. 1050, and continued in almost uninterrupted prosperity five hundred years. During the period of the judges, Syria was more or less under the suzerainty of the Pharaohs; and David extended his dominions over Damascus and Hamath.

From the time of Cyrus (536 B.C.) until the rise of the Grecian power, Syria and Palestine were governed by a Persian satrap, resident in Damascus.

After the battle of Issus (333 B.C.), Syria, Phœnicia, and Palestine yielded to Alexander the Great, excepting Tyre and Ascalon.

After the death of Alexander, Syria continued under the reign of the Ptolemies for sixty years, and then was conquered by the Seleucids, who held it until 143, the era of the Maccabees.

In B.C. 34 Syria passed under the Roman yoke, Herod the Great being made king of the Jews. After the destruction of Jerusalem (70 A.D.), Judæa was attached to the province of Syria; and, soon after, Syria and Palestine were placed under the direct dominion of a Roman prefect, Antioch being the seat of government.

In this state the country continued under the Roman and Byzantine Empire until the Muslim conquest in A.D. 631.

Christianity was established under Constantine; and the "extent, wealth, and architectural taste of the Christians" in the subsequent period may be inferred from the splendid ruins of their churches in every part of Syria. The finest mosques in Damascus, Boirüt, and Tripoli, the Aksa in Jerusalem, and the Agia Sophia in Constantinople, were Christian churches.

In A.D. 649 Damascus was made capital of the Mohammedan Empire. Syria was full of splendid cities, such as Antioch, Palmyra, Damascus, Heliopolis, Apamea, Gerasa, Bostra, Ascalon, and Casarea; but under the blight of Islam these all fell into decay, and Damascus alone remains prosperous.

In 750, under the Abbassides, the Caliphate removed to Cufa, and then to Bagdad; Syria becoming a mere province of the Mohammedan Empire.

In the middle of the tenth century it was taken by the Fatimite dynasty of Egypt; and toward the close of the eleventh century, Syria was invaded by the Seljukian Turks, and annexed to their empire.

The period of the Crusades continued from A.D. 1099 until A.D. 1291, when Acre was taken by the Mameluke Sultan of Egypt.

For more than two centuries after this period Syria suffered from the fierce wars of the "Shepherd hordes of Tartary," and their brethren the Tartar Slav sovereigns of Egypt. In 1401 Timur the Tartar (Tamerlane) invaded the country, burnt Antioch, Emessa, Baalbek, and Damascus, and either massacred their inhabitants, or sold them into slavery.

In 1517 Syria and Palestine were conquered by the Ottoman Sultan, Selim I., and have continued under Turkish rule to this day, declining in wealth and prosperity until the people of the interior provinces sunk to the lowest point of intellectual and moral degradation.

In 1832 Ibrahim Pacha conquered Syria for his father, Mohammed Ali, but was expelled by the English in 1841, and Syria restored to the Porte.

II. THE LAND.—Syria and Palestine lie along the eastern shore of the Mediterranean, extending from Egypt and the Sinaitic desert on the south to the confines of Asia Minor on the north, and reaching from 31° to 36° 30' north latitude. The length of the country is 360 miles, and its breadth from 60 to 100 miles; its area being about 28,000 square miles.

A mountain chain, under different names, runs through the land from north to south, being intersected at different points, thus forming distinct ranges. From the wilderness north of Beersheba, the foot-hills rise to mountains about Hebron; and the broken, undulating range extends northwest to the headland of Carmel. North of the Carmel range lies the plain of Esdraelon, which extends through to the Jordan. Over this plain a railway route has just been surveyed.

North of Esdraelon the range continues broad and broken, to the deep ravine of the Litany, which empties into the sea near Tyre. Beyond the Litany rises the noble range of Lebanon, which runs a hundred miles to the north, varying in height from four thousand to eleven thousand feet, and breaking down north-east of Tripoli into a broad plain, which sweeps from the sea eastward to the Orontes at Hama and Hamath, forming the "entrance of Hamath," mentioned by Moses as the northern border of the land of Israel (Num. xxxiv. 8). North of this plain rises the Jebel el Husn, the southern spur of the Nusairiyeh range, anciently *Baryglus Mons*, which extends north, and terminates in the beautiful conical peak of Mount Casius at the mouth of the Orontes.

North of the Orontes the range is known as Gawar Dagh, the *Amunus* of Ptolemy, which extends north fifty miles to Mount Taurus.

The chain of Anti-Lebanon rises in the plain of Hamath, about twenty miles east of the northern end of Lebanon, and runs parallel to the latter, culminating in Mount Hermon, which has an elevation of about ten thousand feet. From Hermon the ridge breaks down into an irregular

and lower range, which runs due south along the eastern bank of the Jordan and the Dead Sea to the mountains of Edom.

The political geography of Syria has changed with every change of dynasty for centuries. At present Syria and Palestine constitute one *Welaïet*, or pachalic, extending from Antioch to Gaza, which is styled the Pachalic of Damascus.

The province of Mount Lebanon was erected into a distinct pachalic after the massacres of 1860; the pacha being always a Latin Christian, appointed by the Porte, with the approval of the great powers of Europe. David Pacha was the first pacha of Lebanon; Franco Pacha, the second; and the next *mutserreff* was Rustem Pacha, an Italian by birth, a man of enlightened views and liberal education. The present pacha is Wassa Pacha, a Catholic Albanian. Under this *régime*, Lebanon has become, in proportion to its size, the most prosperous part of the Turkish Empire. Schools are encouraged, roads built, new land cultivated, and everywhere is security to life and property.

III. THE PEOPLE. — The population of Syria in 1881 was estimated at 2,076,300, as follows:—

Mohammedans, Sunnites, and Metawileh	1,000,000
Nusairiyeih	250,000
Maronites	250,000
Orthodox Greeks	235,000
Papal sects	80,000
Jews	30,000
Ismaïlyeh Gypsies, etc.	30,000
Armenians	20,000
Jacobites	15,000
Druzes	100,000
Protestants	6,300
Bedawin Arabs	60,000
Total	2,076,300

The limits of this article forbid a detailed description of these sects; but of the more obscure it may be said, that the Druzes and Nusairiyeih are semi-Pagan; the Bedawin, nominally Muslim, but really ignorant and superstitious deists; the Maronites, devoted adherents of the Papacy; the Ismaïlyeh and Metawileh, heretical Muslims; while the Greeks, Armenians, and Jacobites are Oriental Christians.

The bulk of the population in the cities is Mohammedan, excepting Beirût, of whose population of eighty thousand not more than one-third are Mohammedans.

The northern part of Lebanon is almost exclusively Maronite; the southern portion, south of the Damascus road, being chiefly Druze, with scattering villages of Greeks, Maronites, Muslims, and Metawileh. In Palestine Proper the most of the villagers are Muslims, the Greeks and Papal Greeks being dispersed in Northern Palestine and on the plain of Sharon.

IV. THE NATIVE ORIENTAL CHURCHES are the Orthodox Greek, the Maronite, the Papal Greek, the Jacobite, Armenian, and Papal Armenian.

The Greeks are supposed to number about two hundred and thirty-five thousand. They are Syrians by birth and descent, and speak only the Arabic language. The doctrines and ritual are the same as in Greece and Russia. They differ from the Roman Church in the following points: (1) the calendar. (2) the procession of the Holy

Spirit, (3) the use of pictures and the exclusion of images from sacred buildings, (4) the rejection of purgatory, (5) communion in both kinds, (6) the marriage of the secular clergy.

The church is divided into the patriarchates of Antioch and Jerusalem, which, though nominally independent, are really under the control of the Primate of Constantinople.

The Patriarch of Antioch governs the bishoprics of Beirût, Tripoli, Akkar, Ladakiyeh, Hainah, Hums, Saidnaya, and Tyre. The patriarchate of Jerusalem includes Palestine and Perea, and has under it the bishoprics of Nazareth, Akka, Lydda, Gaza, Sebaste, Nâbulus, Philadelphia, and Petra. Among these the Bishop of Akka is the only one who resides in his diocese: all the others live in the convent at Jerusalem.

The Greek Church allows the reading of the Scriptures by the people, and hence they have become more enlightened than any other of the Syrian sects.

The Syrians, or Jacobites, separated from the Oriental Church on account of the monophysite heresy. The Syriac language is used in the church services, although it is not understood by the people. Their head is the Patriarch of Mardin. Their number is small, chiefly in Sudud, Kuryetein, Hums, Xebk, Damascus, and Aleppo. They are poor and industrious, and receive the Scriptures without opposition.

The Maronites originated as monothelites in the seventh century, although Bishop Dibbs of Beirût has written laboriously and vainly to disprove their heretical origin. Their name was derived from a monk, John Marôn, who died in 701. In 1180 they renounced monothelism, and submitted to the Pope. They are devoted Romanists, and call their part of Lebanon the Holy Mountain.

Although adhering to the Pope, they still retain many of their former peculiarities. Their ecclesiastical language is Syriac. Their patron saint, Marôn, is not found in the Roman calendar. They have their own church establishment, and the people regard their Patriarch as not inferior to the Pope. Their secular clergy marry.

Their convents, numbering nearly 100, own the best estates in Lebanon, and support about 2,000 monks and nuns, with a revenue of not less than \$350,000.

The people are independent, hardy, and industrious, but are left in gross ignorance, illiteracy, and superstition. Their clergy are educated at Ain Werka; and those trained in Rome are men of fair learning; but the mass of the priests are lamentably ignorant.

The Papal schismatic churches — the Papal Greek, Papal Syrian, and Papal Armenian — have sprung from the missionary efforts of Romish priests and Jesuits during the past two centuries. The Papal Greeks retain the marriage of the clergy, their Arabic service, Oriental calendar, and communion in both kinds.

The Armenian population is confined to the vicinity of Antioch and Aleppo, speaking the Turkish and Armenian languages.

The Jews of Palestine are foreigners, numbering about fifteen thousand; having come from every country on earth, and living chiefly in Jerusalem, Hebron, Tiberius, and Safed. But

the Jews of Damascus, Aleppo, and Beirût, are natives, speaking the Arabic, and many of them possessed of great wealth.

V. MODERN PROTESTANT MISSIONS IN SYRIA. (a) *American Presbyterian*. — The first modern Protestant mission to Syria began in January, 1819, when Rev. Messrs. Pliny Fisk and Levi Parsons, missionaries of the A. B. C. F. M., landed in Smyrnia. In February, 1821, Mr. Parsons reached Jerusalem. In 1823 Messrs. Fisk, Jonas King, from America, and Way, of the London Jews Society, reached Beirût, and summered in Lebanon.

Jerusalem and Beirût continued for years the two centres of American missionary labor, until 1813, when the American mission was withdrawn from Jerusalem, and confined to Syria Proper, leaving Palestine to the Church Missionary Society.

In 1871 the Syria mission of the American Board was transferred to the Presbyterian Board of Foreign Missions of the United States, owing to the then recent re-union of the two branches of the Presbyterian Church.

The whole number of American missionaries laboring in Syria under these two boards from 1823 to 1883, is as follows: male missionaries, 55; female missionaries, 63; printers, 1; total, 122.

The missionaries were at first directed to attempt the reform of the Oriental churches, leaving the converts within the Oriental communions; but it soon became necessary to organize a distinct Oriental Evangelical Church.

The great work undertaken by the American Syria Mission, however, was not merely for the two millions in Syria, but, through the medium of the Arabic Scriptures and Christian Arabic literature, for the hundred and seventy-five millions of the Mohammedan world. The work of translating the Bible from the original tongues into Arabic was begun in 1818 by Dr. Eli Smith, who labored assiduously until his death, Jan. 11, 1857.

Only Genesis, Exodus, and the first sixteen chapters of Matthew had received his final revision; but he had revised and nearly prepared for the press the whole of the New Testament, and all except Jeremiah, Lamentations, and the last fourteen chapters of Isaiah, of the Old Testament.

On his death, Rev. Dr. C. V. A. Van Dyck continued the work of translation. In 1860 the New Testament was completed, and issued from the press; and in 1865 the entire Bible was finished, and sent forth to the world. Dr. Smith had prepared in 1837, with the aid of Mr. Homan Hallock, the punches of a new font of Arabic type, made from the best specimens of Arabic calligraphy. The type were cast by Taulenitz, in Leipzig. This type, which at first was anatomized by the religious heads of the Oriental sects, has now been adopted by the Turkish Government journals, the Dominican press at Mosul, the Greek and other native presses, and the Leipzig Arabic press.

Several editions of the Arabic Bible have been electrotyped in Beirût at the expense of the American Bible Society.

The Arabic Bible, during the past eighteen years, has been distributed throughout Syria and Palestine, Mesopotamia and Egypt, and in Asia

Minor, Tunis, Algiers, Tripoli, and Morocco, Sierra Leone and Liberia, Zanzibar, Aden, Bagdad, India, and China.

In addition to this, nearly two hundred different books have been printed at the Beirût press; comprising works on medicine, surgery, anatomy and physiology, chemistry, natural philosophy, botany, astronomy, the higher mathematics, geography with atlases, grammar, arithmetic, history, theology, homiletics, church history, evidences of Christianity, mental philosophy, hermeneutics, etc., together with religious books and tracts, and illustrated books for the young, and weekly and monthly journals.

Mr. Butrus Bistany, a learned convert from the Maronite faith, who aided Dr. Eli Smith in the Bible translation, has published a fine dictionary of the Arabic language, in two volumes octavo, 1,200 pages, and is now publishing an Arabic encyclopaedia in twelve octavo volumes, 800 pages each, of which the sixth is already completed.

During the year 1882, 21,000,000 pages in Arabic were printed at the Beirût press, making 243,000,000 from the foundation of the press. The demand for the Beirût publications is greater in Egypt than in any other country. The Beirût press has an Arabic type foundry and electro-type apparatus.

Education is a prominent branch of the mission-work in Syria. The first missionaries found the people in a deplorable state of intellectual and moral ignorance. The only schools were the Muslim medrischs, attached to the mosques, and the clerical training-school of the Maronites in Ain Wurka, Mount Lebanon. Books were to be made for readers, and readers for books.

Drs. Thomson and Van Dyck founded a seminary for boys in Aboib in 1816, which was placed under the care of Mr. Calhoun in 1819, and continued in his care until 1876. It was the highest literary institution in Syria for years, until the founding of the Syrian Protestant College in Beirût.

This institution was incorporated by the Legislature of New York in 1863, and is under the control of a board of trustees residing there. The college began with a preparatory class in 1865, and the college proper opened in the fall of 1866. A medical class was formed in 1867. In the autumn of 1873 the present permanent buildings at Ras Beirût were occupied. The departments of the college are three, — preparatory, collegiate, and medical, including pharmaceutical. The language of the preparatory and collegiate departments is English; and, in the future, medical instruction will also be in English. The whole number of students in the college in the year 1882-83 was 168. The total number of graduates in pharmacy to the year 1882 was 9; medical, 70; collegiate, 74; total, 153.

Progress has been made in founding a library and scientific museums.

The mission has also three female seminaries, — in Beirût, Sidon, and Tripoli, — with about 100 boarders and 300 day pupils, and 113 common schools, with about 5,000 pupils.

A theological seminary building adjoins the college, in which several members of the mission give instruction to candidates for the Christian ministry.

Fourteen native evangelical churches have been organized, of which four have native ordained pastors; and twenty-seven licensed preachers aid in the work of evangelization. The number of communicants is about 1,000, of whom 400 are women. Eighty-four Sunday schools contain about 4,000 scholars. The number of Protestant adherents is about 4,000.

Medical mission-work has received especial attention, both in hospital services and in medical practice among the poor in the interior towns and villages.

The American Bible Society and the American and London Religious Tract societies have given substantial aid in the printing and publishing work of the mission.

(b) *The Irish Presbyterian Mission in Damascus* was founded in 1813. The United Presbyterian Church of the United States soon entered upon the work, and continued to co-operate with it until a few years since, when the latter church concentrated its work upon Egypt. Rev. Messrs. Crawford and Phillips, with a corps of lady-teachers, now carry on the work, with 14 catechists, 7 preaching-stations, 410 communicants, and 430 pupils in their schools. Their work embraces Damascus and vicinity, and the eastern and southern parts of Anti-Lebanon.

(c) *The Church of England Missions in Palestine* have their centre at Jerusalem, and embrace (1) the London Jews Society, with 8 foreign laborers, 8 native teachers, 80 communicants, and 2 schools with 104 pupils; (2) the Church Missionary Society, with 20 European laborers, 4 ordained natives, 37 catechists, 21 female teachers, 25 preaching-stations, 214 communicants, 45 schools with 1,132 pupils.

The Protestant bishopric of Jerusalem, founded by Frederick William IV. of Prussia, is supported half by Prussia and half by England. The first bishop was Dr. Michael S. Alexander; the second, Dr. Samuel Gobat; and the third, Dr. Barclay, who died in 1881. At present there is no incumbent. See JERUSALEM, EPISCOPAL SEE OF ST. JAMES IN.

The Church Missionary Society labor in Palestine Proper as far north as Acre, and east of the Jordan.

(d) *The German Evangelical Missions* embrace (1) the German Deaconesses of Kaiserswerth, whose work comprises orphan-training, higher education, and hospital-nursing (they began labor in Sidon in 1860 after the massacre, then transferred their work to Beirut, where they have spacious premises, and are engaged in a work which is of the greatest value to the people of Syria. They have in Beirut 16 deaconesses, 6 native female assistants, and 240 pupils. They have also the care of nursing the indoor patients to the number of 500 in the Johanniter Hospital in Beirut. In Jerusalem four of the deaconesses act as nurses in the hospital, with about 700 indoor patients annually); (2) German chaplains in Beirut and Jerusalem, who preach to the German and French speaking Protestants; (3) The Jerusalem Verein of Berlin, which supports Dr. Reinicke at Jerusalem, and Mr. Müller at Bethlehem, whose work embraces 135 communicants, 8 schools with 296 pupils.

(e) *The British Syrian Schools*, founded by

the late Mrs. J. Bowen Thompson, and now conducted by her sister, Mrs. A. Mentor Mott, are doing a great work for female education in Syria. They have schools in Beirut, Damascus, Baalbek, Tyre, Hasbeija, Bukfeiya, Mukhtara, Zahleh, and Ain Zehaitch. This society has 17 foreign laborers, 22 catechists, 75 female teachers, 24 Bible-women, and 30 schools with 2,878 girls and 452 boys; total, 3,330 pupils.

(f) *The Free Church of Scotland* has a mission in the Metn district of Mount Lebanon, in connection with the Lebanon schools' committee. This mission has 23 catechists, 7 female teachers, 35 communicants, 21 schools, and 832 pupils. Rev. W. Carslaw, M.D., labors in harmony and close connection with the American mission.

(g) *The Society of Friends in England and America* have a mission in Lebanon at Brummana, and also schools at Ramallah and vicinity in Palestine. Mr. Theophilus Waldemeier of the mission at Brummana was one of the captives in Abyssinia under King Theodore, and has labored industriously in founding the Boys' Industrial School, the Girls' Boarding-school, and the Hospital and Dispensary, together with various village schools. The society have 10 schools with 300 pupils.

Other societies besides those mentioned above are laboring in Syria and Palestine, the chief of which are the Church of Scotland Mission to the Jews, Miss Taylor's Muslim Girls' School, the Society for promoting Female Education in the East, the Reformed Presbyterian Mission in Latakiah, the Crishona Orphan-House Mission, Miss Arnot's School, the Mary Baldwin Memorial School, and Miss Mangan's Medical Mission (the last three at Jaffa).

The whole number of foreign laborers, male and female, in Syria and Palestine in 1881 was 191, with 581 native teachers and catechists, 26 churches, 140 preaching-stations, 1,700 communicants, 6,311 Protestant adherents, 302 schools with 14,624 pupils, of whom 7,475 were boys and 7,149 girls.

The medical missions are 12 in number, with 15 physicians, 24 nurses, 1,805 indoor-patients, and 73,432 outdoor-patients in polyclinique.

In addition to the Protestant educational institutions in Syria and Palestine, numerous schools have been opened by other sects, foreign and native; and the Turkish Government is urging upon the provincial governors the opening of medrischs for the Muslim children.

VI. THE ROMAN-CATHOLIC MISSIONS IN SYRIA AND PALESTINE may be said to date back to the Crusades, when the Latin priests made an attempt to convert the Oriental churches to Rome. But within the past two centuries their efforts, as stated above, have resulted in the founding of various affiliated churches, known as Greek-Catholic, Syrian-Catholic, Armenian-Catholic, etc. More recently the Jesuits, Franciscans, and Lazarists have set themselves to the work of caring for these native Catholic sects, proselytizing the Oriental sects, and counteracting the influence of Protestant missions.

The Jesuits have a college in Beirut with 250 pupils, and other schools with 1,000 pupils. They have also a large printing-house, and have made, under Dr. Von Hamm, an Arabic translation of



the Bible from the Vulgate, including the Apocrypha. It is an elegant and expensive work, varying but slightly in text from that made by Drs. Smith and Van Dyck.

The Franciscans have a monastery and church, the Capuchins, a church and schools, and the Lazarists, schools, in Beirût. The Lazarists also have a large boys' boarding-school at Aintura in Mount Lebanon.

The French institution of the *Sœurs de Charité de St. Vincent de Paul* embraces an orphanage of about 600 pupils, and a day-school and boarding-school.

The *Dames de Nazareth* have also erected a state building east of the Damascus Road, and have about 130 pupils.

The most important of the native Catholic institutions are the Maronite Bishop Dibbs's college with 250 pupils, and the *College Patriarcal Grec Catholique* with nearly 300 boys.

The city of Beirût takes the lead in education, and has become a city of schools, as the following official statistics for 1881 will show:—

While the Protestant schools are 30 in number, with 125 teachers, 575 male pupils, 2,429 female pupils, a total of 3,004, the non-Protestant schools (as Orthodox Greek, Maronite, Jesuit, Papal Greek, Lazarist Monks, Sisters of Charity, Sisters of Nazareth, Maronite Bishop Dibbs's, Mohammedan, Jewish, Italian, Madane Melhany [a Maronite lady], and the Catholic St. Joseph's) number 58, with 301 teachers, 4,893 boys, 3,492 girls, a total of 8,385 pupils. Adding to these the 3,004 Protestant pupils, we have 11,389 pupils in the schools of Beirût.

The most remarkable proof of a popular awakening on the subject of education is the opening of boys' and girls' schools by the Mohammedans in Beirût, Damascus, Tripoli, Sidon, Hums, and other places.

They have erected neat school-buildings, fitted with seats and desks (the girls' schools with American sewing-machines); and in Beirût they now have 1,150 boys and 120 girls under instruction.

One of the great obstacles to the evangelization of the Mohammedans is the politico-religious alliance between Islam and the State. This has increased the fanaticism of the Muslim masses. But contact with European influence, the growth of education, the reading of the Bible, the newspaper press, and the spread of a pure Christianity, are gradually leavening the minds of the Mohammedans. In 1860 the Muslims everywhere sympathized with the massacre of Christians. In 1882 the Muslims of Beirût formed a relief committee to aid the ten thousand Christian refugees who fled from the Muslim fanatical outbreak in Egypt.

Diplomacy can never regenerate the East. The patient work of education, the preaching of the gospel, the distribution of God's word among the masses, and the diffusion of Christian literature, will gradually disarm prejudice, awaken inquiry, promote social harmony, destroy polygamy, reform the Oriental churches, and bring the followers of Islam to the religion of Jesus Christ. Thus will the press, the church, and the school cooperate in hastening the true regeneration of that most interesting, and, until recently, so degraded land.

LIT.—R. ANDERSON: *Missions of the American Board to Oriental Churches*; W. GOODELL: *Fifty Years in the Turkish Empire*; W. F. BAINBRIDGE: *Around the World Tour of Christian Missions*; H. H. JESSUP: *Mohammedan Missionary Problem*; the same: *Women of the Arabs*; the same: *Missions to the Oriental Churches, in Proceedings of New-York Evangelical Alliance, 1873*; the same: *Syria Mission-Work, in Midway Conference Proceedings, 1878*; T. LAURIE: *Ely Volume*; I. BIRD: *Bible-Work in Bible Lands*; W. M. THOMSON: *The Land and the Book*; P. SCHAFF: *Through Bible Lands*; J. W. DULLES: *Ride through Palestine; Annual Reports of the Presbyterian Board of Foreign Missions, 1871-83*, 23 Centre Street, New York. HENRY H. JESSUP (of Beirût, Syria).

**SYRIAC LITERATURE.** The literature of the Syriac tongue is mostly biblical and ecclesiastical; the rest being historical, poetical, legendary, folk-lore, and translations (chiefly from the Greek classics and Fathers. The extant Syriac literature (proper) begins with the second century A.D., and ends shortly after the Crusades; though later works exist, related to the earlier, like the Latin of the middle ages to that of the classic period. The modern Syriac, easily acquired by a reader of ancient Syriac or of Arabic, has a literature of its own, both native, and fostered by the American and the Jesuit missionaries, and current from Mosul to 'Irmî (Orooniah). For an account of this language and literature, see Dr. Justin Perkins's *Eight Years in Persia*, Andover, 1843; also a partial bibliography in the Introductory Remarks of Rev. D. T. Stoddard's *Grammar of the Modern Syriac Language* (in *Journal of the American Oriental Society*, also separately, New Haven, 1855); also Socin's *Die Neu-Aramäischen Dialekte von 'Irmia bis Mosul* (autolithographic text, with German translation, Tübingen, Laupp, 1882); and Nöldecke's notice of the same in *Z. D. M. G.*, Bd. 36, pp. 609 ff. The words of this dialect are incorporated into R. Payne Smith's *Thesaurus Syriacus*, vol. i. Oxon., 1879. The chief monument of this dialect is the Bible by Dr. Justin Perkins ('Irmî, New Testament, 1846; Old Testament, 1852), and, next, a manuscript lexicon, Syriac-English, compiled principally by Deacon Joseph, Dr. Perkins's assistant and translator. (See art. PERKINS.) Other works are missionary literature, Protestant and Catholic, with a few native historical, poetical, and moral works. A great portion of this literature is still extant only in manuscript.

Another dialect, called *Turâni*, is spoken in the Mesopotamian region of Tûr 'Ablin, a portion of which has been reduced to writing, and published by Eugen Prym and Albert Socin. For an account of this dialect, see Prym and Socin's *Der Neu-Aramäische Dialekt von Tûr 'Ablin* (Göttingen, Vandenhoeck and Ruprecht, 1881, 2 vols.), and art. by Socin, in *Z. D. M. G.*, Bd. 36, pp. 238 ff. Neither the modern Syriac nor the Turâni has yet superseded the ancient Syriac in the church service-books, except among the Protestants.

The ancient Syriac literature might be treated under various divisions, but the most convenient is that of age. There are three well-marked periods: I. From the second century to the Mohammedan conquest, A.D., 636; II. From the

Mohammedan conquest to the decay of Syriac as a spoken language, A.D. 636-1318; III. From 1318 onward, when Arabic was established as the common vernacular, and writers wrote in either tongue, and some in Greek also. Throughout, the Syriac maintained itself as a beautiful and flexible language; easily receiving accessions from other tongues, abounding always in Grecisms and Greek words, till it even naturalized French and English words in the times of the Crusades, and later.

*Period I, Second Century to A.D. 636.*—Chiefly worthy of note are the Bible versions. First, doubtless, the Curetonian, dating, probably, from the second century, extant only in fragments of sixth-century manuscripts (found at the convent of Sta. Maria Deipara, in the Nitrian Desert), named from the discoverer, and published by him (London, 1858); other fragments privately printed by W. Wright [London, 1872]. Second, the Peshitto, a recension of the Curetonian, perhaps, which probably assumed its present shape in the fourth century; a noble version, and the best monument of the ancient language. The New Testament lacks the Epistles, Second Peter, Second and Third John, and Jude, with the Apocalypse. Third, the Philoxenian, made by the chorepiscopus Polycarp, A.D. 508, for Philoxenus, Bishop of Hierapolis (or Mabûg). This was based on the Peshitto. It is probably extant in those Epistles which are lacking in the Peshitto, but printed in the common editions of the Syriac New Testament; and in the Gospels it is probably most nearly represented by a manuscript belonging to the Syrian-Protestant College at Beirut, and brought to light by the present writer. (See *Notes on the Beirut Syriac Codex*, in *Jour. Soc. Bibl. Lit. and Exegesis*, 1882, pp. 2 ff.) Fourth, the Harklensian, a recension of the Philoxenian, made by Thomas of Harkel, A.D. 616. The Gospels are extant in several manuscripts. The rest of the New Testament, except the Apocalypse, is extant in one manuscript. Fifth, contemporaneous with the Philoxenian, and almost a part of the same labor, is the Hexaplar version of sundry portions of the Old Testament, made by Paul of Tella, A.D. 616. Sixth, the Palestinian or Jerusalem version, extant only in portions of an Evangelistarium in the Vatican Library (published at Verona, 1861, by Count F. Miniscalchi Erizzo), and a few fragments published by Land in his *Anecdota* (tom. iv., Lugd. Bat., 1875). A few other versions of portions (at least) of the Bible are extant only in scraps and quotations.

In this connection is to be mentioned the *Diatessaron* of Tatian the Assyrian, which was either originally composed in Syriac, or had its chief circulation in a Syriac version. The work itself is now lost; but a commentary thereon by Ephrem Syrus (fourth century) is extant in an Armenian translation (published with a Latin version at Venice, 1836; Latin version again, revised, Venice, 1876). Tatian's work dates about A.D. 155-170, and is the most important early witness to the general recognition of the four Gospels.

Other works of this early period were translations of the Epistles of Clement of Rome, of the Festal Letters of Athanasius (extant in one of the earliest known Syriac manuscripts, discovered by Cureton, and published by him at London, 1848), of portions of Eusebius, of Josephus, etc.

The commentaries, and especially the hymns and homilies of Ephrem Syrus (fourth century, deacon of Edessa) have been hitherto as noted as any non-biblical Syriac remains. (The *homily*, in Syriac, is usually a sermon in verse, heptasyllabic, octosyllabic, or dodecasyllabic.) Ephrem was inspired to sing by the earlier poetry of Bar Desanes the Gnostic. Ephrem is the greatest name in early Syriac literature and sainthood, and many works of others have wrongly been attributed to him. His hymns and homilies are beautiful and poetic, but very didactic and dogmatic.

A throng of writers—homilists, chroniclers, and translators—belong to this period, many of whose works are lost, and many others extant only in manuscript, for a catalogue of whom reference is best had to Aug. Friedrich Pfeiffer's condensation of J. S. Assemani's *Biblioth. Oriental.*, Erlangen, 1776. Of especial note are Joshua the Stylite, whose *Chronicle* (A.D. 507) was best published by W. Wright (Cambridge, 1882); Jacob, or James, of Sarûg, of whose works one of the most curious is the *Homily on the Baptism of Constantine*, published at Rome, 1882, with Italian translation and notes, by Arthur L. Frothingham, jun. Of very great importance is the anonymous *Chronicle of Edessa* (circa A.D. 550), containing a great wealth of church and secular history. Edessa was the literary home of the Syriac tongue, as Antioch of the Syrian Church.

The Syriac hymnology and liturgical literature of this period deserve a volume for their treatment, if for no other purpose than to show their influence on the Western hymnology and liturgies.

The publication of many important works of this period has been accomplished in great part by the enterprise of scholars of the present generation.

*Period II, A.D. 636-1318.*—During this period chroniclers and poets were more in fashion, and they have preserved many important matters of history that otherwise would have been lost. Lexicographers and grammarians also, with law-writers, scientific authors, collectors of proverbs and riddles, likewise abounded in this period; although almost every writer was an ecclesiastic of some grade, or a monk.

Prominent is Dionysius of Tell Mahre, a Jacobite bishop and patriarch (*flor.* A.D. 750-845), established in power by the Caliph Abdallah. His *Chronicle* was written before he became bishop, or before A.D. 775; and in it he treated of historical subjects from the beginning of the world to about A.D. 755. His *Chronicle* incorporated, and preserved as well, the *Chronicle* of Joshua the Stylite above mentioned. A long list of chroniclers followed, until we reach the important name of Dionysius Bar Salibi, bishop of Amidâ (*flor.* circa A.D. 1154-71), whose commentaries, theological works, and liturgies are of great value for critical purposes. Then, after another swarm of writers, appears Gregory Bar-Hebraeus, called also Abu-l-Farag (Abulpharagius) (b. A.D. 1226). His *Chronicle* and commentaries are crowded with invaluable material of every sort. He wrote Arabic, as well as Syriac. His works are quite voluminous, and among Syriac authors he ranks among the very first for utility and value, although of so late a date.

A long list of writers on other topics might be named as belonging in this period, but we can stop to mention but one for his importance,—Jeshua (Jesus) Bar-Bahlûl (circa A.D. 963), who published a lexicon of his tongue that is still extant. Several grammars of the period are extant, both in manuscript and in print.

To this period belongs also the Nestorian (a word which ought to be replaced by "Chaldean") writer, Ebed-Jesu, metropolitan of Soba and Armenia (d. 1318). His most noted and noteworthy book is his catalogue of the Sacred Scriptures and of patristic writings or writers, including many, if not most, of the known Greek and Syrian Fathers. This work, like that of Gregory Bar Hebraeus, is among those indispensable to the biblical critic.

This period was one of great literary activity, as well as of life, throughout the Syriac-speaking peoples. Missions were extended eastward to the Pacific. It was in A.D. 781 that the famous Chinese-Syriac monument was set up, which records the planting of Christianity in China by the Syrian missionaries. Copies of this tablet, in *facsimile*, are in several of our libraries; and notices and translations appear in a long series of books in many languages, from Kircher (1631) to Doolittle and Williams. (See, e.g., Pfeiffer, *ubi supra*, pp. 493 ff.)

*Period III., from A.D. 1318 onward.*—The death of Ebed-Jesu marks the close of the classic period. After him there follows a very long and numerous series of writers of less note, among whom few, if any, could require particular mention here. Their works are chiefly valuable to the linguist, or in special limited investigations. As in earlier times, most of them were ecclesiastics.

Concerning the development of the language, the contrast between the Peshitto and the Harklesian versions appears very strong to one who reads only those specimens of the literature. Such a reader is apt to suppose that the Peshitto represents the pure Syriac, and the Harklesian a strong Greek element; but a more extended reading shows that the Harklesian bears also a *later Syriac* character, and that the Peshitto was already rather solemn and antiquated before the Philoxenian was made. The idiom of the Harklesian has much in common with the style of the secular writings, both those of earlier and those of later date than itself. As time went on, the Grecisms scarcely decreased, but the Arabisms became more frequent. The secular language, also, is more flexible, and indulges more in complex syntactical structures.

A catalogue of printed Syriac books would far exceed the limits of this whole article. The best bibliography of *printed* ancient Syriac literature is to be found in Dr. ENRIKARD NESTLÉ'S *Brevia Ling. Syr. Gram., Literatura*, etc. (one of the series *Porta Ling. Oriental.*, begun by PETERMANN, *Carolsruha et Lipsie*, Reuther, 1881, *Literatura*, pp. 1-39); but a very considerable number of printed books have appeared since that work. The best accounts of Syriac manuscript literature are to be found in the following works: *Hebraeismi Tractatus*, etc., ed. ABR. ECHHELLENSIS (Rome, 1653); J. S. ASSEMÂNI: *Biblioth. Orientalis* (Rome, 1725-28);

A. FRIEDR. PFEIFFER; J. S. ASSEMÂNI: *Biblioth. Orientalis*. . . in *einen Auszug gebracht* (Erlangen, 1776); STEPH. EYOD. ASSEMÂNI: *Biblioth. Apostolic. Vatic. Codd. MSS. Catalog.* (Romæ, 1758-59); [ANGELO MAI:] *Script. Veter. Nor. Collectio e Vat. Codd. Editâ* (Rom., 1831); STEPH. EYOD. ASSEMÂNI: *Biblioth. Medicæ Laurent. et Palatin. Codd. MSS. Orientalis Catalogus* (Flor., 1712); ROSEN and FORSHALL: *Catalog. MSS. Oriental. qui in Brit. Mus.* (London, 1838); W. WRIGHT: *Catalogue of the Syriac Manuscripts in the British Museum, acquired since the Year 1838* ([London], 1870, etc.); R. PAYNE SMITH: *Catal. Codd. MSS. Biblioth. Bodlejan.* (Oxon., 1864); [H. ZOTENBERG:] *MSS. Orientaux, Cat. des MSS. Syriaques, etc., de la Bibliothèque Nationale* (Paris, 1874); ANDR. THEOPH. HOFFMANN: *Kurze Geschichte der Syr. Literatur* (*Berthold. Jour.* XIV., 1822); GUST. BICKELL: *Conspectus Rei Syrorum Lit.* (Monast., 1871).

Of the editions of the Bible in ancient Syriac, a critical edition of the Peshitto is still a desideratum. For the New Testament, the best editions are (for text) the *ed. princeps* of WIDMANNSTADT (Vienna, 1555, now very rare) and the American editions (Urmî, 1846, New York, 1874); of the Old Testament, the Urmî edition of 1852. The Ambrosian Codex of the Old Testament, edited by A. M. Ceriani (Milan, 1876, etc.), is the oldest Old-Testament manuscript, and all important. For other editions, and editions of the Apocrypha, see NESTLÉ (*ubi supra*). A very useful work is the Psalter, the "first labor" of the American press at Urmî (1841), printed for the use of the Nestorian (Chaldean) ecclesiastics. It contains parallel Scripture references and the prayers and rubrics used in public service. Much of this accessory matter has found its way into other editions of the Psalter. The older editions of the New Testament give the Nestorian (Chaldean) church-lessons. For further information respecting the Syrian writers mentioned in this article, see respective arts. See also SYMITIC LANGUAGES, SYRIA. ISAAC H. HALL

**SYRIAC VERSIONS.** See BIBLE VERSIONS.

**SYROPULOS, Sylvester**, a Greek ecclesiastic of the fifteenth century, author of a valuable history of the Council of Ferrara-Florence (see art.). He was *δυναστικός* ("law-officer") and chief sacristan in Constantinople, one of the five dignitaries immediately about the patriarch. He was passionately devoted to his church, and opposed to the Latin. Nevertheless, he was a delegate to the Council of Ferrara-Florence, especially designed to effect a union between the Greek and Latin churches, took part in its deliberations, and by command of his sovereign signed the decrees. This act of weakness he deeply lamented; and by his efforts to defeat the practical effect of the decrees he encountered such opposition, that he was forced to retire to private life. The only edition of his work is the copy of the Paris Codex, which unhappily lacks the first book, issued by Robert Croyghton, *Vera hist. unionis. . . sive Concilii Florentini exactissima narratio*. The Hague, 1680. See SCHÜBCKH: *Kirchengesch.*, vol. xxxiv. pp. 111 sqq.

## T.

**TABERNACLE** (*ôhel mo'ed*, or *ôhel ha-eduth*, or *mishkan ha-eduth*) denotes the movable sanctuary of the Hebrews prior to the time of Solomon. Other terms are *mikdash* (Exod. xxv. 8; Lev. xii. 4), *mishkân* (Exod. xxv. 9), *bayith*, i.e., house (Exod. xxiii. 19, xxxiv. 26; Josh. vi. 24. ix. 23; Judg. xviii. 31), *ôhel*, i.e., the tent, also *heykâl*, i.e., temple (1 Sam. i. 9, iii. 3), and *ma'ôn*, i.e., dwelling (1 Sam. ii. 29, 32).

**PREPARATION OF THE BUILDING.**—As Jehovah went before the people in the pillar of cloud and of fire, as it was his intention to show and to reveal his presence unto the people, whether they were on the way or in their tents, therefore he promised unto the people, "In all places where I record my name I will come unto thee, and I will bless thee" (Exod. xx. 24). To make this place of blessed meeting a visible reality, *not only does God show unto Moses the model pattern of the tabernacle and of all the instruments* (Exod. xxv. 9, 40, xxvi. 30, xxvii. 8), but the people are also directed to bring freewill offerings, or rather the *material*, which is to be used under the direction of Bezaleel and Aholiab. The sin of the golden calf apparently delays the execution. On the intercession of their leader, a tent is pitched (probably that of Moses himself, which had hitherto been the headquarters of consultation) outside of the camp, to be provisionally the tabernacle of meeting. This provisional tent is accepted of God, and dedicated by his divine presence (Exod. xxxiii. 9). After God has become reconciled again to his people, the work is resumed. The people offer the necessary materials in excess of what was wanted (xxxvi. 5, 6). Other workmen (xxxvi. 2) and workwomen (xxxv. 25) place themselves under the direction of Bezaleel of the tribe of Judah, and Aholiab of the tribe of Dan.

**STRUCTURE OF THE TABERNACLE AND THE COURT** (Exod. xxv.-xxvii., xxxv.-xxxviii.).—1. *The Tabernacle* formed a rectangle of thirty cubits long, ten wide, and ten high. The outside length was thirty cubits and a half; the outside width, eleven cubits. The walls were built of forty-eight planks of shittim-wood, overlaid with gold on both sides, ten cubits high, and a cubit and a half broad. Of these boards, which were in close contact with each other, twenty were on the north, and twenty on the south side; for the west end were eight boards. From the foot of each plank came out two "tenons" (*gyduth*), which were thrust into two silver sockets, of which two were prepared for each plank, each socket being the weight of a talent of silver (xxxviii. 27). These tenons were to be "coupled together." The walls or planks were bound together by five bars or bolts, thrust into rings attached to each plank. These bars ran along the outside: one is said to have gone in the middle. The structure was adorned by *four kinds of hangings*. The roofing material was canvas, consisting of ten "curtains," each twenty-eight cubits long and four cubits wide. Ten of these were to be "coupled," i.e., sewed together, five in one sheet, and five in

another. This was done by means of fifty "loops" and as many taches of "gold." The connecting line run over the curtain of the Holy of holies. This curtain was of byssus, with figures of cherubim stitched upon it, apparently with the art of the embroiderer. The second set of curtains, or tent-roof, of goat's hair, called also *ôhel*, consisted of eleven pieces of stuff, each thirty cubits long and four cubits wide. They were sewed into two large cloths, and suspended on fifty knobs, or taches, of brass by means of fifty loops. A coat of "rams' skins dyed red, and tachash (A. V. badgers') skins," was furnished as an additional covering (xxvi. 14, *milmalah*, i.e., from upward). The *entrance* to the tabernacle was towards the east, and closed by a "hanging" of byssus, and embroidered, suspended upon five copper-socketed and gilded pillars of acacia-wood by means of golden hooks. A "veil" divided the interior into two apartments, called respectively the "holy place" and the "most holy." This partition-cloth was suspended upon four pillars precisely like those of the door "hauging," except that their sockets were of silver.

2. *The Court* was a large rectangular enclosure a hundred cubits long and fifty broad. It was composed of a frame of four sides of distinct pillars, with curtains hung upon them. The sixty wooden pillars were five cubits in height. At the bottom they were protected or shod by sockets of brass. At the top these pillars had a capital, which was overlaid with silver. Connected with the head of the pillar were hooks and rods, joining one pillar to another. These rods were laid upon the hooks, and served to attach the hangings to, and suspend from them. The hooks and rods were silver. The hangings of the court were of twined *shesh*, that is, a fabric woven out of twisted yarn of the material called *shesh* (A. V., fine linen).

**THE FURNITURE OF THE TABERNACLE.**—The only piece of furniture within the inner or most holy place was the *ark of the covenant* (q. v.). The furniture of the outer room, or holy place, consisted of the altar of incense, the table of shewbread, and the "golden candlestick" (q. v.). In the court was the altar of burnt offering and the laver (q. v.).

3. *Provisions for the Transport* (Num. iv. 4-33). The Levitical family of Kohath, to which Aaron's family also belonged, had to carry all the vessels of the Holy of holies (Num. iv. 1, 15). Then came the family of Gershon with the tabernacle and its lighter furniture, while the Merarites had charge of its heavier appurtenances. The sons of Aaron prepared for the removal by covering every thing in the Holy of holies with a purple cloth. The Kohathites had to carry every thing on their shoulders; the Merarites had four wagons for their transport.

**SIGNIFICANCE OF THE TABERNACLE.**—As the name indicates, it was to be the dwelling of Jehovah in the midst of his people. As king of his people he dwells in his palace. His throne is over the *kophereth* ("the mercy-seat"), between

the cherubim, which, however, must not be taken in an anthropopathic manner. If there was to be a mutual relation between the holy and living God and his people, which he selected from among the nations of the earth to be the bearer of his name, revelation, and word, it was necessary to have some means of approaching God. This access is mediated in a gradual manner. In the *court*, as the lowest grade, the people meet, partly to bring their offerings to Jehovah, partly to hear the revelation of his divine will, and to receive his mercy and blessing. Being sinful, the people do not dare yet to enter the sanctuary: they need human mediators, the priests, who in their stead present themselves to God. But the priests themselves can only approach Jehovah in an immediate manner in their high priest, who only once in the year can enter the Holy of holies, where the throne of Jehovah's glory is. This leads us to the *New-Testament idea* of the Tabernacle (cf. Heb. viii. 2, 5, ix. 1-11, 23 sq., x. 1, 19 sq.; cf. Col. ii. 17; Eph. ii. 14-22; Rev. xxi. 3), — that the entire structure of the tabernacle was nothing but a typical prophecy of the New-Testament economy, according to which, after the eternal high priest had entered the Holy of holies with his own blood, all curtains are removed, and that all who have become Abraham's children by faith have a daily access to the mercy-seat, and that they shall once also enter the Holy of holies of the heaven (Heb. xii. 1) sq., 23 sq.). As to the *symbolic* signification of the tabernacle, there can be no doubt that the structure of the same was obviously determined by a complex and profound symbolism; but its meaning remains one of the things which will always be guess-work. Jewish rabbis as well as Christian theologians have exercised their ingenuity, with more or less success. Thus the material, not less than the forms, in the Holy of holies, was significant. The metals, colors, and numbers had their signification. Thus *three* is the numerical "signature" of the Divine Being and of all that stands in any real relation to God (Num. vi. 24-26; Isa. vi. 3). The number *three* being the "signature" of God, of the Creator, *four* is the signature of nature, of the created things of the world; not of the world as "without form, and void," but as a kosmos, as the revelation of God so far as nature can reveal him. *Two* is the symbol of completeness and perfection, while *five* represents one-half of the "signature" of perfection. *Seven* (i.e., 3+4) is the note of union between God and the world, the number of religion, the signature of salvation, blessing, peace, perfection. *Twelve* denotes by multiplication the combination of the signature of God and the signature of the world (3×4).

**HISTORY OF THE TABERNACLE.** — After the sanctuary was completed, under the direction of Bezaleel and Aholiab, it was dedicated on the first day of the second year from the exodus, and the ritual appointed for it began (Exod. xl. 2). After the entrance into Canaan, the tabernacle was in the camp of Israel, at Gilgal (Josh. iv. 19, v. 10, vi. 24, ix. 6, x. 6, xiv. 6), and, after the taking and division of the country, at Shiloh (xviii. 1, 10, xix. 51). At Shiloh it continued during the whole period of the judges; but, when the ark of God was taken, the sanctuary lost its glory. It

probably became once again a movable sanctuary; less honored, as no longer possessing the symbol of the divine presence, yet cherished by the priesthood, and some portions, at least, of its ritual kept up. For a time it seems, under Saul, to have been settled at Nob (1 Sam. xxi. 1-6), which thus became a priestly city. The massacre of the priests probably caused its removal from Nob to Gibeon, where it connected itself with the worship of the high places (1 Kings iii. 4), while the ark remained at Kirjath-jearim. The capture of Jerusalem, and the erection there of a new tabernacle, with the ark, of which the old had been deprived (2 Sam. vi. 17; 1 Chron. xv. 1), left it little more than a traditional, historical sanctuary. The provisional tabernacle erected by David was to make room for the temple which he intended to build. His purpose was fulfilled by Solomon, who had the tabernacle, and the ark, and all the holy vessels, brought to Jerusalem, and put in some place within the temple, to remain there as holy relics (1 Kings viii. 4; 2 Chron. v. 5).

**LIT.** — Besides the commentaries on Exodus *ad loc.*, see BÄHR: *Symbolik des mos. Cultus*, i. 56 sq.; LUND: *Die jüd. Heiligthümer*, Hamb., 1695, 1738; VAN TH. : *Comment. de Tabernac. Mos.*, Dord., 1714; CONRADI: *De gener. tabern. Mos. structura*, 1712; LAMY: *De Tabernaculo fœderis*, Paris, 1720; TYMPE: *Tabernaculi e monumentis descr.*, Jena, 1731; CARPZOV: *Appar.*, pp. 218 sq.; SCHACHT: *Animadv. ad Iken antiqu.*, pp. 267 sq.; NEUMANN: *Die Stifshütte*, Gotha, 1861; FRIEDRICH: *Symbol der mos. Stifshütte*, Leip., 1841; KURTZ, in *Studien u. Kritiken*, 1844, 305 sq.; RIGGENBACH: *Die mos. Stifshütte*, Basle, 1862, 1867; [SOLTAU: *Vessels of the Tabernacle*, Lond., 1865; PAINE: *The Tabernacle, Temple, etc.*, Boston, 1861; KITTO: *The Tabernacle and its Furniture*, Lond., 1849; SIMPSON: *Typical Character of the Tabernacle*, Edinb., 1852; BROWN: *The Tabernacle, etc.*, Edinb., 1871, 1872; ATWATER: *History and Significance of the Sacred Tabernacle of the Hebrews*, New York, 1875; BARNISTER: *The Temples of the Hebrews*, London, 1861; DALE: *Jewish Temple and Christian Church*, London, 1865]. LEYRER. (B. PICK.)

**TABERNACLE** is a term originally applied to an ambry above the altar, for the preservation of the Eucharist, contained in the pyx, which had the shape of a tower, more often that of a dove. This ambry stood either on the altar, or was suspended. From the fourteenth century on, the pyx containing the Eucharist was preserved in a stationary place called *tabernacles*, built either in the form of a tower, and standing near the wall or a pillar, or made like coffers, which were more or less decorated. In both forms they were on the right side of the altar. They form an indispensable piece of furniture in the Church of Rome. In the Evangelical Church, which refuses the ultra-sacramental use of the body of the Lord, they have no liturgical value; yet as works of art there still exist some very fine tabernacles in some evangelical churches, as in Nürnberg and Ulm. Since the sixteenth century, the tabernacles have been connected with the altar in order to be more conspicuous. The tabernacle, as well as the pyx, is also termed *Ubiarium*, which must not be connected with the Latin *ubius* (i.e., food), but with the Greek *Ubiarium*, meaning the canopy on the

altar, supported by columns. The term *ciborium* was also applied to the *pyx*, the monstrance, and to the tabernacle itself, because it formed as it were a protecting cover. The monstrance may be regarded as a portable tabernacle. MEURER.

**TABERNACLES, The Feast of** (מִצְבֵּי יְהוָה *ἱερόθ' σκηνῶν* in the LXX., *σκηνοπηγία* in John vii. 2 and Josephus, *σκηνὰ* in Philo, ἡ *σκηνή* in Josephus, *Symp.*, iv. 6, 2), also called the feast of ingathering (Exod. xxiii. 16), is the last of the three yearly festivals which the Mosaic law ordained to be celebrated at the tabernacle. The account of its institution is given in Exod. xxiii. 14 sqq.; Lev. xxiii. 34 sqq.; Dent. xvi. 13 sqq. The descriptions of the Old Testament absolutely exclude the hypotheses of some recent writers, who identify the festival with the harvest festivals of heathen peoples. The feast of tabernacles was designed to be a reminder of the time when the Israelites dwelt in booths in the wilderness (Lev. xxiii. 43), and lasted seven days (Lev. xxiii. 39),—from the 15th to the 21st of Tisri. The people were to dwell in booths (Lev. xxiii. 42), and to take "branches of palm-trees, and the boughs of thick trees, and willows of the brook." This festival was emphatically a festival of rejoicing; [and a proverb in *Succah* says, "He who has never seen the rejoicing at the pouring out of the water of Siloam has never seen rejoicing in his life"]. Burnt meat, drink, and other offerings were to be made. Deuteronomy alone designates the place of celebrating the feast,— "the place which the Lord shall choose" (xvi. 15). Zechariah (xiv. 16) insists upon its celebration, and Nehemiah (viii. 17) says the feast had not been celebrated since the days of Joshua as it was in his day. This notice cannot exclude, however, all celebration of the festival during the interval (1 Kings viii. 2; 2 Chron. vii. 8-10).

The booths were erected in the streets, outside the walls of Jerusalem, and on the roofs. Joy and mirth prevailed in them. The main features of the public celebration were the sacrifices by day and the illumination at night. Four hundred and twenty-four priests were in attendance, to serve those who brought sacrifices. Once every day the entire congregation encompassed the altar of burnt offerings, waving palm-branches. On the seventh day this was repeated seven times, in memory of Jericho. The branches mentioned in Lev. xxiii. 40 were tied into a bunch, and called *lulabh*. During the sacrifices the great Hallel (Ps. cxiii.—cxviii.) was sung, and at the twenty-fourth verse of Ps. cxviii. every one shook his palm-branch a number of times. After the sacrifices the priestly blessing was conferred. Wine, and water from the brook of Siloam, were used for the drink-offering, both morning and evening. One of the priests carried a cup of the water through the water-gate of the temple, when another priest took it, with the words, "With joy shall ye draw water out of the wells of salvation" (Isa. xii. 3). The priests and people took up the shout; and the priest, going to the altar, mixed it with wine, and poured it out into a duct which led to the Kidron. The origin of this custom is unknown; but it is very generally agreed that our Lord had reference to it when he said, "If any man thirst, let him come unto me, and drink" (John vii. 37). The words of John viii. 12 ("I

am the light of the world") seem to contain an allusion to the great illumination which took place on the evenings of the feast of tabernacles; four golden lamps, or candelabra, in the court of the women, being illuminated. Upon the lighting of these lights, there followed dancing and processions.

The eighth day of the feast, a sabbath (Lev. xxiii. 39), had a special name, *yom azereth*; and marked the dismantling of the booths. The seventh day marked the culmination of the feast, and was undoubtedly "the great day of the feast," referred to in John vii. 37. W. PRESSEL.

**TABOR** (*mount*). This interesting and remarkable mount in Palestine, at the boundary between Issachar and Zebulun (Josh. xix. 22; Judg. iv. 6, 12, 14), rises abruptly from the north-eastern arm of the plain of Esdraelon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance; being so symmetrical in its proportions, and rounded off like a hemisphere, yet varying somewhat as viewed from different directions, being more conical when seen from the east or west. It is now called *Jebel et-Tür*. The body of the mountain consists of the peculiar limestone of the country. Mount Tabor lies about six or eight miles almost due east from Nazareth. The ascent is usually made on the west side, and it requires three-quarters of an hour, or an hour, to reach the top. The path is circuitous, and at times steep. The trees and bushes are generally so thick as to intercept the prospect; but now and then the traveller, as he ascends, comes to an open spot which reveals to him a magnificent view of the plain. All round the top are the foundations of a thick wall built of large stones. The chief remains are upon the ledge of rocks on the south of the little basin, and especially towards its eastern end. The walls and traces of a fortress are seen here. Whilst now a little chapel stands here, where the priests from Nazareth perform divine service, in olden times the mountain had cities and a large population. Thus a city of Tabor is mentioned in the lists of 1 Chron. vi. as a city of the Merarite Levites in the tribe of Zebulun (77). Mount Tabor makes a prominent figure in ancient history. Here Barak assembled his forces against Sisera (Judg. iv. 6-15). The brothers of Gideon were murdered here by Zebah and Zalmunna (viii. 18, 19). In the year B. C. 218 Antiochus the Great got possession of Tabor by stratagem, and strengthened its fortifications. In the monastic ages Tabor, in consequence, partly, of a belief that it was the scene of the Saviour's transfiguration, was crowded with hermits (but there is no foundation for this tradition); partly because, according to Matt. xvii. 1, Mark ix. 2, Luke ix. 28, the transfiguration must have taken place on some high mountain near Cæsarea-Philippi; and partly because a fortified and inhabited place could hardly have been a proper place for such a scene. The crusaders again fortified the mount, at whose base the main street runs from Egypt to Damascus. In their time Mount Tabor was an archiepiscopal see belonging to the Patriarch of Jerusalem. Tancred built there a church, and the Cluniacensians a monastery. But all was lost in the battle of Hattin, July 5, 1187.

The Saracens, under Saladin, destroyed the fortresses; and in 1283 Brocardes only found the remains of palaces, convents, and churches there.

LIT.—HASSELQUIST: *Reise*, pp. 179 sq.; LIGHTFOOT: *Horæ Hebr. ad Marc.*, 9, 2; RELAND: *Palästina*, pp. 331 sq., 366, 599, 737 sq.; SEETZEN: *Reisen*, ii. 187 sq.; BURKHARDT: *Reisen in Syrien*, ii. 579 sq.; VON SCHUBERT: *Reise*, iii. 175 sq.; RUSSEGER: *Reise*, iii. 129 sq., 213; ROBINSON: *Biblical researches in Palestine*, ii. 353 sq.; RITTER: *Erkunde*, xv. 1, 391 sq.; WILSON: *The Lands of the Bible*, ii. 90, 114; VAN DE VELDE: *Memoir*, p. 351; ROBERTS: *La terre sainte*, livr. ix. vign. 25; KITTO: *Palest.* (London, 1841), pp. xxxv. sq.; [HACKETT: *Illustr. of Script.*, p. 304; THOMSON: *Land and Book*, ii. 136; PORTER: *Handb.*, p. 401; BÄDEKER: *Palest.*, p. 364; RIDGWAY: *The Lord's Land*, p. 371; SCHAFF: *Through Bible Lands*, pp. 330-336]. RÜETSCHL.

**TABORITES.** See UTRAQUISTS.

**TADMOR**, mentioned only in 2 Chron. viii. 1, is undoubtedly the name of that ancient city which to the Greeks, Romans, and to modern Europe, is known by the name of Palmyra. In the Chronicles the city is mentioned as having been built by Solomon after his conquest of Hamath-zobah, and is named in conjunction with "all the store cities which he built in Hamath." It was probably built with the view of securing an interest in, and command over, the great caravan traffic from the East, similar to that which he had established in respect to the trade between Syria and Egypt. We do not again read of Tadmor in Scripture, nor is it likely that the Hebrews retained possession of it long after the death of Solomon. No other source acquaints us with the subsequent history of the place, till it reappears in the account of Pliny (*Hist. Nat.*, v. 24) as a considerable town, which, along with its territory, formed an independent state between the Roman and Parthian Empires. In the second century it seems to have been beautified by the Emperor Hadrian, as may be inferred from a statement of Stephanus of Byzantium, as to the name of the city having been changed to *Hadrianopolis* ("city of Hadrian"). Under Septimius Severus it became a Roman colony, and received the *jus Italicum*; but it had a government of its own, and was ruled by its own laws. The most interesting period in the history of Tadmor is the time of *Odenathus* and *Zenobia*. The Emperor Valerian being captured by the Persians, Odenathus, one of the citizens of Palmyra, revenged the wrongs of the fallen emperor, and vindicated the majesty of Rome. He marched against the Persians, took the province of Mesopotamia, and defied Sapor beneath the walls of Ctesiphon (A.D. 260). The services thus rendered to Rome were so great, that Odenathus was associated in the sovereignty with Gallienus (A.D. 261). He enjoyed his dignity but a short time, being murdered only three years afterwards. Zenobia, his widow, succeeded Odenathus as Queen of the East, and ruled the country during a period of five years. In A.D. 271 the Emperor Aurelian turned his arms against her; and having defeated her in a pitched battle near Antioch, and in another at Emesa, he drove her back upon her desert home. He then marched his veterans across the parched plains, and invested Palmyra. Zenobia attempted to escape, but

was captured, and brought back to the presence of the conqueror. She was taken to Rome, and there she was led along in front of the triumphant Aurelian. Palmyra, which was taken in A.D. 272, never recovered its former opulence. Twenty years later, under the reign of Diocletian, the walls of the city were rebuilt. It eventually became the seat of a bishop, but never recovered any importance. When the successors of Mohamrmed extended their conquests beyond the confines of Arabia, Palmyra became subject to the caliphs. From this period Palmyra seems to have gradually fallen into decay. Not once is it mentioned in the history of the crusades. In 1173 it was visited by Benjamin of Tudela, who found there a large Jewish population, besides Mohammedans and Christians. It was again visited in 1751 by Wood and Dawkins. In our century many travellers have visited the place, and their descriptions are very valuable. A complete list of all travels till the year 1854 is given by Ritter, *Erkunde von Kleinasien*, vol. viii. 2d division, 3d section, pp. 1432 sq.

LIT.—WOOD: *The Ruins of Palmyra*, London, 1753; IRBY and MANGLES: *Travels in Egypt*, etc., London, 1826; ADDISON: *Damascus and Palmyra*; PORTER: *Handbook for Syria and Palestine*; CASASAS, in his *Voyage Pittoresque de la Syrie*, tab. 24-137; [MYERS: *Remains of Lost Empires; Sketches of the Ruins of Palmyra, Ninereh, Babylon, and Persepolis*, New York, 1875]; the arts, "Palmyra," in PAULY'S *Real-Encyclopädie*, and in ENSCHE U. GRUBER'S.

E. OSIANDER, JUN.

**TAI-PING** (*great peace*), a Chinese religious sect established by Hung-Sin-Tsuen, b. in a little village thirty miles from Canton, 1813; d. at Nanking, July 19, 1862. While on a visit to Canton to attend the official examinations, he received from I. J. Roberts, an American missionary, a package of tracts in Chinese. Five years afterwards he fell sick, and had visions, in which an old man with a golden beard commanded him to destroy the demons (i.e., the idol-gods) of his countrymen. He then first read the tracts; and associating the man in his visions with Christ, and catching up several Christian ideas, he abandoned the Chinese religion, and started forth valiantly to preach his new faith. He retired to the mountains, and gathered by 1840 many converts, whom he styled "God-worshippers." He carried out his supposed commission, and destroyed some Buddhist idols. This brought him in conflict with the government, so that he again retired to the mountains. In 1850 he started upon a new enterprise. The time was ripe for rebellion; and he shrewdly proclaimed himself as sent by Heaven to drive out the Tartars, and set up a native Chinese dynasty. His standard was pushed victoriously forward. Nanking was captured in 1852. The Tai-ping dynasty was founded, with himself as the first emperor, under the title Teen-Wang ("the heavenly king"). The rebels would probably have been able to carry out their plans, had they not been defeated by the English and French troops, acting in concert with the Chinese. When Nanking was taken, Siu-Tsuen burned himself and wives in his palace.

Siu-Tsuen's religious views were a mixture of Christian and Chinese elements. He considered Christ the oldest of the sons of God, and himself

one of the younger. In his manifestoes he grouped God the Father, Jesus Christ, himself and his son, whom he styled the "Junior Lord," as the co-equal rulers of the universe. He adopted baptism, but rejected the Lord's Supper, allowed polygamy (he had himself a hundred and eighteen wives), punished adultery and opium-smoking with death. Cf. HOLTZMANN UND ZOEPFFEL: *Lexikon für Theologie, s.v.*; *Encycl. Brit.*, 9th ed., vol. v. p. 652; McCLETTOCK and STROXG. vol. ii. p. 250.

**TAIT, Archibald Campbell**, Archbishop of Canterbury; the son of Craufurd Tait, Esq., a Scotch lawyer; was b. in Edinburgh, Dec. 22, 1811; d. at Croydon, Dec. 3, 1882. After passing through the high school and academy of Edinburgh, he went in 1827 to Glasgow University, and in 1830 entered Balliol College, Oxford, graduating B.A. with first-class honors, and becoming fellow and tutor. He took a prominent part in opposing Tractarianism, and was one of the four tutors who entered a protest against *Tract No. 90*, written to show that a Roman Catholic might sign the Thirty-nine Articles. In 1842 he was appointed Dr. Arnold's successor at Rugby, administering the office with success. While at Rugby he married a daughter of Archdeacon Spooner. Mrs. Tait died Dec. 1, 1878. In 1850 Mr. Tait accepted the deanery of Carlisle, and became well known as a hard-working parish clergyman. In 1856 he was appointed Bishop of London, as successor of Dr. Blomfield; the immediate occasion of the appointment being, as it is supposed, the Queen's sympathy for him in the loss of five daughters by scarlet-fever. Bishop Tait initiated the scheme for raising a million pounds to meet the deficiency of church accommodation in London. In 1868 he was raised to the see of Canterbury, he having before refused the archbishopric of York. Dr. Tait presided over the Pan-Anglican synod at Lambeth, July, 1878. His only son died in 1878. Archbishop Tait was a representative of Low-Church views, and managed with great courtesy and excellent judgment the conflicting relations of the ritualists, and ecclesiastical law of England. He was a man of sound piety and practical common sense rather than of pre-eminent literary attainments. His relations to dissenting ecclesiastical bodies were friendly, as is witnessed by his letter to the Evangelical Alliance held in New York, 1873. Among his published writings are two volumes of *Sermons*, 1861; *The Dangers and Safeguards of Modern Theology*, 1861; *The Word of God and the Ground of Faith*, 1863, 1864, 2 parts; *Some Thoughts on the Duties of the Church of England* (a clerical charge), 1876; *The Church of the Future* (a clerical charge), 1880, etc. See *Memorials of Catharine and Craufurd Tait*, by Rev. W. BENHAM, London and New York, 1880; A. C. BICKLEY: *A Sketch of the Public Life of the Late Archbishop of Canterbury* [A. C. Tait], London, 1883; *Laud and Tait*, by a churchman, London, 1883.

**TALLIS, Thomas**, b. about 1520; d. Nov. 25, 1585. He was organist of the Chapel Royal, under Queen Elizabeth, and has been styled the "father of English cathedral music." He published, with his pupil William Byrd, a collection of music for churches, which is still in use.

**TALMUD**, written also **THALMUD** (from *lamal*, "to learn"), is the designation given by the Jews to

their body of law not comprised in the Pentateuch. It was long forbidden to reduce it to writing; and hence it bears the name of the oral law, to distinguish it from the written law contained in the five books of Moses, of which it professes to be the guardian (hedge) and explanation. According to the rabbis, the oral law was necessary from the beginning for the understanding of the written law, and was actually given to Moses by God. This latter point they attempt to prove by appealing to Exod. xxiv. 12, where the Lord declares to Moses, "I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Of these words we have in the Talmud (*Berakhoth*, fol. 5 a) this curious exposition: "The tables are the ten commandments. The law is the written law. The commandments is the Mishna. Which I have written means the prophets and Hagiographa. To teach them means the Gemara. It teaches us that they were all given to Moses from Sinai." In this quotation, mention is made of the two parts of which the Talmud is composed, — the Mishna and the Gemara. The former is the text, and the latter the commentary. The name Talmud is often restricted, especially by Jewish writers, to the Gemara. The compiler of the *Mishna* (from *shanah*, "to repeat," also "to learn") was Rabbi Jehudah, surnamed *Hak-kadosh*, the Holy, and *Hannasi*, the Prince. He is often called simply rabbi by way of eminence. According to Jost, he died A.D. 219 or 220; according to others, shortly before the close of the second century. He undertook to sift and reduce to order the oral law. Such an attempt had been made before him, but he completed the work. He wrote nothing down, but arranged every thing in his mind. He twice subjected his compilation to a revision and correction. The doctors introduced as speaking in the Mishna are called *Tanaim*, from the Aramaic form of the root of *Mishna*. The *Tanaim* profess to be the repeaters of tradition. The teachers of the oral law were first called scribes (*Sopherim*), next elders (*Zekenim*), next the wise (*Chakhamim*); after the destruction of Jerusalem, A.D. 70, *Tanaim*: after the compilation of the Mishna till the completion of the Gemara, *Amoraim*, lit., speakers, interpreters. Comp. Jost's *Geschichte des Judenthums*, ii. pp. 219 sq.

The Mishna is divided into six books or orders (*sed'irim*), entitled (1) *Zer'aim*, seeds; (2) *Moad*, festivals; (3) *Nashim*, women; (4) *Nezikim*, damages; (5) *Kodaschim*, sacred things; (6) *Tohorath*, purifications. Under these six orders there are sixty-three treatises, which are again subdivided into chapters. After the completion of the official Mishna by Rabbi Jehudah, additional laws were collected by his successors; but they were not incorporated in the proper Mishna, but kept distinct from it; and this is indicated by the designation given to these extra-Mishnaic laws, *Baraitas*, from the word *bar* or *bara*, which means without. There are also additions to the Mishna, called *Toseftas*, collected during the third century. It was not till the year 530 A.D. that the Mishna was committed to writing (comp. Graetz: *Geschichte der Juden*, iv. p. 494). The scribes, by setting up their oral law, violated the strict injunction not to add to the law of Moses (Deut. iv. 2). Traditional precepts additional to the



written law were at an early date current in Israel. Isaiah complains of these human ordinances (Isa. xxix. 13); and our Lord charged the Pharisees with making the word of God of none effect by their traditions. The oral law, instead of securing the observance of the written law, superseded it. Very significantly it is said in the Book Sohar, "The grave of Moses is the Mishna, and therefore no man knoweth of his sepulchre unto this day." The Sadducees rejected the divine authority of the oral law; and so do the Karaites, who arose in the eighth century, and who, though few in number, still exist as a distinct sect. The Mishna was not sufficient to satisfy the Jewish doctors. On its basis they formed the Gemara, a word meaning complement, or doctrine; for it can bear both these significations. The Gemara exhibits the opinions and discussions of the wise men on the Mishna. There are two Gemaras, called the Jerusalemite and the Babylonian, both expounding the same Mishnaic text. It was at Tiberias, near the close of the fourth century, that the redaction of what is commonly called the Jerusalemite Talmud was finished. Hence its proper title should be, not the Talmud of Jerusalem, but the Palestinian or Western Talmud. Its compilation is often attributed to Rabbi Johanan of Tiberias, who, however, only began the work, being the first of the *Amoraim*, or doctors of the Gemara.

The Babylonian Talmud had for its chief compiler Rabbi Ashe, head, till 427 A.D., of the school of Sura in Babylon; but its completion was reserved for Rabbi Abina, who died in 498, and who is regarded as the last of the Gemaric doctors. The mass of traditions ascribed falsely to Moses went on increasing from age to age by the addition of the sayings of later doctors; and thus, like a snowball, the longer it rolled, the greater the bulk of the conglomeration.

It should be stated that only a portion of the treatises of the Mishna have their commentary in the Gemara. The Babylonian Talmud is much more highly esteemed by the Jews than the Jerusalemite, and is about four times as large as the latter. It contains two thousand nine hundred and forty-seven leaves, or double that number of folio pages. Its paging in the various editions is kept uniform, to facilitate reference. The Mishna is written, for the most part, in Hebrew in its later form, with a mixture of foreign words (Aramaic, Greek, and Latin). It is composed with extreme conciseness; the aim in expression being to use the fewest words possible, so as not to overburden the memory, when it was unlawful to write down the oral law. The language of the Gemara is a corrupt Chaldee or Aramaic. The Talmud is without vowel-points, and abounds in abbreviations. Delitzsch specifies brachylogy as characteristic of its style. Deutsch affirms, that, "in the whole realm of learning, there is scarcely a single branch of study to be compared for its difficulty to the Talmud." Lightfoot, in the preface to his *Horæ Hebraicæ et Talmudicæ*, thus depicts the unattractiveness of the Talmudic writings: "The almost unconquerable difficulty of the style, the frightful roughness of the language, and the amazing emptiness and sophistry of the matters handled, do torture, vex, and tire him that reads them. . . . In no

writers is greater or equal trifling." But he adds, "And yet in none is greater or so great benefit." And he maintains that Christians "may render them most usefully serviceable to their studies, and most eminently tending to the interpretation of the New Testament."

The Talmud treats of a vast variety of subjects. There are separate works on its civil and criminal law, its religious philosophy, its ethics, its psychology, its education, mathematics, medicine, magic, geography, zoology, botany, etc. Dr. Pick, in his article on the Talmud, referred to below, gives the titles of monographs on all these subjects. The Talmud is described by Disraeli, in his *Genius of Judaism*, as containing a "prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, some recondite wisdom and much rambling dotage, many puerile tales and Oriental fancies, ethics and sophisms, reasonings and unreasonings, subtle solutions, and maxims and riddles. Nothing in human life seems to have happened which these doctors have not perplexed or provided against."

It is not necessary to take much trouble to find in the Talmud places illustrating these charges. Wagenseil (*Telea Ignea*, p. 587) refers to the very first words of the Mishna to show the contradictory opinions which are brought together in the Talmud. It begins with the question regarding the time of evening prayer. The answer of the Mishna and Gemara to this simple question will be found in Pressel's article on the Talmud, in the first edition of Herzog's *Real-Encyclopædie*. Those who have the patience to read it will admit that it fully establishes the point for which Wagenseil made the reference. Two distinct currents of teaching may be traced in the Talmud. These are denominated respectively Halakha and Haggadha. Halakha from *halakh*, ("to go") means the way which one ought to go, rule, authoritative precept. Haggadha is literally what is said, declared. It is homiletical teaching, intended to edify, console, or even to entertain, and combines instruction with parable and legend. The Talmud commends the study of the oral law above that of the written word of God. "Attend, my son, to the words of the scribes rather than to the law of Moses" (Tract. *Gittin*, fol. 75 a). "He who goes from the Halakha to the written word has no more peace" (Tract. *Chagigah*, fol. 10 a). A man is directed to divide his time into three parts, and to devote one-third of it to the written law, one-third to the Mishna, and one-third to the Gemara. And the man who transgresses the words of the scribes is pronounced worthy of death (Tract. *Eruvin*, 21 b). Such views of the Talmud are now discarded by the more enlightened Jews. But there has been of late a persistent attempt made by Jews, who own its human origin, to glorify the Talmud at the expense of the New Testament. Deutsch's celebrated article, which appeared in *The Quarterly Review*, London, October, 1867, is the best known essay of this kind in the English language. But it is only one of a considerable number of writings having the same aim. Deutsch makes Christianity to have appropriated the teaching of the Jewish doctors of the Mishnaic period, and "to have carried those golden germs, hidden in the

schools and among the silent community of the learned, into the market of humanity." He would have us to regard even Paul's doctrine concerning faith as genuine Pharisaism! "The faith of the heart—the dogma prominently dwelt upon by Paul—was a thing that stood much higher with the Pharisees than the outward law. It was a thing, they said, not to be commanded by any ordinance, yet was greater than all. 'Every thing,' is one of their adages, 'is in the hands of Heaven, save the fear of Heaven.'" How any one who had read Paul's writings could make faith in his system of doctrine identical with the simple fear of God may well excite astonishment. The adage which Deutsch quotes, and which is a rabbinical commonplace, is diametrically opposed to the great principle of salvation by grace, which Paul so strongly insisted on (comp. Eph. ii. 1-10), and contradicts the Old Testament, which expressly teaches that it is in the power of God to infuse his fear into the heart of man. "I will put my fear in their hearts," is a promise which the Lord has actually made (Jer. xxxii. 40, comp. xxxi. 33; Ps. lxxxvi. 11; Deut. xxx. 6).

It is matter of debate whether or not the Talmud sanctions the doctrine of original sin. Graetz and Deutsch deny that it does. But Jost (*Gesch. d. Jud.*, i. 265) expresses the opposite view. Some Christian writers have affirmed that the teaching of the rabbis on this subject does not differ from the orthodox doctrine of the church. But Vitringa (*Obserr. Sac.*, L., iii., C. ix.) shows that the difference between them is real and important. According to the Jewish doctors, it is the connection of the soul with the body that produces the *yetser ra*, the evil disposition. Borrowing from Platonism or Oriental sources, they make the body the originating cause of the inclination to sin. To adopt the language of Vitringa, the church places the seat of corruption in the mind; the synagogue, in the body.

Among the questions debated by the wise men in Israel was one which is freely discussed in the present day; viz., "Is life worth living?" For full two years and a half the schools of Shammai and Hillel contended on the point whether it were better for man to have been created or not. When at last a vote was taken, a majority declared that it would have been better for man not to have been created. To this decision the addition was made, that, since man is in being, he is to be very careful in his actions (*Erubin*, 2). We are utterly at a loss to understand how Graetz (*Gesch.*, iv. 235), Deutsch, and others could assert that the Mishna, as distinguished from the Gemara, knows nothing of a hell. If this were true, then we might vindicate for the New Testament independence of Mishnaic teaching on this point. But that treatise of the Mishna, the *Pirke Aboth*, from which Deutsch has culled his choicest sentences, contains in its first chapter these words: "The wise have said, Every one who talks much with the woman (his own wife, as the context shows) lays up evil for himself, and ceases from the words of the law, and his end is—he shall inherit hell (Gehenna)."

Whatever may be stated to the contrary, the Talmud, in opposition to the Old Testament, sanctions astrology. It is true, that in one place

it is taught that a majority of the rabbis (not all) maintained that Israel was not under the influence of the stars, as the heathen nations confessedly are (*Shabbath*, fol. 156). Rashi explains that God changed the names of Abram and Sarai to Abraham and Sarah, in order that they might escape the baleful influence of the stars, and have a son. Astrology, as affecting all, without exception, is taught in various places in the Talmud (comp. McCaul: *Old Paths*, chap. xxiii.).

"Life, children, and a livelihood depend not on merit, but on the influence of the stars. . . . An eclipse of the sun is an evil sign to the nations of the world. An eclipse of the moon is an evil sign to Israel; for Israel reckons by the moon, the nations of the world, by the sun."

The virtue of amulets is recognized both in the Mishna and in the Gemara. The Mishna (*Shabbath*, fol. 61 a) teaches it is not lawful to go forth on the sabbath with an amulet that is not approved. An approved amulet is one that has cured three men (comp. Buxtorf: *Lex. Talmud.*, p. 2057, under *Qamia*). The charm prescribed in the Talmud for the scratch and bite of a mad dog has been often quoted. It is an extraordinary specimen of profane folly. We give the briefer and less known statement of the way by which we may obtain a sight of the mischievous demons, invisible to ordinary eyes, who wear out the clothes of the rabbis by rubbing against them, cause bruised legs, and want of room at the sermon:—

"Whosoever wishes to see them, let him take the interior covering of a black cat, the daughter of a first-born black cat, which is also the daughter of a first-born, and let him burn it in the fire, and pulverize it, and let him then fill his eyes with it, and he will see them," etc. (*Berakhoth*, fol. 6 a).

The little effect, it has been rightly observed, produced on the minds of the scribes and Pharisees by the display of divine power in the miracles wrought by our Lord and his disciples, was largely owing to their faith in charms and magical arts. They forgot the teaching of the law of Moses, for the observance of which they could profess such zeal (Deut. xviii. 10-12).

It is idle to quote from the Talmud examples of teaching similar to what we read in the Gospels, and thence to argue the dependence of the latter on the former. The Gospels were, we know, extant in a permanent written form long before the Mishna was compiled, and centuries before it was reduced to writing. And what if authorities for Talmudic sayings analogous to words in the New Testament can be shown to have imbibed instruction from Christians? This can be done. The Mishnaic doctor Rabbi Eliezer, to whom a striking saying, very like one uttered by our Lord, is credited, confessed to Rabbi Akiba that he had intercourse with James, a disciple of Jesus of Nazareth, and that he was greatly pleased with instruction which James communicated to him as he had heard it from Jesus (*Aboda Sara*, fol. 16, 17). So Jonathan ben Joseph, whose teaching (Tract. *Joma*, 85 b) strikingly resembles that of our Saviour concerning the sabbath, is said to have had much intercourse with Christians (comp. Biesenthal: *Zur Geschichte der christl. Kirche*, elftes Kap.). Biesenthal calls attention to the fact that

the Mishna (Tract. *Megillah*, cap. 4, 9) prohibits the use of Christian phrases in the public prayers of the synagogue. Expressions recognized as of Christian origin were actually heard, according to the testimony of the Mishna, at the public worship of the Jews. It is admitted, too, that the Talmud has borrowed from the neighbors of the Babylonian Jews superstitious views, and practices notoriously contrary to the spirit of Judaism (Graetz, iv. p. 410). Why, then, may it not have appropriated Christian sentiments also?

Of the rabbis whose life and teaching are related in the Talmud, none has of late years been so much spoken of as Hillel, who was still alive when our Saviour was born. The attempt has been repeatedly made to represent Jesus as standing in the relation of dependence on Hillel, as having appropriated his doctrines, and given them a wider circulation. To give some plausibility to this attempt, even the few sayings of Hillel which can fairly be compared with words of our Lord have been sometimes mistranslated. But Hillel's whole bearing toward the traditions of the elders was the very opposite of Christ's. According to Hillel, the unlearned man, who is not a student of the oral law, cannot be pious (*Pirke Aboth*, ii. 5; *Am haaretz lo chasid*). Hillel's famous saying about not doing to others what we should not like to be done to ourselves is, as Jost observes, repeated by him as a rule with which people were familiar. It is not an original thought of his; and, unlike the "Golden Rule" enunciated by Christ, it sets forth only the negative side of our duty to our neighbor. A full and fair statement of what the Talmud contains regarding Hillel is the best answer to the attempt to degrade Jesus from his unique position of having none of the sons of men worthy to be placed on a line with him. Indeed, the account which Jost gives of Hillel is of itself sufficient to show how absurd it is to think of comparing him with our Saviour (comp. Jost's *Gesch. des Jüd.*, i. pp. 251-270, and Delitzsch's *Jesus und Hillel*). The English reader may consult Schaff's *History of the Christian Church*, i. pp. 159 sq.). The precious sayings ascribed to Hillel and others, which have been extracted from the Talmud, are, to use Da Costa's language, "a few bright pearls found at the bottom of an immense heap of rubbish."

Hillel's disciples, who were the contemporaries of Christ, and leading scribes of his day, must have been extraordinary men. The Talmud tells us of them, that "thirty of them were as worthy as Moses to have the Shechinah resting on them. Thirty others were as worthy as Joshua, the son of Nun, that for them the sun should stand still." The least of all of them knew, among other things, "the language of demons, the language of palm-trees, and the language of the ministering angels" (*Bera Bathra*, fol. 131 a). The knowledge of these languages was in order to use enchantments. This is what the Talmud has to say of the Jewish leaders who would not acknowledge the claims of Jesus.

One is interested to know what the Talmud relates concerning the Founder of Christianity and his church. Those who have investigated this subject (Wagnersel: *Telen Ignea*, pp. 57 sq.) allow, that in the Mishna, as distinguished from the Gemara, no word of blasphemy against Christ

can be found. There are, however, allusions to Christian practices even in the Mishna (Biesenthal, *ubi supra*). The horrid blasphemies against Jesus contained in the Gemara, the older Jews, fearful of persecution, tried to refer to another Jesus than the author of the Christian religion. But modern Jews have abandoned this evasion. The English reader will find the principal blasphemous passages reflecting on the origin and character of our Saviour in Lardner's *Collection of Jewish and Heathen Testimonies* (chap. v.). He will see there that the rabbis have exhibited the same malicious spirit of foul invention against the Roman general Titus, and he may form his own judgment of the trustworthiness of the Talmud on historical questions. Jost confesses (i. p. 404, note) that the Babylonian rabbis are in error beyond conception in regard to the time of Jesus, making him to have lived a hundred years too early, and that, in regard to the early Christians, the rabbis of the third or fourth century grope entirely in the dark, and have recourse to unjustifiable fables. The unmentionable calumnies fabricated against the mother of Jesus (they call her Stada: see Buxtorf: *Lex. Talm.*, pp. 1458 sq.) are perhaps without a parallel. The account of the trial of Christ's five disciples (given also by Lardner) is one of the strangest specimens of transparent fiction, and of silly trifling with the words of Scripture. In the Basel edition of the Talmud the blasphemies against Christ are omitted.

The Mishna has been translated by Surenhuis, Rabe, and Jost. But, though a translation of the whole Talmud has been promised and begun, there is yet no complete version of it in any language. In an age in which the sacred books of all nations are made accessible to those who cannot study them in the original, those who speak of the inexhaustible mine of wisdom hidden in the Talmud ought not to suffer it to be concealed in a language which few can read. Geiger (*Jüdische Zeitschrift*, 1869, p. 197) affirms that even Ewald, the celebrated Hebrew grammarian, could not accurately understand and translate a single sentence of the Talmud. [Translation of the Jerusalem Talmud, by Moses Schwab, into French, Paris, 1872 sqq.; into English, London, 1885 sqq.]

LIT.—The arts. in Herzog's *Real-Encyclopädie*, by PRESSER, in KITTO'S *Cyclop.*, by Dr. S. DAVIDSON, and in McCLENTOCK and STRONG'S *Cyclop.*, by Dr. PICK (the last criticises sharply the misrepresentations in Deutsch's essay above mentioned); BUXTORF: *Synag. Judaica*, Basel, 1601; EISENMEYER: *Entdecktes Judenthum*, Königsberg, 1711 (written with great bitterness, but containing a storehouse of material, and still very frequently referred to by German authors); WOLF: *Bibliotheca Hebraea*, Hamburg, 1715-33, 4 vols., vol. 2; McCLENTOCK: *Old Paths*, Lond., 1816 (compares in an excellent spirit the principles and doctrines of modern Judaism with the religion of Moses and the prophets); ZENZ: *Die gottesdienstlichen Vorträge der Juden*, Berlin, 1832; JOST: *Geschichte d. Judenthums*, Leipzig, 1857-59, 3 vols., Bucher 2-4 (is more impartial than GRAEZT: *Geschichte der Juden*, Band iv.); BIESENTHAL: *Zur Geschichte der christlichen Kirche*, 3d ed., Berlin, 1858 (is valuable for its use of Talmudic sources); SCHEFFER: *Neutestamentliche Zeitgeschichte*, Leipzig, 1871, *The Talmud*, London, 1878, by Dr. BARCLAY, late

Bishop of Jerusalem (d. 1881); WEBER: *System der altynagogalen Palästinischen Theologie* (ed. by Delitzsch and Schneidemann), Leip., 1880; HAMBURGER: *Real-Encyc. für Bibel u. Talmud*; [I. M. RABINOWICZ: *Kritische Uebersicht d. gerannnt u. einzelnabgaben d. babylon. Talmud seit 1484*, München, 1877; and *Législation civile du Talmud*, Paris, 1880, 5 vols.; A. WÜNSCHE: *Der Talmud*, Zürich, 1878, 40 pp.; and *Der jerusalemische Talmud in seinen aggadist. Bestandtheilen, zum ersten Male ins Deutsche übertragen*, 1880; P. J. HERSHON: *A Talmudic Miscellany*, London, 1880; and *Treasures of the Talmud*, 1881; BERLINER: *Beiträge zur hebräischen Grammatik im Talmud u. Midrasch*, Berlin, 1879; M. JACOBSON: *Versuch einer Psychologie des Talmud*, Hamburg, 1878; J. STERN: *Die Frau im Talmud*, Zürich, 1879; J. BERGEL: *Studien über die naturwissenschaftlichen Kenntnisse der Talmudisten*, Leipzig, 1880; M. JOËL: *Der Talmud u. die griechische Sprache*, Breslau, 1880; A. HAHN: *The Rabbinical Dialectics*, Cincinnati, 1881; Ph. LEDERER: *Lehrbuch zum Selbstunterricht im babylonischen Talmud*, Pressburg, 1881; B. ZÜCKERMANN: *Materialien zur Entwicklung der altjüdischen Zeitrechnung im Talmud*, Breslau, 1882; W. H. LOWE: *The Mishna on which the Palestinian Talmud rests*, Cambridge, 1882; B. SPIERS: *The School System of the Talmud*, London, 1882. For a Talmudical lexicon, see J. LEVY: *Wörterbuch*, Leipzig, 1875 sq.].

**TAMMUZ**, a sun-god, worshipped with peculiar rites by women among the Chaldeans, and even in Jerusalem (Ezek. viii. 14). In Babylon, and also in the Jewish sacred year, his month was from June 20 to July 20, the time when the days begin to shorten; in Jerusalem in the autumn, when the nights begin to be longer than the days. His annual festival, which celebrated his supposed death and resurrection, was a time of mourning, followed by one of joy. The old (Cyril of Alexandria and Jerome) and the majority of the new commentators connect Tammuz and Adonis, who was similarly mourned for. In the beautiful story of Istar's descent to Hades, Lenormant (*Premières civilisations*, vol. ii. pp. 82-99) sees the Tammuz legend, because Istar is the widow of the "Son of life," Du-mu-zi (DMZ) or Dū-zi, which he thinks was changed into TMZ, as might easily be, in view of the frequency with which D and T exchange places. Tammuz was the name of the fourth month of the Jewish sacred year. See W. BAUDISSIN: *Studien zur semitischen Religionsgeschichte*, vol. i. pp. 300 sq.; SCHRADER: *Kleinigkeiten u. das A. T.*, 2d ed. p. 425.

**TANCHELM, or TANCHELIN, or TANQUELIN**, is a characteristic specimen of that peculiar kind of opponents which arose in various places, towards the close of the eleventh and in the beginning of the twelfth century, attacking, sometimes the dead dogmas of the scholastic speculation, sometimes the hypocrisy and corruption of the clergy, but sometimes, also, the whole fabric of the Church of Rome. Thus Tanchelm rejected not only the Pope, the bishops, the clergy, but the whole existing church, which he designated as a *lupanaria*. The true church comprised only his followers, for he alone had the fulness of the spirit of God. He preached in Holland, and caused great disturbances, as he was generally re-

ceived by women and persons of the lower classes as an angel from heaven. From Utrecht he was expelled by the Archbishop of Cologne. He afterwards appeared at Bruges and Antwerp; finally he was killed on board a vessel, by a priest, 1124 or 1125. The followers were brought back into the church by St. Norbert. See *Epistola Trajectensis eccl. ad Fridericum Archiepiscopum Coloniaensem*, in TENGANDEL, *Collectio veterum monument.*, Ingolstadt, 1612, and in D'ARGENTRÉ, *Collectio judiciorum*, Liège, 1728, tom. i. NEUDECKER.

**TANCRED OF BOLOGNA**, sometimes but mistakenly designated as **Tancredus de Corneto**, was one of the most celebrated canonists of his time; taught at Bologna since 1210, and was in 1226 made archdeacon at the cathedral. His *Summa de matrimonio* was written between 1210 and 1213. The first printed edition of it, by Simon Schard (Cologne, 1563), is much interpolated. The best edition is that by Agathon Wunderlich, Göttingen, 1841. Of much greater importance is his *Ordo judicarius*, written in 1214, often re-edited, and steadily used for many centuries. Best edition by Bergmann, Göttingen, 1842.

H. F. JACOBSON.

**TÀOISM** is a popular and widespread religion of China, recognized by the government, which, in A. D. 1015, granted large tracts of land as an endowment for its pope, or hereditary chief, whose name is Chang, and title, Heavenly Master, and who lives on the Lung-hū mountain, in the department of Kwang-hsin, Chiang-hsi. Taoism was originally not an organized religion, but a mass of indigenous Chinese superstitions, a belief in magic and kindred hallucinations. Its priests were necromancers, and its objects of worship were spirits. Under the rivalry of Buddhism, introduced from India A. D. 65, Taoism was developed into a religion with idols, temples, monasteries, and public services. The three great idols found in Taoist temples are called San Ch'ing ("The Three Holy Ones"); viz., "The Perfect Holy One," "The Highest Holy One" (Lào-tsze), and "The Greatest Holy One." But, besides this triad, Taoism owns innumerable gods. Confucius unhappily ignored, rather than opposed, the base superstitions out of which Taoism sprang, and so did nothing to destroy their force. The latter now makes common cause with Buddhism; so that the shaven Buddhist and the "yellow-topped" Taoist "priests," (so called) are seen officiating side by side in the same service. Frequent attempts have been made to unite the sects, but the Taoists have always refused to adopt the celibacy of the Buddhists. One feature of Taoism is its eschatology. It teaches that each one has three souls, one of which remains with the corpse, one with the spirit-tablet, while the third is carried off to purgatory, which consists "of ten courts of justice, situated at the bottom of a great ocean which lies down in the depths of the earth." The soul can pass through endless transmigrations; and, if its punishments do not improve it, it is assigned to an endless hell. Some become "immortals" without passing through purgatory. The offerings of the living, and the services of the priests (either Buddhist or Taoist), deliver souls from purgatory. The two most important functions of a Taoist priest are, (1) to deliver unfortunate per-

sons from the domination of evil spirits, and (2) to choose grave-sites. He does the first by writing charms, and preparing amulets. The head of the religion has unrivalled skill in this way. "It is said, that about his residence on the Lung-hü mountain there are thousands of jars in rows, all tenanted by demons whom the great magician has shut up in them." The second function is very important; for, if a proper spot be not selected, "the spirit of the dead is made unhappy, and avenges itself by causing sickness and other calamities to the relatives who have not taken sufficient care for its repose." The Taoist priest selects the site on geomantic principles.

LIT.—R. K. DOUGLASS: *Confucianism and Taoism*, London, 1879; JAMES LEGGE: *The Religions of China*, London, 1880 (from which the above quotations are made); HERBERT A. GILES: *Strange Stories from a Chinese Studio*, London, 1880, 2 vols. (contains account of Taoist purgatory).

**TAPPAN, David, D.D.**, Congregationalist; b. at Manchester, Mass., April 21, 1752; d. at Cambridge, Aug. 27, 1803. He was graduated at Harvard University, 1771; was pastor of Third Church in Newbury, 1774, until, on Dec. 26, 1792, he became Hollis Professor of Divinity in Harvard University. He held the position at his death. After his death, two volumes of his writings appeared, — *Sermons on Important Subjects*, Boston, 1807; *Lectures on Jewish Antiquities*, 1807. See biographical sketch in the first-named volume; also SPRAGUE: *Annals*, ii. pp. 97-103.

**TAPPAN, Henry Philip, D.D., LL.D.**; b. at Rhinebeck, N.Y., April 23, 1805; d. at Vevey, Switzerland, November, 1881. He was graduated at Union College, 1825; studied theology at Princeton; was pastor of a Reformed Dutch church in Schenectady, N.Y., and subsequently of a Congregationalist church in Pittsfield, Mass. (1828-32). From 1832 to 1834 he was professor of moral philosophy in the University of the City of New York. After keeping a private school for some years, he was elected chancellor of the University of Michigan in 1852, and held the office until 1863, when he resigned. He spent the rest of his days in Europe. He was an eminent educational and philosophical writer. He was a corresponding member of the Institute of France, 1859. Among his works may be mentioned, *A Review of Edwards's On the Will*, New York, 1839; *Doctrine of the Will determined by an Appeal to Conscience*, 1840; *Doctrine of the Will applied to Moral Agency and Responsibility*, 1841 (the three volumes were issued in a revised form in Glasgow, 1857, 1 vol.); *Elements of Logic*, 1844, new ed., 1856.

**TAPPAN, William Bingham**, b. at Beverly, Mass., Oct. 29, 1794; d. at West Needham, Mass., June 18, 1849; began life as an apprentice in Boston, but removed to Philadelphia, 1815, and was there engaged in business and in teaching. From 1822 he was in the employ of the American Sunday-school Union, and in its service lived a while in Cincinnati, but chiefly in Boston. In 1841 he was licensed as a Congregational preacher. He published *New-England and Other Poems*, 1810; *Poems*, 1822; *Lyrics*, September, 1822; and, after a long interval, *Poems and Lyrics*, 1842; *Poetry of the Heart*, 1845, *Sacred and Miscellaneous*

*ous Poems*, 1846; *Poetry of Life*, 1847; *The Sunday School*, etc., 1848; *Late and Early Poems*, 1849. Some of these are reprints; but Griswold called him "the most industrious and voluminous of our religious poets." Some of his hymns have been extensively used, especially the two beginning "There is an hour," which appeared in his first volume, 1819.

F. M. BIRD.

**TARASIU**, Patriarch of Constantinople; d. 806; was secretary of state during the reign of Constantine and Irene; and, when the empress discovered that he was an ardent worshipper of images, she raised him, in 784, to the patriarchal see of Constantinople, though he was a layman. By some adroit manoeuvres he procured the recognition even of Adrian I.; and at the synod first assembled in Constantinople in 785, but broken up by a sudden rebellion in the city, and then reassembled at Nicæa in 787, the worship of images was once more established in the Greek Church.

**TARGUM** (i.e., translation) is the name given to a Chaldee version, or paraphrase, of the Old Testament. The origin of the Chaldee paraphrase may be traced back to the time of Ezra. After the exile it became the practice to read the law in public to the people, with the addition of an oral paraphrase in the Chaldee dialect. Thus we read in Neh. viii. 8, "So they read in the book of the law of God distinctly, and gave the sense;" which expression the Talmud (Bab. *Megillah*, fol. 3, col. 1) explains "to give the sense means Targum." At what time these paraphrases were written down, we cannot state; but it must certainly have been at an early period. [In the Talmud *Shabbath*, fol. 115, col. 1], a written Targum on Job, of the middle of the first century, is mentioned. "Since it is not likely that a beginning should have been made with Job, a still higher antiquity, as very probably belonging to the first renderings of the law, may be assumed" (Zonz, p. 62). The two oldest paraphrases are the Targum of Onkelos on the law, and that of Jonathan ben Uzziel on the earlier and later prophets.

I. As to the person and time of Onkelos, he was, according to tradition, the disciple and friend of the older Gamaliel; and thus the Targum of Onkelos must have originated at least in the first half of the first century of our era.

The language of Onkelos greatly approaches the biblical Chaldee. His translation is, on the whole, very simple and exact. His elucidations of difficult and obscure passages and expressions, perhaps less satisfactory, are commonly those most accredited by internal evidence, and in particular he is worthy of a more careful regard and assent than have usually fallen to his lot. Larger additions, and deviations from the original text, are found mostly in the poetical parts of the Pentateuch (Gen. xlix.; Num. xxiv.; Deut. xxxii. and xxxiii.). In passages relative to the Divine Being we perceive the effect of a doctrinal bias in certain deviations from the Hebrew text. Anthropomorphic and anthropopathic expressions are avoided, and Elohim and Jehovah are rendered by "the word of God." It is obvious, from the character of the work, that the author was in possession of a rich exegetical tradition.

On the manuscripts of Onkelos, comp. Wiener; *De Onkeloso ejusque paraphr. chald.*, Lipsiæ, 1820, pp. 13 sq.

*Editions.*—The Targum of Onkelos was first published, with Rashi's commentary on the Pentateuch, Bologna, 1482. It was subsequently reprinted in the rabbinic and polyglot Bibles. [A new and critical edition according to that of Sabionetta (1557) is in course of preparation by Dr. A. Berliner of Berlin, the author of *Die Masorah zum Targum Onkelos*, Leipzig, 1877. This Targum has been translated into Latin by P. Fagius and by John Mercier, 1568. The translation of Fagius is the best. It was rendered into English by Etheridge, London, 1862-65.]

*LIT.*—LUZZATO: *Philoxenus, sive de Onkelosi chaldaica Pentateuchi versione Dissert.*, etc., Vienna, 1830; [BERKOWITZ: *Otah or, on the hermeneutics of Onkelos*, Wilna, 1843; the same, *Chaliphoth ssinaloth*, Wilna, 1874; LEVY, in *Geiger's Zeitschrift*, 1844, v. 175-198; FÜRST: *Literaturblatt*, 1845, pp. 337 sq., 354; SMITH: *Diatrise de Chald. Paraphrastis*, Oxford, 1662; MAYBAUM: *Die Anthropomorphien und Anthropopathien bei Onkelos*, Breslau, 1870; GEIGER: *Jüdische Zeitschrift*, 1871, pp. 85-104; SAL. SINGER: *Onkelos und das Verhältniss seines Targums zur Hatacha*, Frankfurt, 1881; ANGER: *De Onkelo chald.*, Lipsiæ, 1846.]

II. THE TARGUM ON THE PROPHETS [i.e., Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets] is ascribed to Jonathan ben Uzziel, a pupil of Hillel, according to tradition (*Baba Bathra*, 134 a; compare *Succah*, 28 a, *Megillah*, 3<sup>r</sup>). As to his paraphrase, it is simple, and tolerably literal in the historical books; but in the prophetic books the text is more freely handled. Another peculiarity of this Targum is the Jewish dogmatical opinions of that day, with which the work is interwoven, and the theological representations, in introducing which a special preference was given to the Book of Daniel. Examples of this are the interpreting of the phrase "stars of God" by "people of God" (Isa. xiv. 13; comp. Dan. viii. 10; 2 Macc. ix. 10), the application of the passage in Dan. xii. 1 to that in Isa. iv. 2, etc. Here and there the author indulges in many perversions. There is little doubt that the text has received several interpolations.

*Editions.*—First edition was published at Leira, 1194, then again in the rabbinic and polyglot Bibles. [For the different editions, translations, and older literature, see Fürst: *Bibl. Jud.*, ii. 106 sq.; Wolf: *Bibl. Hebr.*, ii. 1166, Le Long (ed. Masch.), ii. 1, 39 sq.; Rosenmüller: *Handbuch*, iii. 9 sq.; Frankel: *Zu dem Targum der Propheten*, Breslau, 1872; Lagarde: *Prophete Chaldaïce. E fide Codicis Reuchliniani*, Lips., 1872 sq.; Bacher: *Kritische Untersuchungen zum Prophetentargum*, in the *Zeitschrift der deutsch. morgenländ. Gesellschaft*, 1874, xxviii. 1 sq.; 1875, xxix. 157 sq., 319 sq. An English translation of *Isaiah* was published by C. W. H. Pauli, London, 1871.]

III. PSEUDO-JONATHAN AND JERUSHALMI ON THE PENTATEUCH.—Besides the Onkelos Targum, there are still two targumim on the Pentateuch,—one on the whole Pentateuch; the other, on single verses and words. The former is ascribed to Jonathan ben Uzziel: the latter goes under the name of Jerushalmi. That Jonathan is not the same as the paraphrast on the prophets is acknowledged on all sides. That he wrote at a later period, we see from his mentioning of

Constantinople, Mohammed's wives (Chadija and Fatima), and other things which betray the later date,—the second half of the seventh century. That Pseudo-Jonathan had Onkelos before him, a very slight comparison of both shows. Substantially in the same dialect is the Jerusalem or Jerushalmi Targum written. The similarity of both is striking, and yet there is so much divergence as to prove diversity of authorship. But how is their resemblance to be explained? Only by the fact that both have relation to Onkelos. The author of the Jerusalem Targum worked upon that of Onkelos; his object being to correct it according to certain principles, and to insert in it a selection of Haggadahs current among the people. Pseudo-Jonathan afterwards resumed the same office, and completed what his predecessor had begun. The Jerusalem Targum formed the basis of Jonathan, and its own basis was that of Onkelos. Jonathan used both his predecessors' paraphrases; the author of Jerusalem Targum, that of Onkelos alone.

*Editions.*—The Pseudo-Jonathan Targum was first published in Venice, 1590; then at Hanau, 1618; Amsterdam, 1640; Prague, 1646; [Berlin, 1705; Wilna, 1852; Vienna, 1859]. It is also in the London polyglot, vol. iv. [together with a Latin translation made by Antony Chevalier. It was translated into English by Etheridge, London, 1862-65]. The Jerusalem Targum was first printed by Bomberg, Venice, 1518, [and reprinted in the subsequent rabbinical Bibles issued by him], and in the London polyglot; [also at Wilna, 1852; Vienna, 1859; Warsaw, 1875. Francis Taylor made a Latin version of this Targum (London, 1649); but the more correct one is that of Antony Chevalier, above noticed. There are also commentaries on these Targums].

*LIT.*—WINER: *De Jonathanis in Pentateuchum Paraphr. Chaldaica*, Erlang., 1823; PETERMANN: *De duabus Pentateuchi Paraphrasibus Chaldaicis*, part i.; *De indole Paraphraseos que Jonathanis esse dicitur*, Berlin, 1829; SELIGSOHN: *De Duabus Hierosolymitanis Pentateuchi Paraphrasibus*, Berlin, 1858; [SELIGSOHN and TRAUER: *Ueber den Geist der Uebersetzung des Jonathan ben Uzziel zum Pentateuch*, etc., in FRANKEL: *Monatsschrift*, 1857, [pp. 96-114, 138-149]; GEIGER: *Das jerusalemische Targum zum Pentateuch*, in *Urschrift und Uebersetzung der Bibel*, Breslau, 1857, pp. 457-480; BÄR: *Geist des Jerushalmi*, in FRANKEL: *Monatsschrift*, 1851-52, pp. 235-242; GRONEMANN: *Die Jonathanische Pentateuch-Uebersetzung*, Leips., 1879].

IV. TARGUMS ON THE HAGIOGRAPHIA.—These Targums are generally divided into three groups; viz. (a) Job, Psalms, Proverbs; (b) the five Megilloth; (c) Daniel, Chronicles, and Ezra. Tradition ascribes to Rabbi Joseph the Blind the authorship of these Targums; but this is contradicted by writers, even of the thirteenth century.

(a) [*The Targum on the Book of Job.*—A feature of this Targum is its Haggadical character. In many places we find a double Targum. The language is intermixed with Latin and Greek words. It sometimes agrees with the Septuagint or with the Peshito. It was published by John Terentius, Franck., 1663. Latin translations were made by Mercier, Franctorf, 1663, and Scialai, Rome, 1618. Compare on this Targum, Bacher, in Graetz: *Monatsschrift*, 1871, pp. 208-223; and

Weiss: *De Libri Jobi Paraphrasi Chaldaea*, Breslau, 1873.]

(b) *The Targum on the Psalms*. — Sometimes it follows the original with a tolerable degree of closeness, as in i., iii., v., vi., etc. In more cases, however, it indulges in prolix digressions, absurd fables, and commonplace remarks. Two or three different versions of the same text occasionally follow one another without remark, though the introductory notice  $\aleph\aleph$ , i. e., another Targum, sometimes precedes. [Comp. Bacher: *Das Targum zu den Psalmen*, in Graetz's *Monatsschrift*, 1872, pp. 408-416, 463-473. It was printed in Justiniani's polyglot Psalter (Genoa, 1516) and in the hexaglot edition of the Psalter published at Rostock, 1613. It is also printed in the latest rabbinical Bible, Warsaw, 1875. The Antwerp and following polyglots (1572, 1615, 1657) contain the Latin version of Arias Montanus. From the Codex Reuchlin it was published by Lagarde, in his *Hagiographa Chaldaica* (Leips., 1873), and republished by Nestle, in his *Psalterium Tetraglotum*, Tubingen, 1877-79.]

(c) *The Targum on Proverbs*. — This Targum is not Haggadic, and adheres more closely to the original text. Its remarkable agreement with the Syriac version has been noticed, — an agreement which extends even to the choice and position of words; comp. i. 1-6, 8, 10, 12, 13; ii. 9, 10, 13-15; iii. 2-9; iv. 1-3, 26; v. 1, 2, 4, 5; viii. 27; x. 3-5; xxvi. 1; xxvii. 2, 5, 6, 8; xxix. 5, 6; xxxi. 31. Comp. Dathe, *De Ratione Consensus Versionis Chaldaicae et Syriacae Proverborum Solomonis* (Lips., 1761), who endeavors to prove that the Chaldee interpreter was dependent on the Syriac. [An opposite ground to that of Dathe is taken by Maybaum, *Ueber die Sprache des Targum zu den Sprüchen u. dessen Verhältnisse zum Syrer*, in *Merx's Archiv für wissenschaftliche Erforschung des Alten Testaments*, ii. 66 sq.; cf. also Pick's art. "Relation of the Syriac Version to the Septuagint and Chaldee," in McClintock and Strong's *Cyclop.*, vol. x. pp. 121-121.]

(d) *The Targum on the Five Megilloth* [i. e., on Ruth, Esther, Ecclesiastes, Canticles, and the Lamentations] is written in an intermediate dialect between the West Aramaean of Job, Psalms, and Proverbs, and the East Aramaean of the Babylonian Talmud. The whole, which may perhaps belong to one author, bears the impress of a date considerably posterior to the Talmudic time, and is a Midrashic paraphrase, exceedingly loose and free in character, containing legends, fables, allusions to Jewish history, and many fanciful additions.

[1. *The Targum on Ruth* was published separately, with a Latin translation and scholia by J. Mercier, Paris, 1564.

2. *The Targum on Ecclesiastes* has been translated into English by Ginsburg, in his *Commentary on Ecclesiastes*, London, 1861.

3. *The Targum on Canticles* is found in the rabbinical Bibles. It has been translated into Latin, and also into English by Gill, at the end of his *Commentary on the Song of Solomon*, London, 1751, pp. 595 sq.]

4. *The Targum, or rather Targums, on Esther*. — One translation of concise form, and adhering closely to the text, occurs in the Antwerp polyglot. It was issued enlarged, with glosses by

Tailer, in *Targum Prius et Posterius in Esther*, studios F. Taileri, London, 1655, and forms the *Targum Prius*, which is contained in the London polyglot. Much more prolix, and amplifying still more the legends of this Targum, is the *Targum Posterius*, in Tailer. [Its final redaction probably belongs to the eleventh century. With a commentary, the second Targum is found in the Warsaw rabbinical Bible. A separate edition, with notes, etc., was published by Munk, *Targum Scheni zu d. Buche Esther*, Berl., 1876. It has been translated into German by P. Cassel, in an appendix to his *Das Buch Esther*, Berlin, 1878. It has been treated in essay by Reiss, *Das Targum Scheni zu dem Buche Esther*, in Graetz's *Monatsschrift*, 1876, pp. 161 sq., 276 sq., 398 sq.]

5. *The Targum on the Book of Chronicles* was published from an Erfurt codex of the year 1343, by Beck (Augsburg, 1680-83), with learned notes and a Latin translation. Another edition was published by Wilkins (Amsterdam, 1715), from a codex belonging to the Cambridge University, with a Latin version. [This latter was lately republished by Rahmer (Thorin, 1866), with the deviations from Beck's edition. The origin of this Targum cannot be put earlier than the eighth century, or the beginning of the ninth. Comp. Frankel, *Monatsschrift*, 1867, pp. 319 sq.; Rosenberg, *Das Targum z. Chronik*, in Geiger's *Jüdische Zeitschrift*, 1870, pp. 72 sq., 135 sq., 263 sq. There is not any Targum, so far as is known, upon Daniel, Ezra, and Nehemiah. An edition of the *Chaldee Hagiographa* was published by Lagarde, Leips., 1873.

[LIT. — By way of supplement we add here some works which treat also on the Targumim in general. LANGEN: *Das Judentum in Palästina*, pp. 70-72, 200-218, 268 sq., 418 sq.; NÜLSTINE: *Die alttestamentl. Literatur*, pp. 255-262; SCHÜREI: *Lehrbuch d. neutestamentlichen Zeitgesch.*, Leips., 1874, pp. 476 sq.; DRUMMOND: *The Jewish Messiah*, London, 1877, pp. 148 sq.; the art. "The Targumim on the Pentateuch," in *The Church Quarterly Review*, London, April, 1881; STRACK: *Die Targumim*, in ZICKLER'S *Handbuch d. theologisch. Wissenschaft.*, Nordl., 1882, i. 172 sq.; PICK, art. "Targum," in McClintock and Strong's *Cyclop.*, vol. x. pp. 202-217.] VOLCK. (B. PICK.)

**TARSHISH.** I. A geographical or ethnographical idea, to comprehend which it is necessary to examine the different passages in which this word occurs.

1. What is meant by Tarshish in the genealogical table, Gen. x. 4, 5, where it is placed among the sons of Javan, — Elishah and Kittim and Tarshish and Dodanim, (a) the Dorians (Zeller, Lionnet); (b) the Tyrseniens (or Etruscans, Tusks), so Knobel; (c) *Tarsus* in Cilicia, so Delitzsch; (d) a famous port or region, so Movers.

2. As for the passages of the Bible, there is no doubt that *Tarshish* is to be fixed somewhere in or near Spain: so already Eusebius. For Spain we must also look on account of the metals (*Jer.* x. 9; Ezek. xxvii. 12) which were brought from thence. There can therefore be no doubt that Tarshish must have been near the mouth of the Guadalquivir. In fixing more precisely the locality, Movers, with whom Knobel also seems to agree, has come to the conclusion that Tarshish-Tartessus was not the name of a city, but that it was

the name of a people and country in the southwest of Spain, beyond the Columns of Hercules. With this view of Movers agree not only the biblical notices, but also the older Greek writers. This also will explain the fact, that nowhere the destruction of Tartessus is mentioned. With this fact, that Tarshish is the name of a Spanish people and country, all *etymological* efforts to derive the word from the Shemitic are in vain.

In fine, the two passages of the Book of Chronicles in which Tarshish occurs need to be mentioned. While we read in 1 Kings x. 22, that Solomon had at sea a navy of Tarshish with a navy of Hiram, bringing once in three years gold, silver, ivory, apes, and peacocks, which (with reference to 1 Kin gs ix. 26-28) leads to the supposition that a voyage to Ophir is meant, — Tarshish-ships only meaning "large vessels," — we read in 2 Chron. ix. 21 of a trip to Tarshish. The same is the case with 1 Kings xxii. 48 sq. and 2 Chron. xx. 36. The difference in the two statements is only to be explained by assuming that the Tarshish-ships intended for Ophir were changed into ships going to Tarshish. Keil's efforts to save the correct statement of the chronicler-writer are unsatisfactory; and we can only assume, with Bleek (*Einführung*, pp. 397 sq.), that the writer did not correctly understand the expression, hence his endeavor to fix it more precisely, which he did in an incorrect manner, — a view which is also adopted by Bertheau and Ewald; or, with Movers, that in the course of time the knowledge of the real Tarshish was lost among the Hebrews, and that it came to mean all distant countries in the west or in the south, or, as Movers says, a western and eastern Tarshish.

LIT. — WINER: *Realwörterbuch*, s. v.; CLESS, in PAULY'S *Reallexikon*, vi. 2, pp. 1627 sq.; MOVERS: *Phœnicier*, ii. 2; KNOBEL: *Völkertafel der Genesis*, Giessen, 1850.

II. A precious stone, which was probably found in Tarshish, whence it took its name (Exod. xxviii. 20, xxxix. 13; Ezek. i. 16, x. 9, xxviii. 13; Cant. v. 14; Dan. x. 6). The Septuagint, followed by Josephus, makes it the "chrysolite" or topaz. Comp. BRAUN; *De Vestitu Sacerdot.*, ii. 17.

III. Proper noun (Esth. i. 14; 1 Chron. vii. 10).  
E. OSLANDER.

**TAR'SUS**, the chief town of Cilicia, was in Xenophon's time a city of some considerable consequence (*Anab.*, 1, 2, 23). In later times it was renowned as a place of education under the early Roman emperors; and Strabo compares it in this respect to Athens and Alexandria, giving, as regards the zeal for learning shown by the residents, the preference to Tarsus (xiv. 673). To the Christian, Tarsus is of the greatest importance, because it was the birthplace and early residence of the apostle Paul. His rabbinic training he received at Jerusalem (Acts xxii. 3). At Tarsus he prepared himself for his apostolic work; and here, as well as in the neighborhood, he first preached (Acts ix. 11, 30, xi. 25, xxi. 39, xxii. 25 sq., xxiii. 34). At a very early period Tarsus had a Christian church, and at the time of the Council of Nice it had an episcopal see. In the period of the crusades Tarsus had an archiepiscopal see. The learning which was there cultivated exercised also its influence upon the

Christians there. We only mention Diodorus of Tarsus, the founder of the school of Antioch, and Theodore of Tarsus, whom Pope Vitalianus sent to England as archbishop of Canterbury in the year 667. The caliph Harun al Rashid fortified the city, especially against the Byzantines; but under the Turkish *régime* it lost all its former splendor. Many ruins remind of the former magnificence of Tarsus; but the city is dirty, and has about six thousand inhabitants. In modern times the European residents have contributed largely to the amelioration of its affairs. It is remarkable, that up to this day the main industry is the same as in the time of the apostle (Acts xviii. 3).

LIT. — The older literature is given by WINER: *Realwörterb.*, s. v.; BELLEY, in *Mémoires de l'Acad. d. Inscript.*, vol. xxxvii., and *Histoire de l'Acad.*, vol. xxxi.; CLESS, in PAULY'S *Real-Encykl.*, vi. 1616; LABORDE: *Asie Mineure*, Paris, 1838 sq., livr. 7 and 15; [LEQUIEN: *Oriens christ.*, i. 1424, ii. 810 sq.; DE COMMANOILLE: *Table Alphab.*, p. 229; LEWIN: *St. Paul*, i. 78 sq.; MURRAY: *Handbook for Turkey in Asia*, p. 370]. RÜETSCH.

**TARTAN** (2 Kings xviii. 17; Isa. xx. 1), not a proper name, but an Assyrian title equivalent to our field-marshal, — the commander-in-chief of the army. This officer occupied the highest rank, and is named immediately after the king. A tartan mentioned in the inscriptions as being under Sennacherib was Belenurani, and it was quite likely that he was the one sent to Jerusalem to solicit the people to revolt from Egypt.

**TASCODRUGITES** (from *τασός*, "a wooden nail," and *δρουγγός*, "a nose"), a nickname applied to an heretical sect which arose in Galatia in the fourth century, because they placed the finger on the nose while praying: Epiphanius (*Hær.*, 48) and Augustine (*De Hær.*, 63). According to Theodoret, they rejected the doctrines of the sacraments, the incarnation, etc.

**TASMANIA** is a triangular-shaped island, a hundred and twenty miles south of the Australian Continent. It is situated between 40° and 41° south latitude, and between 144° and 149° east longitude. In extent, it is one hundred and seventy miles from north to south, and one hundred and sixty from east to west, with an area of over fifteen millions of acres. It is nearly the size of Scotland. The climate is proverbially one of the most healthy and delightful in the world. The annual rainfall averages twenty-four inches; being higher than on the Australian Continent, and lower than in Britain and America. The mean midwinter temperature is about 46° F.; and that of midsummer, 63° F. There are no extremes of heat or cold. The winter is scarcely severe enough to merit the name. Cattle are turned out in all seasons; and life in the open air may be enjoyed all the year round. The scenery is in harmony with the climate; and the island is a favorite resort for people from neighboring colonies, and travellers from a distance. It was discovered by the Dutch navigator Abel Tasman in 1612, who named it Van Diemen's Land, in honor of Anthony van Diemen, governor of Batavia, who had fitted out the expedition. The work of the first discoverer remained as he left it till the closing years of the eighteenth century, when Capt. Cook and others gradually



opened up what had so long been as a sealed book. The settlement of the colony took place in 1803, when the convict establishment at Botany Bay, near Sydney, which had existed for about fourteen years, being over-crowded, a number of the most dangerous felons had to be dispersed, and were brought to Tasmania. Transportation ceased a quarter of a century ago; and in 1856 the event was signalized by changing the name from "Van Diemen's Land" to "Tasmania," in honor of the rightful discoverer. Practically there is now nothing to remind one that the land was once a convict settlement. The aborigines, who presented, probably, almost the lowest type of savage tribes, numbered somewhere from five thousand to ten thousand in the early part of the century. The last of them died in 1866. Tasmania, like other colonies, has a governor of her own, appointed by the British cabinet, who holds office for six years. The Parliament consists of two chambers, — the Legislative Council with sixteen members, and the House of Assembly with thirty-two members, both elective. The system of education is compulsory, secular, and free. "By exhibitions from the schools, a certain number of pupils of both sexes are enabled annually, even in the absence of private resources, to proceed to the best private schools, and thus qualify themselves eventually for examination for the local degree of associate of arts. Two Tasmanian scholarships, of two hundred pounds a year each, tenable for four years at a British university, are awarded annually to associates of arts (male) who pass a prescribed examination." There is no lack of mechanics' institutes, public libraries, and scientific societies. New books, and all leading British and some American periodicals and journals, arrive regularly. The population is now only a hundred and twenty thousand, and composed of English, Irish, and Scotch, without almost any admixture of foreign nationalities. But there are signs of awakening activity and enterprise, giving hope of a successful future. Mineral and other resources are being vigorously developed; and by liberal land-laws such encouragement is given to immigration as affords a reasonable prospect of a steady, though it may not be rapid, increase of population. The chief exports are wool, tin, timber, gold, jam, fruit, hops, grain, bark, stud-sheep, etc. Hobart is the capital, with a population (in 1878) of 22,500. Launceston, the only other considerable town, has 13,000.

As in the rest of Australasia, the usual religious bodies flourish in Tasmania; although it may be noted that the Presbyterian Church has not been quite so prosperous as in the other colonies. There is an Anglican and a Roman-Catholic bishop. The church-buildings throughout the country are suitable, and some of them handsome, especially St. David's Cathedral and St. Andrew's Presbyterian Church, Hobart, and St. Andrew's, Launceston. There is no state church. For about fifty years, however, after the settlement of the colony, the ministers of the churches of England, Scotland, and Rome, were in the position of colonial chaplains, paid by government, like other civil servants. But the State-aid Abolition Act put an end to this a quarter of a century ago; the churches receiving as compensation a certain

sum in government debentures. Most of the Presbyterian ministers, and some of the Episcopalian, come from the Old Country or the neighboring colonies; but progress is being made in all the churches towards training a native ministry. According to a recent census, the nominal returns are as under: —

Episcopalians . . . . .	53,047
Roman Catholics . . . . .	22,601
Presbyterians . . . . .	14,064
Westleyans . . . . .	7,187
Independents . . . . .	3,431
Baptists . . . . .	931
Jews . . . . .	232
Society of Friends . . . . .	82
Other sects . . . . .	2,759

At the time of the above census the ministers of all denominations numbered a hundred and twenty-nine. As is the case in Australasia generally, they are for the most part efficient pastors, and highly respected.

R. S. DUFF.

**TATE**, Nahum, b. in Dublin, 1652; d. Aug. 12, 1715, in the precincts of the Mint at Southwark, being in hiding from his creditors; was a son of Faithful Teate, D.D., a voluminous but long-forgotten versifier; educated at Trinity College, Dublin; went to London; became poet-laureate, 1690; published various poems of no great fame or value. He is remembered by *A New Version of the Psalms of David*, made in conjunction with Nicholas Brady, D.D., who was born at Brandon, Ireland, 1659, and died 1726; held preferments in London, and at Richmond, Surrey; published some sermons, and a *Translation of the Æneid*. It is impossible to assign the precise authorship in the case of any of their renderings; but Tate is supposed to have been the better poet, and to have shown it chiefly here. Twenty psalms appeared 1695, and the entire psalter 1696. This first edition is rare; "as, from some objectionable passages, the whole edition was recalled and destroyed." It was soon after (probably by 1698) revised, and in parts rewritten. Having been by the king "allowed and permitted to be used in all such churches, chapels, and congregations as shall think fit to receive the same" (Dec. 3, 1696), it was recommended by the Bishop of London, May 23, 1698. It made its way slowly but surely in popular acceptance, not entirely driving out Sternhold and Hopkins till the present century was somewhat advanced, and being, in turn, displaced of late by the greatly increased supply and use of hymns in the Church of England. In one section, at least, of this country, it was largely used in preference to the New-England version, or Bay Psalm-Book; many editions appearing in Boston between 1750 and 1800. This extended and long-continued use may be pleaded against the unfavorable opinions of critics. James Montgomery speaks of its "neutral propriety," and found it "nearly as inanimate, though a little more refined," than the old version; and Bishop Wilberforce gave "Tate and Brady" as the definition of "a dry-salter." From the stand-point of modern taste, no one has ever succeeded in versifying the entire Psalter. Any close rendering designed to be sung must of necessity make dull reading. Of all such attempts, that of Tate and Brady is probably the least discreditably, and the most useful. It contains some fairly poetical portions, many that are still well adapted to public

worship where metrical psalms are preferred, and a few that are able to hold their own simply as hymns. The *Supplement to the New Version* (1703) is supposed to be the work of Tate alone. It contains versions of the *Te Deum*, Lord's Prayer, Creed, Commandments, and other passages of Scripture or Prayer-Book. Some of these are well done, and have been largely used in the English Church; and one, "While shepherds watched," is in nearly universal use. F. M. BIRD.

**TATIAN**, one of the most prominent Christian writers of the second century; was a native of Assyria, but thoroughly conversant with Græco-Roman civilization. His education was that of a common sophist, combining a rich and varied store of learned lore with a more or less superficial philosophical training; and his life, which, however, is very imperfectly known, seems to have been that of a common travelling teacher of rhetoric. Finally he came to Rome, heard Justin, received a very deep and decisive impression of Christianity, and wrote his *Λόγος πρὸς Ἑλληνας*. In accordance with its apologetic purpose, the book is a *reductio ad absurdum* of Paganism, rather than a positive representation of Christianity; but its views, though somewhat crude, and deficient in historical breadth, are strong and original. The darkness of Paganism is placed in the most glaring contrast to the light of Christianity. Not only is Greek mythology treated as a maze of indecent follies, in which even the most strained allegorical interpretation has proved unable to infuse any vital interest, but Greek art is rejected as a mere deification of the flesh, and Greek philosophy is described as a bundle of contradictions, alluring its pupils into hideous vanity and avarice. The book made a great sensation, and Tatian remained several years in Rome as a Christian teacher. He left the city, probably shortly after the death of Justin, in 166, and repaired to the Orient. In Syria he entered into intimate connection with the Gnostics, adopted many of their heretical doctrines, and became one of the leaders, if not the founder, of the sect of the Encratites. See IRENEUS, I. 28 (comp. EUSEBIUS: *Hist. Eccl.*, IV. 29); HIPPOLYTUS: *Refut. hæc.*, viii. 16; CLEMENT OF ALEXANDRIA: *Strom.*, iii. 460; ORIGEN: *De orat.*, 13; TERTULLIAN: *De jejun.*, 15; EPIPHANIUS, 46; THEODORET, i. 20. On basis of these reports of his gnosticism, modern scholars have claimed to find gnostical views also in his Apology, though without sufficient reason. His *Oratio ad Græcos* was first edited by Froschauer, Zurich, 1546, and afterwards often. The principal editions are those by Worth, Oxford, 1700, and Otto, in *Corp. Apolog.*, Jena, 1851, vol. vi. Of his numerous other writings, only the titles and a few fragments have come down to us, with the exception of the *Diatessaron*. See DANIEL: *Tatianus der Apologet*, Halle, 1837, which contains a complete account of the older literature; DUNCKER: *Apologet.*, Göttingen, 1850, pt. ii.; [DEMBOWSKI: *Die Apologie Tatians*, Leipzig, 1878; THEODOR ZAHN: *Forschungen 1st Theil, Tatiani's Diatessaron*, Erlangen, 1881 (this volume contains a reconstruction of the *Diatessaron* from the Latin translation of Ephrem's Commentary upon it, edited by G. Moesinger, Venice, 1876); E. RENAN: *Marc-Aurèle*, Paris, 1882; A. CIASCA: *De Tatiani Dia-*

*tessaron Arabica versione*, Paris, 1883, 27 pp.; SCHAFF: *History Christian Church*, revised edition, 1883, vol. ii. pp. 726 sqq.] W. MÖLLER.

**TATTAM, Henry, D.D., LL.D., F.R.S.**, Orientalist; b. in Ireland, Dec. 28, 1788; d. at Stamford Rivers, Essex, Jan. 8, 1868. He was educated at Trinity College, Dublin, and at the universities of Göttingen and Leyden, from which he received doctorates in laws, theology, and philosophy respectively. From 1841 to 1866 he was archdeacon of Bedford, and from 1849 till his death, rector of Stamford Rivers, and also chaplain-in-ordinary to the Queen. His fame rests upon his work in Coptic, in which he was a chief authority. He discovered in the Nitrian convent, and secured for the British Museum, a splendid collection of ancient Syriac manuscripts. He published, besides a Coptic grammar (1828) and dictionary (in Latin, 1835), Coptic versions of the Minor (1836) and Major Prophets (1852, 2 vols.), and the Apostolical Constitution (1849), and other learned works.

**TAULER, Johannes, b.** at Strassburg about 1290; d. there June 16, 1361; one of the most prominent representatives of mediæval German mysticism, and one of the greatest preachers of his time. Of his life very little is known. He entered the Dominican order, and studied theology in Paris, but drew more mental nourishment from the writings of the Areopagite, St. Bernard, and the mysticism of St. Victor, than from the dialectical exercises of the professors. After finishing his studies, he returned to his native city, where he became acquainted with Meister Eckart, and spent the rest of his life; making short voyages to Basel (where he entered into connection with the Friends of God), to Cologne, and other cities. That he continued officiating during an interdict laid upon Strassburg by the Pope for political reasons, is a legend first put into circulation in the sixteenth century by Speckle. It may contain some kernel of historical fact, not now to be discerned with certainty; but all its main features are due to the eagerness of the Reformers to enroll the great and famous preachers among their predecessors. Still more fictitious is the tale of his conversion by Nicholas of Basel. His works consist of sermons, a few minor treatises, and some letters. The first collected edition of his sermons was printed at Leipzig in 1498, and often reprinted, English translation by Miss Winkworth, London, 1857, and New York, 1858 (edited by Dr. Hitchcock). The *Nachfolgung des armen Leben Christi, Exercitia super vita et passione Christi*, and *Institutiones divine* (also called *Medula anime*), are not by Tauler. The doctrinal views of Tauler often remind the reader very strongly of those of Meister Eckart, though, generally speaking, they evince another character: the speculative element is weaker; the devotional, stronger. Tauler was of a practical turn of mind, a preacher, not a philosopher. The speculative bearing of his ideas is consequently only slightly developed, while their application to real life is emphasized with great energy. It was this practical, and, for that very reason, truly evangelical tendency of his preaching, which gave him a much greater influence on his time than any of the other celebrated mystical teachers. They were either too metaphysical, as was Meister Eck-

art, or too fantastic, as was Suso, to reach the great majority of the laity; while the words of Tauler came home to the heart of both high and low, spreading light everywhere, and justly procuring for him the title of *doctor illuminatus*. See SCHMIDT: *Johannes Tauler*, Hamburg, 1841; DENIFLE: *Das Buch von der geistlichen Armut*, etc., Strassburg, 1877, and *Tauler's Bekehrung*, Strassburg, 1879; JUNDT: *Les Amis de Dieu*, 1879; R. HOFFMANN: *Johannes Tauler*, Berlin, 1883 (31 pp.); also Miss WINKWORTH'S *Life* in the translation mentioned above.

**TAUSEN, Hans**, b. at Birkinde in the Danish Island of Fünen, 1494; d. at Ribe, Jutland, Nov. 11, 1561. As a monk of Antvorskov in Sealand, he was by his abbot sent to foreign countries to study. He went to Wittenberg; and on his return, in 1521, he began to preach the Reformation. The abbot shut him up in the convent dungeon; but he was released by order of the king, who made him his chaplain, and afterwards pastor of the Church of St. Nicholas in Copenhagen, 1529. Tausen was the first who preached the Reformation in Denmark; and, together with Bugenhagen, he was the principal agent in its establishment in the country, after its adoption by the Diet of Copenhagen in 1536. In 1542 he was made Bishop of Ribe. He translated the Psalms into Danish, wrote several hymns, and published a number of sermons and treatises bearing on the Reformation.

**TAVERNER, Richard**, a translator of the English Bible; was b. at Brisley, Norfolk, 1505; studied at Corpus Christi College, Cambridge, and Cardinal College, Oxford, where he graduated; studied law, became, at Cromwell's recommendation, clerk of the signet, 1537; was licensed to preach by Edward VI., 1552; appointed high sheriff of Oxfordshire, 1569; and d. July 14, 1575. For reading Tyndale's New Testament at Oxford, he was imprisoned in the college cellar. Taverner was a learned man, and published some translations (*The Confession of Faith of the Germans . . . with the Apology of Melancthon*, Lond., 1536). He will always be remembered for his edition of the English Bible (Lond., 1539), commonly called *Taverner's Bible*. It appeared both in folio and quarto, the latter edition in parts, so that all might be able to secure a portion of the Scriptures. It was a revision of Matthew's Bible. See ENGLISH BIBLE VERSIONS, p. 734, and MOMBERT: *Handbook of the English Versions of the Bible*, New York, 1883, pp. 191-201.

**TAXATION, Ecclesiastical.** In the earliest times the Christian Church was able to defray its expenses for liturgical purposes, for the care of the poor, etc., from the voluntary offerings of its members, consisting of wine, bread, oil, incense, and fruit. The Jewish custom of presenting first-fruit was very early adopted; and in the time of Tertullian (d. 215) contributions of money — monthly, annual, or occasional — are mentioned (*Conc. Carthag.*, iii. c. 21; Tertullian: *Apolog.*, 39). In the time of Jerome (d. 420) and Augustine (d. 430), tithes began to be introduced; and from the close of the seventh century they were quite generally established. The clergy, however, by degrees, as a distinction between clergy and laity developed, were entirely exempted from taxation; though, on the other hand, they were

not at liberty to dispose, by will or otherwise, of the property accumulated from their ecclesiastical income. From the end of the fourth century such property was considered as belonging to the church.

The first traces of a real taxation of the clergy occur towards the close of the sixth century, and that at once under three different forms. First, an annual tax was paid by every diocesan church to the cathedral. It was called *honor cathedræ*, or *cathedraticum*, or, as it was paid during the episcopal visitations, *synodalis census*, *synodus*, or *synodaticum*. It is first met with in Spain, where it was paid in money: *Conc. Bracar.*, c. 1 (572). In the Frankish Empire, where it was paid in kind, it is mentioned in a *capitularium* of Charles the Bald (84); in Italy it became common under Innocent III. (d. 1216) and Honorius III. (d. 1227). Next, a fee was paid, by any one appointed to a benefice, to the patriarch, or archbishop, or bishop who ordained him. In the East it is mentioned as a custom in *Nor. Just.*, a. 123, c. 3 (516); and it was no small burden, since it was stipulated that it should not exceed one year's income. In the West a council of Rome (595) declared that voluntary gifts to the ordaining bishop and his chancery were not simony; but a council of Paris (829), as well as the letters of Ivo of Chartres (*Ep.* 133), complains of the magnitude of those gifts. The money, which, since the ninth century, the metropolitans paid in Rome for their *pallium*, was a tax of the same kind; and it became a very heavy one. Finally, it was the duty of the clergy to entertain the bishop on his tour of visitation. This duty, which occurs under various names, — *procuratio*, *mansio parata*, *circada*, *circuitura*, *comestio*, *albergaria*, etc., — is first met with in Spain: *Concil. Tolet.*, iii. c. 20 (589), and vii. c. 4 (616). It afterwards became customary for the clergy to rid themselves from this duty by the payment of an annual sum of money; but that custom was forbidden by Innocent IV. (d. 1254), and *Concil. Lugdun.*, ii. c. 1 (1274).

As the constitution of the church more and more assumed the form of a feudal monarchy, the ecclesiastical system of taxation developed in the same direction. Secular rulers, such as the kings of Poland, Hungary, England, Norway, Sweden, Naples, Arragonia, and Portugal, paid an annual tribute (*censo*) to the Pope, thereby recognizing that they held their titles and realms as fiefs of the holy see. The Peter's-pence (*denarius St. Petri*), which from several of those countries was paid annually to the Pope by every household, had also a feudal character, and so had the protection-money of many monasteries, the exemption-money of many episcopal sees, etc. Most taxes of this character, however, have afterwards been discontinued, though two still remain, — the *subsidiium charitativum* and the *jus deportum*. In a moment of great distress the bishop may levy a tax on the whole clergy of his diocese. This extraordinary *subsidiium charitativum* is first mentioned in *Concil. Lateran.*, iii. c. 6 (1197). Allied to it is the Pope's right to appropriate, under circumstances of distress and for ecclesiastical purposes, one-tenth of all ecclesiastical revenues; which right he often made free use of, as, for instance, during the crusades. The *jus deportum*, or *annalia*, or *annate*, originated under Honorius

III. (d. 1227), and became firmly established under Boniface VIII. (d. 1305). It means a right which the bishop has of appropriating the first year's revenue at a new appointment to a benefice in his diocese. It occurs partly as a right established once for all times, partly as a privilege granted by the Pope for a certain number of years; for originally the Pope claimed the right for himself alone, and he still retains it as far as the higher ecclesiastical benefices are concerned.

When the decay of the Church began, after the fourteenth century, great modifications of the ruling system of taxation became necessary. Old taxes were abolished, and new ones were invented. Among the latter were the absence-money and the so-called *servitia*. Absence-money consisted in a fee paid to the Pope for their non-residence by such ecclesiastics as held several benefices. See JÄGER: *Über Absent- und Tafel-gelder*, Ingoldstadt, 1825. The *Servitia Camere Papae*, or *servitia communia*, originated from the Pope assuming the exclusive right of ordaining bishops, on account of which all ordination-fees flowed into his treasury. With the establishment of the Reformation, all special ecclesiastical taxation was swept away in the Protestant countries. In England the papal annats were originally transferred to the crown, but by Anne they were formed into a fund ("Queen Anne's Bounty") for the improvement of the smaller livings. No monograph on ecclesiastical taxation exists; but much material is found in THOMASSIN: *Vetus et nova ecclesie disciplina circa beneficia*, Paris, 1688, 3 vols., especially in the third volume; and in the common handbooks of ecclesiastical law. MEJER.

**TAYLOR, Dan**, founder of New Connection of General Baptists (see p. 2203); b. at Northwram, Ilalifax, York, Eng., Dec. 21, 1738; d. in London, Dec. 2, 1816. Like Luther, a miner's son, and at five years of age worked in the mine with his father. He was strong, fearless, and eager for learning, and gave promise of the prodigious industry of his manhood by carrying his books into the coal-mine, and converting it into a study. As with all superior lads, religion was his first thought. His sense of sin was acute; and his passionate yearning for pardon and light urged him to travel ten and even twenty miles to hear Wesley, Whitefield, and Grimshaw. But he did not rest till he understood and accepted the message of universal love in John iii. 16: that gave the trend to his character and career.

He joined the Wesleys, and became a "local preacher;" but his essentially independent and growing spirit forced him out of the Methodist ranks, and he accepted the pastorate of a few like-minded folk at Nook, Birchcliffe. Further study of the Bible led him to the Baptist idea, and so he came into contact with the General Baptists. Detecting their Unitarian drift, he confronted it, and sought to arrest it. Failing, he, together with the Barton Independent Baptists, formed, in June, 1770, the New Connection of General Baptists. Now he found his true sphere, discharging his duties as a pastor with conspicuous fidelity, first at Birchcliffe (1763-83), next at Halifax (1783-85), and finally at Church Street, Whitechapel, London (1785-1816). He meanwhile wrote copiously and ably on the theological questions of the day, and also shaped the course

of the General Baptist denomination. He was its leading spirit for nearly half a century, founded its college in 1797, started and edited its magazine, 1798, presided at its annual gatherings, and impressed his sturdy, enterprising, progressive, and liberal individuality upon its institutions and churches. His chief literary works are, *Fundamentals of Religion in Faith and Practice*, *Dissertations on Singing in Public Worship*, *Letters on Andrew Fuller's Scheme*.

LIT. — ADAM TAYLOR: *Memoirs of the Rev. Dan Taylor*, Lond., 1820; *Hist. of the English General Baptists*, 1818, 2 vols.; W. UNDERWOOD, D.D.: *Life of Rev. Dan Taylor*, 1870. JOHN CLIFFORD.

**TAYLOR, Isaac**, English theological writer; b. at Lavenham, Suffolk, Aug. 17, 1787; d. at Stanford Rivers, Essex, June 28, 1865. His father was a line engraver, and later a dissenting minister, and author of popular children's books; but he entered the Established Church. After following for a while the profession of engraver and artist, he turned his attention to literature and inventions. He invented two very ingenious engraving-machines; one for illustrations, and another for patterns upon rollers for calico-printing. As an author he was very prolific and original. Among his religious and theological writings may be mentioned *History of Transmission of Ancient Books to Modern Times*, 1827; *Natural History of Enthusiasm*, 1829 (very popular); *Natural History of Fanaticism*, 1833; *Spiritual Despotism*, 1835; *Physical Theory of Another Life*, 1836 (after this work he dropped his *incognito*); *Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times*, 1839-40, 8 parts, 4th ed., with supplement and indexes, 1844, 2 vols. (a reply to those who desired to restore "primitive" doctrine, and magnify the "Primitive" Church, by showing the seamy side of the early church; but it goes too far, and thus really conveys a false impression); *Man Responsible for his Dispositions, Opinions, and Conduct*, 1840; *Loyola and Jesuitism*, 1849; *Wesley and Methodism*, 1851; *The Restoration of Belief*, 1855; *Logic in Theology*, 1859; *Spirit of Hebrew Poetry*, 1861; *Considerations on the Pentateuch*, 1863 (a reply to Bishop Colenso). Almost all his books have been reprinted in New York, and to the reprint of the *Spirit of Hebrew Poetry* Dr. W. Adams contributed an introduction.

**TAYLOR, Jane**, was b. in London, Sept. 23, 1783; and d. at Ongar, Essex, April 12, 1824. She learned her father's profession as an engraver, which was soon deserted for literature. Her life was spent mainly at Lavenham, Colchester, Ongar, and Marazion in Cornwall. Her memoir of her brother Isaac appeared 1825. She was among the best and most successful of writers for youth. Of her many publications (*Display, Essays in Rhyme, Contributions of Q. Q.*, etc.), not the least important were the *Original Poems*, 1805, and *Hymns for Infant Minds*, 1809 or 1810 (new ed., London, 1883), written conjointly with her sister Ann (1782-1866), afterwards Mrs. Gilbert. In these it is seldom possible to fix the authorship with certainty. F. M. BIRD.

**TAYLOR, Jeremy**, — the Chrysostom of English theology, but in brilliancy of imagination surpassing his Greek antitype, — was born at Cambridge, Aug. 13, 1613. There he entered Caius

College, and, after seven years' study, took his degree of M.A. Archbishop Laud noticed and patronized the youth, and gave him a fellowship in All Souls', Oxford, 1636. Probably through the same influence, he obtained a royal chaplaincy about the same period; and soon afterwards he became rector of Uppingham, in the county of Rutland. Of that living he was deprived by Parliament, thus suffering a penalty for his royalism and attachment to the Church-of-England Prayer-Book. He is described as following Charles the First's army; but after its total defeat he sought refuge in Wales, where he kept school in the town of Newton Caernarthshire. The Earl of Carbery, then living at Golden Grove in that county, appointed him domestic chaplain; and in this capacity he remained during the greater part of the Commonwealth. It was the most fruitful, probably the most pleasant, part of his life. In retirement amidst beautiful scenery, enjoying noble patronage, surrounded by the comforts of life, and sharing in refined society, he produced a series of works which are the wonder of posterity. In 1647 he published his *Liberty of Prophesying*: in which, suffering from intolerance, he pleaded against it, and advocated a theory of comprehension which he had not the power to put in practice. It was, in fact, an eloquent plea in behalf of deprived Episcopal clergymen, based on principles broader than were sufficient to support their case alone, but which, when the tables were turned, he was not prepared to apply to Presbyterians. The beautiful *Life of Christ* followed in 1650; and this was succeeded the same year by his *Holy Living*, completed in 1651 by his *Holy Dying*. Some of his *Sermons* came next, and in 1652 appeared his *Discourse on Baptism*. More *Sermons* were issued in 1653, and in 1654 came forth from the press his book on *The Real Presence of Christ in the Sacrament*. *The Golden Grove*, a guide of infant devotion, succeeded in 1655; and in 1656 a *Collection of Polemical and Moral Discourses* was given to the world. These are most remarkable works, all of them full of original illustration, multifarious learning, ingenious argument, poetical imagination, and exuberant, florid diction. The rhythm of his sentences flows like music, and captivates the taste, when his reasoning does not satisfy the judgment. His opinions were all struck in the Anglo-Catholic mould; though he practically claimed for himself "a liberty of prophesying," which led him sometimes to break bounds, to wander out of the orthodox enclosure, and to enter fields of Pelagian thought. His *Unum Necessarium, or the Doctrine and Practice of Repentance*, printed in 1655, especially laid him open to this charge, and involved him in very serious controversy. He was one of those thinkers who cannot endure the trammels of a system, and though faithful, on the whole, to a certain creed, feel compelled by a restlessness of speculation to deviate from it in many particulars. He was decidedly anti-Calvinistic and anti-Puritan, advocating sacramental doctrines with immense ardor, speaking extravagantly of baptismal regeneration, piling up figure on figure to illustrate its efficacy, and, though less figurative in his exposition of the Lord's Supper, insisting that the symbols of bread and wine become changed into the body and blood of

Christ after a sacramental, that is, a real and spiritual manner. Generally it may be said of Jeremy Taylor that he was one of the last men from whom qualified and cautious statements could be expected. He certainly was like a cloud, "which moveth altogether, if it move at all." Upon the doctrine of justification he is very misty, deprecating inquiries respecting it as leading into useless intricacies; in short, cutting away the ground from any definite theological representation of it whatever. In argument he is often defective; in declamation, always unrivalled.

In 1658 Taylor removed to Ireland, and carried on clerical ministrations at Lisburn and Portmore. He returned to London in 1660, and promoted the restoration of Charles II. by signing the Loyal Declaration of the Nobility and Gentry in the April of that year. In 1660 also, he published his elaborate *Ductor Dubitantium, or the Rule of Conscience in all her General Measures*, pronounced by Hallam to be "the most extensive and learned work on casuistry which has appeared in the English language." Taylor's acuteness, and command of quotations, his insight into human nature, and his wonderful agility of thought, qualified him to make a mark in this department of moral and religious literature; but the usefulness of the whole is more apparent than real, and supplies little that is of much practical value. Casuistry is more fitted to suggest excuses for what is wrong than to convey clear unmistakable rules for doing and thinking what is right. *The Worthy Communicant*, by Taylor, bears date 1660; and that year the author was raised to the bishopric of Down and Connor.

His Episcopal career was not successful. He found his cathedral chair full of thorns. The Episcopalians of the Commonwealth troubled the Presbyterians, and now the Presbyterians of the Restoration troubled the Episcopalians. Jeremy Taylor complained of them as "incendiaries." He said they robbed him of his people's hearts, and "threatened to murder him." The first charge probably was true: in the second we may detect the exercise of his vivid imagination. His hope was in the government of force, and he no longer advocated liberty of prophesying. It is said, that, within three months after his consecration, he deposed thirty-six Presbyterian ministers. Of the period of his life between 1660 and 1667, when he died, interesting and curious particulars may be found in *Notes and Queries*, Nov. 11, 1865.

Bishop Rust, who succeeded him, caught his rhetorical mantle and exclaimed, in his funeral-sermon for the illustrious divine, "This great prelate had the good-humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college of *virtuosi*; and, had his parts and endowments been parcelled out among his poor clergy that he left behind him, it would, perhaps, have made one of the best dioceses in the world." JOHN STOUTON.

TAYLOR, John, an English Unitarian; wrote a number of hymns, which appeared mostly in

Aspland's Selection, 1810. Some of them possess decided merit, and have been widely used in our churches.

F. M. BIRD.

**TAYLOR, Nathaniel William, D.D.**, an eminent Congregationalist preacher, theological teacher, and author; b. at New Milford, Conn., June 23, 1786; d. at New Haven, March 10, 1858. He was graduated at Yale College in 1807; studied theology with President Dwight, and became pastor of the First Church in New Haven in 1811, which office he resigned in 1822, to take the chair of Dogmatic Theology in the theological department of Yale College, where he continued to teach until his death. As a preacher he was singularly impressive, combining solidity and clearness of thought with a remarkable eloquence. Unusual results followed upon his sermons, especially in connection with "revivals." From early youth deeply interested in the problems of theology, and endowed with metaphysical talents of a very high order, he worked out, on the basis of the previous New-England theology, an elaborate system, which gained numerous adherents, and powerfully affected theological thought and preaching in America beyond the circle of its professed advocates. It was popularly termed "The New-Haven Theology." Sometimes it was called "Taylorism." It was one of the most influential of the types of so-called "New-School Divinity." There were able coadjutors of Dr. Taylor, notably his colleagues, — Rev. Eleazar T. Fitch, D.D. (b. 1791; d. 1871), college preacher at Yale from 1817 to 1852, and professor of homiletics, a man of rare and versatile powers; and Rev. Chamcey A. Goodrich, D.D. (b. 1790; d. 1860), also an influential professor in the college and in the divinity school at Yale, and the principal editor of *The Christian Spectator*, the review in which many of the controversial essays of "the New-Haven Divines," were published. But the peculiarities of "New-Haven Divinity" as it existed in the generation among whom Dr. Taylor was a prominent leader, are mainly and justly associated with his name.

When Dr. Taylor began his investigations, New-England theology asserted, as it had done from the time of Edwards, a doctrine of natural ability as the condition of responsible agency. It rejected the imputation of Adam's sin in every form; but, outside of the Hopkinsian school, it associated with this denial a vague theory of an hereditary, sinful taint, or a sinful propensity to sin, propagated with the race, — what Dr. Taylor termed "physical depravity;" and it vindicated the introduction, or divine permission, of sin, by affirming that sin is the necessary means of the greatest good, and that the system of things is better with sin than without it.

The aim of Dr. Taylor was to relieve New-England theology of remaining difficulties on the side of human responsibility, and thus accomplish the end which it had always kept in view. The fundamental question was that of liberty and necessity. There must be, on the one hand, a firm foundation for the doctrine of decrees and universal providential government, and for the exercise of resignation, submission, and confidence on the part of men in view of all events; otherwise, the Calvinistic system is given up. There must be, on the other hand, a full power in men to avoid sin, and perform their duty: other-

wise, the foundation of accountability is gone, and the commands and entreaties of the Bible are a mockery. The true solution of the problem, in Dr. Taylor's view, is in the union of the doctrine of the previous certainty of every act of the will — a certainty given by its antecedents collectively taken — with the power of a contrary choice. Freedom is exemption from something; it is exemption from the constraining operation of that law of cause and effect which brings events to pass in the material world. If the antecedents of choice produce the consequent according to that law, without qualification, there is no liberty. Yet Dr. Taylor did not hold to the liberty of indifference or of contingency which had been charged upon the Arminians, and had been denied by his New-England predecessors. He held to a connection between choice and its antecedents, of such a character as to give in every case a previous certainty that the former will be what it actually is. The ground or reason of this certainty lies in the constitution of the agent, and the motives under which he acts; that is to say, in the antecedents taken together. The infallible connection of these with the consequent, the Divine Mind perceives, though we may not dogmatize on the exact mode of his perception. The precise nature of the connection between the antecedents and consequent, Dr. Taylor did not profess to explain; but he held that the same antecedents will uniformly be followed by the same consequent. There are causes which do not necessitate their effect, but simply and solely give the certainty of it. Now, all admit that every event is previously certain. It is a true proposition, that what is to occur to-morrow will thus occur. No matter, then, what may be the ground of this certainty, as long as the events in question are not necessitated, there is no interference with moral liberty.

The leading principles of Dr. Taylor's system may now be stated: —

1. All sin is the voluntary action of the sinner, in disobedience to a known law.
2. Sin, however, is a permanent principle, or state of the will, a governing purpose, underlying all subordinate volitions and acts. Stated in theological language, it is the elective preference of the world to God, as the soul's chief good. It may be resolved into selfishness.
3. Though sin belongs to the individual, and consists in sinning, yet the fact that every man sins from the beginning of responsible agency is in consequence of the sin of Adam. It is certain that every man will sin from the moment when he is capable of moral action, and will continue to be sinful until he is regenerated; and this certainty, which is absolute, — though it is no necessity, and co-exists with power to the opposite action, — is somehow due to Adam's sin. In this sense, Adam was placed on trial for the whole human race (*Revealed Theology*, p. 259).

There is in men, according to Dr. Taylor, a bias or tendency — sometimes called a propensity or disposition — to sin: but this is not *itself* sinful; it is the cause or occasion of sin. Nor is it to be conceived of as a separate desire of the soul, having respect to *sin* as an object. Such a propensity as this does not exist in human nature.

It is proper to say that men are sinners by na-

ture, since, in all the appropriate circumstances of their being, they sin from the first. The certainty of their sin as soon as they are capable of sinning is the consequence of two factors, — the constitution and condition of the soul (subjective), and the situation (objective). These together constitute nature in the statement, "We are sinners by nature."

4. Man is the proximate efficient cause of all his voluntary states and actions. No man is necessitated to choose as he does. There is ever a power to the contrary. A sinner can cease to love the world supremely, and can choose God for his portion.

5. Inseparable from the foregoing assertion of a power to the contrary choice, however, is the doctrine of a moral inability on the part of the sinner to repent, and convert himself. He can, but it is certain he *will* not. "Certainty with power to the contrary" is a condensed statement of the truth on both sides. Thus the sinner is both responsible and dependent — perfectly responsible, yet absolutely dependent.

6. Natural ability being a real power and not an incapable faculty, there must be something in a sinner's mind to which right motives can appeal, some point of attachment for the influences of the law and the gospel. Hence the importance of the distinction between the sensibility and will, or of the threefold classification of mental powers, which Dr. Taylor was among the first to introduce.

What is the particular feeling which may thus be addressed? According to Dr. Taylor, it is the love of happiness, or self-love.

Dr. Taylor believed, with a great company of philosophers (from Aristotle to the present time), that the involuntary love or desire of personal happiness is the subjective, psychological spring of all choices.

Benevolence is the choice of the highest good of the universe in preference to every thing that can come into competition with it. But one's own highest happiness can never thus come into competition with it. Virtuous self-love and virtuous benevolence denote one and the same complex state.

7. The author of regeneration is the Holy Spirit. The change that takes place in the soul is due to his influence so exerted as to effect that change in the sense of rendering it infallibly certain. It is a change of character. It is the production of love to God as the supreme object of choice, in the room of love to the world. Now, a sinner is *naturally* able to make this revolution in the ruling principle of his life. But there is a moral inability which constitutes practically an insuperable obstacle; and this is overcome only by the agency of the Spirit, who moves upon the powers of the soul, and induces, without coercing, them to comply with the requirements of the gospel.

8. Dr. Taylor's doctrine on the relation of the introduction of sin, and its continuance to the divine administration, accords with the general spirit of his theology. Theologians from Calvin to Bellamy had discussed the question, as if there were only this alternative, — the existence of sin, or the prevention of it by the *power of God*.

Dr. Taylor held that we are not shut up to the

alternative just stated. There is a third way in which sin might have been prevented, and that is by the free act of the beings who commit it. It is not true, then, that sin is in any case better than holiness in its stead would be, or that sin, all things considered, is a good thing. But it may be true that the non-prevention of sin by the act of God is in certain cases better than its forcible prevention by his act.

Dr. Taylor took up the question in answering sceptical objections to the benevolence of the Creator. The ground that he took in reply was this, that it may be impossible for sin to be excluded by the act of God from the best possible system. The system would be better without sin, if this result were secured by the free action of the creatures comprising it, with no other alteration of its characteristics. It might not be so good if the same result were reached by divine intervention. We are too little acquainted with the relations of divine power to free agency to declare confidently to what extent the exertion of such power is beneficial when the universal system is taken into view. It is wiser and more modest to judge of what is best by what we actually see done.

9. Dr. Taylor's conception of election is conforming to his doctrine respecting the divine permission of sin. Regeneration is the act of God. He has determined to exert such a degree of influence upon a certain part of the race who are sinful by their own act, and justly condemned, as will result with infallible certainty in their conversion. He is not bound to give such influence in equal measure to all: rather does he establish a system of influence which his omniscient mind foresees to be most productive of holiness in his kingdom as a whole. It is not the act or merit of individuals that earns or procures this effectual influence, but that large expediency which has respect to the entire kingdom, and the holiness to be produced within it.

He organizes a plan, not in an arbitrary way, but in order to secure the best results that are attainable consistently with the wise and benevolent laws that underlie his whole administration.

LIT.—*Memorial Discourses* by L. BACON, S. W. S. DUTTON, and G. P. FISHER, 1858; art. on *The System of Nathaniel W. Taylor*, etc., by G. P. FISHER, *New-Englander* (1868), reprinted in *Discussions in History and Theology*, by the same, 1880; art. on *Nathaniel W. Taylor's Theology*, by S. POLIER (*New-Englander*, vol. xviii.) and by B. X. MARTIN (*New-Englander*, vol. xvii.). Of Dr. Taylor's writings, there have been published since his death, *Practical Sermons*, N. Y., 1858; *Lectures on Moral Government*, 1859, 2 vols.; *Essays, Lectures, etc., on Select Topics of Revealed Theology*, 1859. See also FITCH's review of *Fisk, Quarterly Christian Spectator*, 1831. GEORGE P. FISHER.

TAYLOR, Thomas Rawson, b. at Ossett, near Wakefield, May 7, 1807; d. at Airedale, March 7, 1835; a Congregational minister at Sheffield, and tutor at Airedale College. He wrote only a few hymns, best known among them is "I'm but a stranger here." His Memoir and Remains appeared 1836. E. M. BIRD.

TAYLOR, William, D. D., a prominent and venerable minister of the Presbyterial Church in Canada; b. in the parish of Denme, Scotland,

March 18, 1803; d. in Montreal, Can., Sept. 4, 1876. His father was a farmer. After the usual preparation in school and college, he attended the Theological Hall of the Secession Church for five sessions, and was licensed to preach in 1827. In 1831 he was ordained the pastor of a congregation in Peebles. In 1833, along with two other ministers, Messrs. Thornton and Murray, he was sent to Canada, where a mission had been commenced the preceding year. He arrived in Montreal immediately after the city had suffered severely from the scourge of cholera. He was immediately called as the pastor of a congregation just formed, and was installed July, 1833. He retained the same pastoral charge till the close of his life, — forty-three years. Dr. Taylor was a thorough scholar, an able theologian, an earnest preacher, and a wise counsellor in all ecclesiastical affairs. He was an acknowledged leader in the church courts, and held a high place in the esteem of his brethren in the ministry. He labored for years most indefatigably to secure the union of all the branches of the Presbyterian Church, and had the happiness to see its accomplishment in 1875. He was truly an apostle in the cause of temperance, and an able advocate of every cause of social and moral reform. He was specially interested in the evangelization of the French Canadians. His manners were courtly, yet affable, his devotion to his work zealous and unflinching, his ministry successful and greatly blessed, his influence great and widely extended, his life pure and eminently useful, his death calm and peaceful; and his memory is cherished, not only by the congregation whom he served so long and so faithfully, and by the city where his labors abounded, but by the whole denomination, which long regarded him as one of her pillars. He published many articles and several able discourses on the topics of the day. WILLIAM ORMISTON.

**TE DEUM.** See AMBROSIAN MUSIC.

**TELEOLOGY** (from *τέλος*, "an end," and *λόγος*, "discourse"), a technical term denoting a line of speculative researches concerning the final ends involved in and revealed by the phenomena of nature. The teleological or physico-theological argument on the existence of God is based on this line of evidence.

**TELESPHORUS** (Bishop of Rome, 128-139) was a native of Greece. Nothing is known of his reign. The reports of his regulations concerning the Easter fast, and his introduction of the *Gloria* and the three masses at Christmas, depend upon an interpolated passage in the Chronicle of Eusebius, and a spurious sermon of Ambrose.

**TELLER, Wilhelm Abraham**, b. at Leipzig, Jan. 9, 1731; d. at Köln-an-der-Spree, Dec. 9, 1804; one of the shining lights of the rationalism of the eighteenth century. He was educated, and pursued his theological studies, in his native city, and began to lecture at the university there in 1755. In 1761 he was appointed professor of theology at Helmstadt, and in 1764 he published his *Lehrbuch des christlichen Glaubens*. The book created quite a sensation, though it represents rationalism only in its first stage. Irrespective of the time-honored scheme which ruled with almost absolute authority, he arranged all the materials of doctrinal theology under the two heads, the realm of sin

and the realm of grace; and all such doctrines as would not fit in that arrangement he omitted. The doctrine of God he referred to natural religion; the doctrine of the Trinity he did not mention; the expression "hereditary sin" he declared a *contradictio in adjecto*. It became a little difficult for him to keep his chair; but, just as the situation grew dangerously difficult, he was by the Berlin Government appointed provost of Köln-an-der-Spree, and member of the provincial consistory. In 1772 he published his *Wörterbuch des Neuen Testaments*, representing the second stage of rationalism. In this dictionary he does not pretend to give a linguistic explanation of the words occurring in the New Testament: it is a philosophical explanation he aims at. Convinced that a thorough understanding of the peculiar Græco-Hebraic manner of speech will offer a new key to the understanding of the doctrines of the New Testament, he lays hand on the task, and explains that such an expression as the "kingdom of heaven" (which Christ had come to found) is simply a peculiar Græco-Hebraic idiom, meaning nothing but a "new religion." The same is, of course, the case with such expressions as law and gospel, sacrifice and atonement, etc. The edict of 1788 again brought him into difficulties; and on account of his vote in the trial of Schulze he was sentenced to suspension for three months, and a fine to the insane-asylum. Nevertheless, in 1792 he was able to publish his *Die Religion der Vollkommeneren*, which represents the very perfection of rationalism. Christianity is there explained to have been, from the very day of its birth, in a steady process of development, which will not stop until it has made the Christian religion a religion of morals only. See FR. NICOLAI: *Gedächtnisschrift auf Teller*, 1807. THOLUCK.

**TELLIER, Michael le**, b. at Vire, Normandy, Dec. 16, 1648; d. at La Flèche, Sept. 2, 1719. He entered the Society of Jesus in 1661; devoted himself for some time to the study of history, but threw himself finally into theological polemics. By his attacks on the Jansenists he acquired so great a notoriety that he was made a provincial of his order, and appointed confessor to Louis XIV. after the death of Père La Chaise in 1709. He was fanatical, ambitious, unimpressible, a master of diplomatic trickery; and he had the old king completely in his power. The destruction of Port-Royal, the condemnation of Quésnel's writings, the enforcement of the bull *Unigenitus*, were among his principal exploits. After the death of Louis XIV. he was banished from the court. C. SCHMIDT.

**TEMPERANCE.** Our English word "temperance" is of Latin derivation. Its etymological meaning may perhaps be best understood by observing that of the verb "temper." Plastic substances, mortar for example, are properly tempered when their ingredients are mingled in correct proportions, with the result of making the article exactly fit for the purposes for which it is designed. A steel tool is tempered to a standard degree of hardness. Temperance as a virtue is the virtue of being properly tempered for the purposes for which a human being is designed. One possesses this virtue in the proportion in which he possesses desirable elements of character desirably balanced.



This is, therefore, a good word by which to translate the Greek *Ἐξουσία* of the New Testament. The latter term properly denotes mastery over one's self. A self-controlled character is a well-tempered character, at least in some important respects.

But it is not without good reason that the word has come to be prevailingly restricted to a much narrower meaning. The use of intoxicating drinks is so conspicuously connected with the loss of self-mastery and of proper balance, that we very naturally connect the terms "temperance" and "intemperance" peculiarly and almost exclusively with the drinking-habit.

Intoxicants, in the form of wine and beer at least, have been known from the earliest historical times; and the vice of drunkenness has also been known. This is evident from the familiar biblical instances of Noah, Nabal, and others, from the figures on the early Egyptian monuments, from the Greek myths concerning Bacchus, and from many other sources. But the conditions of the problem of drunkenness have been very materially changed within the last few centuries by the extent to which the art of distillation has been developed. This art has long been known and practised; but it was not until a comparatively recent period that it came to be the powerful means it now is for increasing and cheapening the world's stock of intoxicating beverages.

According to an article by Professor Theodore W. Dwight, LL. D., published in the *Independent* of April 27, 1882, the earliest recognition of the existence of distilled liquors to be found in English legislation is in the year 1629; and it was not until much later in the seventeenth century, that these came to be recognized as in general use. As might have been expected, their introduction greatly increased the evils of intemperance. Says the *Encyclopædia Britannica*, in its article on "Gin," —

"In the early part of the eighteenth century, gin-shops multiplied with great rapidity in London; and the use of the beverage increased to an extent so demoralizing, that retailers actually exhibited placards in their windows, intimating that those people might get drunk for a penny, and that clean straw, in comfortable cellars, would be provided for customers."

Contemporaneously with these changes in the facilities for the practice of drunkenness occurred certain other changes in men's habits of living, which also greatly affected the question of the use of alcoholic drinks. Coffee was known as early as 875 A. D., but it was first brought from Abyssinia into Arabia early in the fifteenth century. Coffee-houses were established in Constantinople about the middle of the sixteenth century, and in London in 1652; and, before the close of the seventeenth century, coffee was a customary beverage in Europe. Chocolate and tea came to be generally used as beverages within a few years of the same time.

In both these directions, throughout Europe and America, and parts of Asia and Africa, the generation of men who were of middle age about the year 1700 witnessed a radical revolution in the conditions of human life. In their childhood, fermented alcoholic drinks were the one resource of men, not only for purposes of intoxication, but for all the purposes for which tea, cocoa, and

coffee are now employed. They lived to see the fermented beverages largely superseded, in the one use of them by distilled liquors, and in the other use of them by the hot drinks which have ever since been on our tables. In their childhood, however plenty wine and ale may relatively be said to have been, they were yet scarce enough so that habitual drunkenness was beyond the reach of any except those who had access to the cellars of the rich. Before they died anybody could get drunk, at any time, for a penny.

It should be added to this, that the use of tobacco became general during the seventeenth century. And as having a real, though less direct, connection with the temperance problem, we must count all the marvellous discoveries and inventions which have rendered human life in these later centuries so utterly different from what it ever was before.

These radical changes of condition naturally led to corresponding changes in the convictions of men in regard to the use of alcoholic drinks. To trace the development of these convictions is to sketch the history of the modern temperance reform in America and the Old World.

Until the current century, the general opinion of mankind has certainly not condemned the use of intoxicating drinks, nor even occasional drunkenness, provided the drinker kept himself prudently guarded from further bad results. Philo the Jew, contemporary with Jesus, wrote extensive treatises on *Drunkenness* and *Sobriety*, which are largely of the nature of allegorical comment on the passages in the Mosaic writings which mention the use of wine. These include a formal discussion of the question, "Whether the wise man will get drunk?" He replies by citing the expressed opinions of men, as well as evidence of other sorts, on both sides of the question. He says that "the sons of physicians and philosophers of high repute . . . have left behind ten thousand commentaries entitled treatises on drunkenness," and censures these for the narrowness of their treatment of the subject. He insists on the difference between the drinking of "unmixed wine," which will produce intoxication, and that of lighter or diluted wines. He calls unmixed wine a poison and a medicine. He condemns the drinking contests which were common in his day. He exposes in graphic pictures the vileness of drunken orgies and riots, and the deterioration of health and morals which results therefrom. He holds that "the wise man will never of his own accord think fit to enter upon a contest of hard drinking, unless there were great things at stake, such as the safety of his country, or the honor of his parents," etc. But he none the less indorses what he represents to be the current opinion; namely, that a wise man will occasionally get drunk. His helplessness when drunk no more disproves his wisdom than if it resulted from a bilious attack, or from sleep, or from death. Philo intimates that the opposite opinion is quite respectably defended, but proves, to his own complete satisfaction, that it is indefensible. His explanation of the doctrine in the Scriptures in the matter is, that "Moses looks upon an unmixed wine as a symbol, not of one thing only, but of many; namely, of trifling, and of playing the fool, and of all kinds

of insensibility and of insatiable greediness, . . . and of a cheerfulness which comprehends many other objects," and the like. Philo's opinion does not seem to be at all that the Scriptures commend drinking but condemn excess, but rather that they either commend or condemn, according to the aspect in which they look at the case; that is, they commend drinking, and even intoxication, when they associate these with cheerfulness and plenty, and condemn them when they look at them in connection with their bad results or accessories.

Philo's opinions concerning the drinking-habit are certainly those which have been commonly held until our own century. But, as far back as we can trace the matter, we also find a highly reputable line of opinion in favor of total abstinence from intoxicating beverages. Of this, in the eighteenth century, the distinguished Samuel Johnson is an instance. Somewhat earlier in the century, the author of *Gil Blas* sarcastically admires "the patriotic forecast of those ancient politicians who established places of public resort, where water was dealt out gratis to all customers, and who confined wine to the shops of the apothecaries, that its use might be prohibited, but under the direction of physicians," and the wisdom of those who frequented these resorts, not for "swilling themselves with wine, but . . . for the decent and economical amusement of drinking warm water" (*Adventures of Gil Blas*, book ii., chap. 4). This sarcasm must have been aimed at opinions held by respectable contemporaries of Le Sage. In 1743 John Wesley, in his *General Rules*, mentions as sinful, "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." It is said that in 1733 the trustees of the Colony of Georgia, who were living in London, enacted that "the drink of rum in Georgia be absolutely prohibited, and that all which shall be brought there be staved." In the Colonies and in Great Britain, during that century, there were several instances of similar legislation. Samuel Pepys, in his *Diary*, 1659-69, figures as an inconsistent total abstainer. Going back with a bound to the times of Philo, we find him asserting (*Treatise on Drunkenness*, ii.) that "great numbers of persons, who, because they never touch unmixed wine, look upon themselves as sober," yet display the same foolishness, senselessness, lack of self-control, and the like, which are displayed by a drunken person. Still earlier familiar instances are those of the Rechabites and the Nazarites, of Samuel and Samson.

Nearly up to our own times, therefore, the world has been aware of the dangers and evils attendant upon the use of inebriating beverages, has been in possession of the idea of total abstinence from them, and has been compelled to look upon total abstainers with high respect, but has, on the whole, approved the use of such beverages, not merely in what is now sometimes called moderation, but up to the line of occasional and discreet drunkenness.

The revolution of opinion, at least as a great and controlling movement, began in America. A representative incident will indicate its nature. The incident is taken from the *Collections* of the Cayuga County Historical Society, 1882.

Joseph Talbot was a member of the Society of Friends, living a few miles south of the town of Auburn, N.Y. In all that vicinity, in 1816, the crops were so short that poor people found it difficult to procure breadstuffs for food. At the same time, Talbot noticed, the distilleries kept in operation. He says, —

"The circumstances affected me not a little, and induced me to write an address to the sober and influential part of the community, inviting them to a serious consideration of the melancholy situation, and the evils and calamitous consequences of intemperance. I insisted that nothing short of the example of that part of society which gives habits to the world, of abstaining altogether from the use of ardent spirits, except for medical purposes, would correct this alarming evil."

It occurred to Joseph Talbot to offer his views for the consideration of the members of the Presbyterian synod of Geneva at one of their meetings held in Geneva. In his narrative he says, —

"I found my way to the house of Henry Axtell, the Presbyterian clergyman of that place. His brethren from the surrounding country soon began to come into the village, and call on him for instruction where they might find entertainment among their friends. The master of the house appeared very hospitable, inviting them to partake of his brandy; which they did, with what would be thought moderation. He turned to me, and pleasantly said he 'supposed it would be useless to invite me to partake, considering my business. I as pleasantly replied, that 'we had been in the same habit, but, seeing the evil of it, we had abandoned it,' and I hoped they would do the same."

Joseph Talbot read his paper, first before a committee, and afterward before the synod, and went his way. The synod, after duly considering it, published it, with resolutions "fully approving it, and solemnly declaring, that from that time they would abandon the use of ardent spirits, except for medical purposes; that they would speak against its common use from the pulpit, . . . and use their influence to prevail with others to follow their example."

Similar incidents were transpiring in different parts of the country and among people of various religious persuasions. In 1789 two hundred farmers of Litchfield, Conn., had pledged themselves for that season not to use distilled liquors in their farm-work. In 1791 Dr. Benjamin Rush of Philadelphia published his *Medical Inquiry*, in which he insisted that the use of distilled liquors as a beverage ought to be entirely abandoned. In 1812 the Presbyterian General Assembly made a deliverance "not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it." In the same year the General Association of Connecticut recommended entire abstinence from ardent spirits; while the Consociation of Fairfield County adopted the principle of total abstinence from all intoxicating drinks whatever, especially for "those whose appetite for drink is strong and increasing." The Temperate Society, formed at Moreau, N.Y., 1808, and the Boston Society for the Suppression of Intemperance, 1813, were not total abstinence bodies. In 1818 the Presbyterian Assembly planted itself squarely on the principle that men ought to "abstain from 'even the common use' of ardent spirits." In 1823 President Nott of Union College published his

*Sermons on the Evils of Intemperance.* In 1826 the American Temperance Society was organized, *The National Philanthropist* was started, and Dr. Lyman Beecher published his *Six Sermons on Intemperance.* In the same year Rev. Calvin Chapin, in *The Connecticut Observer*, advocated abstinence from all intoxicating drinks, and not from distilled spirits merely. From about 1836 this principle came to be generally accepted by the reformers.

The spread of the movement was very rapid in Great Britain, and marvellously rapid in the United States. Societies, local and general, were organized. Temperance books, pamphlets, and newspapers were published in great numbers. Public meetings were held. The pledge was circulated. Total abstinents came to be counted by millions. Lancashire, Eng., contributed the word "teetotal" to characterize the reform. In 1810 six hard drinkers in Baltimore suddenly signed the pledge, and started the "Washingtonian" movement. In a few months, about 1838, the Irish Roman-Catholic priest, Father Mathew, administered the pledge to near a hundred and fifty thousand persons in Cork alone. He was eminently successful in temperance-work in different parts of Great Britain, as well as in the United States, which he visited in 1849.

Fuller accounts of the movement in this country may be found in the article on *Temperance Reform*, in McClintock and Strong's *Cyclopaedia*, and in the article by Professor J. W. Mears, in the *Presbyterian Review* for 1881, p. 500; while the temperance article in the *Library of Universal Knowledge* is pretty full in regard to the movement in Great Britain. To these sources the present article is indebted for a few of its facts and dates.

Many seem to suppose that the effort to secure the legal prohibition of the liquor-traffic is a later and more advanced stage of the temperance reform than the efforts for total abstinence; but this is only true in a modified sense. We have already seen, that there was prohibitory legislation for the Colony of Georgia as early as 1733. Most of the other earlier attempts to restrict the use of liquors were accompanied either by demands for the legal restriction of their sale, or else by actual legislation for that purpose. Dr. Beecher's *Six Sermons* emphatically declared the remedy for intemperance to be "the banishment of ardent spirits from the list of lawful articles of commerce," and invoked the interference of legislation to this end, as well as of public sentiment (edition of 1828, p. 61). As the numbers of the temperance men increased, they became more and more pressing in their demands for legislative remedies. During the decade beginning about 1816, they found it easy to carry the elections in most parts of the United States. Rigid prohibitory laws were very generally enacted, and local option laws in a few instances where general prohibition could not be obtained. It proved easier to enact laws, however, than to execute them. In most cases they have either been pronounced unconstitutional, or repealed, or allowed to become a dead letter.

The passage of these laws may, perhaps, be regarded as the culmination of one great movement of temperance reform. The subject has

not since been so prominently before the public. This is doubtless to be accounted for, in part by the fact that it has ceased to be a novelty, in part by the fact that the advocates of temperance have unwisely allowed their attention to be too largely diverted from the great issues at stake to the minor points in which they differ among themselves, and in part to the presence of other public questions of absorbing interest, notably those connected with our civil war. Many imagine that the temperance movement is receding, but there is no sufficient evidence that such is the case. The larger part of the increase of our population for forty years past has been of immigrants and their descendants; that is, of classes of people who did not participate in the great reform movement. During the same time there has been a drifting into the large towns, which have always been centres of temptation. Though our population has trebled, those classes of it among whom the reform achieved its principal successes have not increased in any thing like that ratio. In these circumstances, if the proportion of our total abstainers to our whole population were now half as large as it was forty years ago, that would probably indicate that the reform had held its own. But doubtless the ratio is at least as large now as it was then, instead of being much smaller; and this indicates, on the whole, a decided and steady progress. Among the Irish members of the Roman Church, in particular, the gain is very marked and gratifying; and it seems to be even more so in Great Britain and the different parts of Europe.

In the temperance-work of the past thirty years, the Sons of Temperance, the Good Templars, the Rechabites, and other so-called secret temperance organizations, have been quite prominent. The various red-ribbon and blue-ribbon movements are familiar to all. Organizations of women, as well as of men, have made their influence felt in what have been described as praying "crusades" in the places where liquors were sold, in working with voters for better laws, and doubtless yet more effectively in the establishing of friendly inns, coffee-houses, and the like, and in securing temperance sermons and addresses, circulating temperance literature, forming temperance schools, and introducing temperance instruction into Sunday schools. Possibly the work now done, though less public than formerly, is not less in amount, nor less effective.

For some years renewed attention has been paid to the legislative aspects of the subject. The laws recently enacted in Michigan, which attempt to restrict the traffic by a high special tax, without the form of a license, seem to many the best available kind of legislation; while prohibitory constitutional amendments such as have lately been approved by the popular vote of Kansas and Iowa are advocated by others. Experiments have been tried in what are known as civil damage laws, by which those who sell intoxicating drinks are held responsible for certain of the evils thereby produced. Such laws were passed in Wisconsin as early as 1849, and in some of the other States at a much later date. In regard to all these, temperance-workers need to keep in mind that they cannot afford to cheapen the sanctity of law by the passage of infeasible or care-

lessly framed laws, however just; nor to concede that even a license-law (and much less any other restrictive law) is at all of the nature of a sanction to the traffic; nor in the least to intermit their attempts to save the fallen, or to commit the young to temperance principles and habits, for the sake of giving effort to the securing of legislative changes.

The movement, from the beginning, has been, in the main, earnestly and reverently religious. Here and there, men who dislike the Bible and the churches have contrived to use the new temperance doctrines for venting their dislike; but such instances attract attention principally because they are exceptional. For a generation past, the habitual use of inebriating drinks has been so rare among the members of the distinctively Protestant churches, that the few who use them attract notice to themselves thereby; though this is less the case, perhaps, in the great cities than in the country.

In the earlier stages of the movement, as we have seen, there were several rapid advances, one after the other, in the doctrinal position of temperance men. At first the idea was to secure abstinence from excess in the use of alcoholic beverages, then abstinence from ardent spirits as distinguished from fermented liquors, and finally abstinence from all drinks that would intoxicate. This last stage defines historically the term "total abstinence." This term properly denotes, not abstinence from every thing which contains alcohol, but from every thing which so contains alcohol that it might possibly produce drunkenness; not abstinence from such liquids for all purposes, but abstinence from them as a beverage or common drink. The abstinence is total in that it is from all common drinking, and not merely from getting drunk; and in that it is from all sorts of inebriating drinks, and not from ardent spirits only. The historical total-abstinence position does not place the very light wines and beers on the same footing with those that will intoxicate; though it disapproves of them as a matter of prudence, on account of their relations to the stronger beverages. For similar reasons, it demands that alcohol shall not be recklessly or unnecessarily used for medicinal or other purposes; while it sharply distinguishes these from its use as a beverage.

This doctrine is almost universally held by temperance men in America, and is widely held elsewhere. There are some exceptions. A few men who are doing honorable and effective service against drunkenness advocate the propriety of the so-called moderate drinking of alcoholic beverages, as opposed to teetotalism; but the general opinion is against them. There is almost an equal unanimity in basing the duty of total abstinence upon our obligation to deny ourselves for the benefit of others, as presented in 1 Cor. viii. 13 and elsewhere, and generally acknowledged by casuists of all schools. The advocates of total abstinence everywhere would probably agree in affirming the existence of this obligation, and in regarding it as absolutely sufficient to cover the whole case.

But, except in these two points, they differ so radically as greatly to hinder their work. They flatly contradict one another in their teachings as

to the grounds of the duty of total abstinence, its limits, and some of the means by which it is to be urged. It is evident that some of them, at least, are seriously mistaken. The cause has now no more pressing need than that its advocates should carefully and candidly sift the arguments they are accustomed to use, throwing away the bad, and retaining only those that will endure testing.

In the physiological argument, for example, it is sometimes held, on the one side, that alcohol is properly a food, and a genuine stimulant, and, on the other hand, that it is merely an irritant poison. But with alcohol, as with other substances, this may depend on the quantity of the alcohol, the presence of other ingredients, and the condition of the body when the alcohol is taken. Joseph Cook asserted, in his lectures in Boston, in 1882, that the tables of certain insurance-companies which insure total abstainers in one class, and moderate drinkers in another, show that there is a distinct and considerable difference of longevity in favor of the former. This and similar facts conclusively prove that alcohol habitually taken in the form of an intoxicating beverage is deleterious, even when it does not lead to drunkenness. Nevertheless, alcohol is commonly believed to have a genuine medicinal use, though it is a dangerous medicine. And while the experience of some generations of total abstainers proves that it is never necessary as a food, the most trustworthy experiments seem to show, that, in minute quantities, it is sometimes harmless, and even salutary. It would not be easy to determine the percentage of alcohol necessary to render a beverage intoxicating. But, from the considerations just mentioned, it seems clear that the using of dilutions in which alcohol is contained in quantities clearly less than that percentage is a very different thing from using intoxicating drinks. Our war, let us remember, is not against alcohol, but against intoxicating alcohol. Doubtless the two are so related as to render it prudent to abstain from even the very light wines, beers, and ciders. But we ought to remember that this obligation, unlike that to refuse the stronger beverages, depends on local and temporary conditions. It would have very little weight, for example, in the state of things which existed in the world prior to about the year 1700.

Again: it is argued, on the one hand, that literature, ancient and modern, recognizes two different meanings of the word "wine:" namely, fermented grape-juice, and unfermented. The common reply to this is a sweeping and contemptuous denial that the word is ever used to denote unfermented juice of any kind. The facts proved are, that preparations of unfermented grape-juice have been well known among many peoples, that they have sometimes been used in beverages, and that the name "wine" has been frequently applied to them, though certainly not in such a way as to establish this as one of the current and natural meanings of the word.

As a rule, both the parties in this discussion sturdily ignore any distinction between the terms "fermented" or "alcoholic," and "intoxicating." But the existence of precisely this distinction is the one fact of real importance which the evidence adduced in the discussion abundantly proves. In

the history of the grape a very important part is played by wines — sometimes of cheap and ordinary quality, and sometimes very choice — which contained alcohol in such quantities and combinations as to render the wine agreeable, but absolutely un-intoxicating. It is these un-intoxicating wines, which, with some confusion of thought as to their relations to the grape-jellies, have been mistaken by many for wines without alcohol.

Men who are accustomed to recognize the Bible as an inspired rule of conduct have been compelled to try to reconcile its occasional approval of wine, in the example of Jesus at Cana, for example, with its repeated and sweeping denunciations of wine. Those who hold that the word "wine" may equally well mean either the fermented or the unfermented juice of the grape, think that, when the Bible approves of wine, it must be held to refer to that which is unfermented. Their opponents, denying the distinction, commonly assert that the Bible approves of the drinking of intoxicants, but disapproves of excess. The opinion thus denied is certainly erroneous; but, as certainly, that substituted for it does not follow from the premises. Philo, as we have seen, held the different theory, that the Scriptures approve wine-drinking in certain aspects of it, but not in others. It would be easy to construct other theories as plausible as either of these. The discussion of this question properly belongs, not to this article, but to that on WINE. It is sufficient here to say, that we must look for a better solution of it than has yet been offered. Meanwhile, whatever solution we may adopt, it will still be true that the specific precepts concerning wine, found in the Scriptures, may not apply in the changed conditions of our modern civilization; while the scriptural principles on which our obligation to total abstinence is based are at all times applicable.

LIT. — The various religious publishing boards and societies, the private houses that publish Sunday-school literature, and the National Temperance Society and Publication House, offer each its own list of temperance stories and of other temperance books and tracts. Many of the secret and other temperance organizations publish each its newspaper. At different times, and notably within a few years past, the subject has been discussed in the reviews. To the catalogues and indexes of these publishers and publications the reader is referred. It is impossible particularly to name more than a very few works out of the vast number.

Some of the more celebrated older publications are mentioned in the body of this article. Others are, L. M. SARGENT: *Temperance Tales*, circ. 1830; Rev. GEORGE B. CHEEVER: *Deacon Giles's Distillery*, and *Deacon Jones's Brewery*, circ. 1835; *Permanent Temperance Downfalls*, 1837-42. No more valuable temperance book exists than the *Autobiography of John B. Gough*, 1869. Among the more noteworthy of the publications of the National Temperance Society are the *Centennial Temperance Volume*, 1876 (for the history of the temperance movement, and of organizations and men engaged in it); *Moderation, vs. Total Abstinence*, 1881 (containing Dr. HOWARD CROSBY'S *Calm Fire*, and several replies to the same, and thus exhibiting several representative types of opinion); Dr. HARGREAVES: *Our Wasted Resources* (giving the economical argument); as

apparatus for class instruction, JULIA COLEMAN: *The Temperance School, the Lesson Book for Schools*, and the *Juvenile Temperance Manual*: Drs. FOSS and MEARS: *Temperance Sermons*; Dr. CUYLER: *The Moral Duty of Total Abstinence*; WILLIAM E. DODGE: *The Church and Temperance*; MOODY: *Talks on Temperance*; J. M. VANBUREN: *Gospel Temperance*; Canon FAHRAR: *Talks on Temperance*; Dr. HARGREAVES: *Alcohol and Science*; and Dr. E. M. HUNT: *Alcohol as a Food and Medicine*. For other medical views, see the *Tribune* lecture of Dr. HAMMOND; and, by index, the two volumes on *Physiology*, by Drs. J. W. DRAPER and J. C. DRAPER. For additional literature, including that of prohibition, consult any current number of the organs of the National Temperance Society, — the *National Temperance Advocate*, or the *Youth's Temperance Banner*. The theory of unfermented wines, and the view that the churches ought to use unalcoholic grape-juice at the Lord's Table, are advocated in many of the publications of this society, but in none of them more reasonably than in *The Bible Rule of Temperance*, published by the Rev. GEORGE DUFFIELD in 1831-35, and republished, 1868. These two doctrines are attacked by Dr. DUNLOP MOORE, in the *Presbyterian Review* for January, 1881, and January, 1882. In the same *Review*, for April, 1882, is an article which advocates the using of the unalcoholic juice of the grape in the communion, and maintains generally the positions taken in the present article. Of temperance Sunday-school stories, which are being produced in considerable numbers, *We Three*, by Miss KATE W. HAMILTON, is a highly creditable specimen. The stories by MARY DWINELL CHILLIS are favorites with many. W. J. BEECHER.

TEMPLE AT JERUSALEM. I. TEMPLE OF SOLOMON. — David, when he was inhabiting his house of cedar, and God had given him rest from all his enemies, meditated the design of building a temple in which the ark of God might be placed, instead of being deposited within curtains (2 Sam. vii. 2; 1 Chron. xvii. 1). In this he was discouraged by the prophet Nathan, on account of his many wars, and the blood which he had shed, but promised at the same time that his son and successor shall build a house unto the Lord. While David was prohibited from building the temple, he nevertheless made preparations for it (1 Kings v.; 1 Chron. xxii.); and, as far as the material and ideal of the building is concerned, David was its author, while Solomon merely executed the design. The workmen and the materials employed in the erection of the temple were chiefly procured by Solomon from Hiram, king of Tyre. The building, which was begun four hundred and eighty years after the exodus from Egypt, in the fourth year of Solomon's reign, in the third month of the year 1012 B.C., was finished in the twelfth year of his reign, in the eighth month (1 Kings vi. 38).

In its construction the temple was mainly built after the pattern of the tabernacle; since it was only to be an enlarged and fixed dwelling of the Lord, a palace in place of the movable tent. Of course every thing was on an enlarged scale, and of more substantial materials.

The temple itself was sixty cubits long, twenty wide, and thirty high. The floor was throughout of cedar, but boarded over with planks of fir

(1 Kings vi. 15). The internal dimension of the "holy" was forty cubits long, twenty cubits wide, and thirty cubits high. The holy was separated from the "Holy of holies" (*debir*) by a partition. It was on the western extremity of the entire building, and its internal dimensions formed a cube of twenty cubits. On the eastern extremity of the building stood the porch. At the entrance of this porch stood the two columns called Jachin and Boaz, which were twenty-three cubits high. The temple was also surrounded by a triple story of chambers, each of which stories was five cubits high. The lowest story of the chambers was five cubits, the middle six, and the third seven cubits wide. The difference of the width arose from the circumstance that the external walls of the temple were so thick that they were made to recede one cubit after an elevation of five feet; so that the scarcement in the wall of the temple gave a firm support to the beams which supported the second story without being inserted into the wall of the sanctuary. The entrance to these stories was from without. The windows, which are mentioned in 1 Kings vi. 4, served chiefly for ventilation; since the light within the temple was obtained from the sacred candlesticks. In the Holy of holies were no windows, because "the Lord said that he would dwell in the thick darkness" (1 Kings viii. 12). The temple was wainscoted with cedar-wood, which was covered with gold. The boards within the temple were ornamented by beautiful carvings, representing cherubim, palms, and flowers. From 2 Chron. iii. 5, it appears that the greater house was also ceiled with fir. The doors of the oracle were composed of olive-tree; but the doors of the outer temple had posts of olive-tree, and leaves of fir (1 Kings vi. 31 sq.). Both doors, as well that which led into the temple as that which led from the holy to the Holy of holies, had folding leaves; the aperture being closed by a suspended curtain. The lintel and side-posts of the oracle seem to have circumscribed a space which contained one-fifth of the whole area of the partition; and the posts of the door of the temple, one-fourth of the area of the wall in which they were placed (1 Kings vi. 31-35).

Within the *Holy of holies* stood only the ark of the covenant between two cherubim; but within the holy were ten golden candlesticks, and the altar of incense, and a table for the shew-bread.

The temple was surrounded by a *court of priests* (2 Chron. iv. 9). This, again, was surrounded by a wall consisting of cedar-beams placed on a stone foundation (1 Kings viii. 36), and contained the altar of burnt offering, the brazen sea, and ten brazen lavers. From the court of the priests, which is called (1 Kings vi. 36) the inner and (Jer. xxxvi. 10) the upper court, a few steps led into the lower *court of the people*, which is called (Ezek. xl. 17) the outward and (2 Chron. iv. 9) the great court. Both courts were paved. Doors overlaid with brass led into the outer court. On the east was (Ezek. xi. 1) the *main gate*. According to 2 Kings xv. 35 and 2 Chron. xxvii. 3, Jotham built the "higher gate" of the house of the Lord. A "gate of foundation" is mentioned (2 Chron. xxxii. 5). Near the eastern gate, inside of the court of priests, probably stood the brazen scaffold which Solomon had built for the dedicatory

prayer (2 Chron. vi. 13), and which afterwards probably served as the king's stand (2 Kings xi. 11, xxiii. 3). There was perhaps an ascent by which the king went up into the temple from his own house (1 Kings x. 5; 2 Chron. ix. 11). The covert for the sabbath (2 Kings xvi. 18) probably served as a kind of protection against the sun and wind.

After the temple was finished, it was consecrated by the king. It remained the centre of public worship for all the Israelites, only till the death of Solomon, after which ten tribes forsook this sanctuary. But even in the kingdom of Judah it was from time to time desecrated by altars erected to idols (comp. 2 Kings xxiii. 4, 13). There was a treasury in the temple, in which much precious metal was collected for the maintenance of public worship. The gold and silver of the temple were, however, frequently applied to political purposes (1 Kings xv. 18 sq.; 2 Kings xii. 18, xvi. 8, xviii. 15). The treasury of the temple was repeatedly plundered by foreign invaders; for instance, by Shishak (1 Kings xiv. 26), by Jehoash, king of Israel (2 Kings xiv. 14), by Nebuchadnezzar (xxiv. 13), and, lastly, again by Nebuchadnezzar, who, having removed the valuable contents, caused the temple to be burned down (xxv. 9 sq.) four hundred and sixteen years after its dedication.

The restoration of the temple was prophesied; and, fourteen years after the destruction of the Temple of Solomon, *Ezekiel* saw in a vision a new temple, which he describes in chaps. xl.-xliii.

II. THE SECOND TEMPLE.—In the year 536 B.C. Cyrus permitted the Jews to return to their country, and rebuild the temple, at the same time commanding that the sacred utensils which had been pillaged in the first temple should be restored, and that, for the restoration of the temple, assistance should be granted (Ez. i., vi. 2). The first colony which returned under Zerubbabel and Joshua, having collected the necessary means, and having also obtained the assistance of Phœnician workmen, commenced, in the second year after their return, the rebuilding of the temple. The Sidonians brought rafts of cedars from Lebanon to Joppa. The Jews refused the co-operation of the Samaritans, who, being thereby offended, induced the king, Smerdis, to prohibit the building. It was only in the second year of Darius Hystaspis (520 B.C.) that the building was resumed; and was completed 516 B.C. (Ez. iv.-vi.; Hag. i. 15). According to Ez. vi. 3, it was sixty cubits high and wide, thus larger than the Temple of Solomon; while, according to Hag. ii. 3, it was inferior to the first. The inferiority probably consisted in the absence of the ark and precious metals. Antiochus Epiphanes pillaged and desecrated it through idolatry (1 Macc. i. 21, iv. 38; 2 Macc. vi. 2). Judas Maccabeus repaired, furnished, and cleansed it, 165 B.C. (1 Macc. ix. 36; 2 Macc. i. 18, x. 3), whence the Jewish "feast of dedication" (John x. 22). He also fortified the temple mount (1 Macc. iv. 60, vi. 7). Alexander Jannæus (about 106 B.C.) separated the court of the priests from the external court by a wooden railing (*Joseph., Ant. XIII. 13, 5*). In the year 63 B.C. Pompey attacked the temple from the north side, caused a great massacre in its courts, but abstained from plun-

dering the treasury, although he even entered the Holy of holies (*Ibid.* XIV. 1, 2 sq.). Herod the Great, with the assistance of Roman troops, stormed the temple, 37 B. C., on which occasion some halls were destroyed (*Ibid.* XIV. 16, 2).

III. THE HERODIAN TEMPLE. — Herod, wishing to ingratiate himself with the Jews, undertook to raise a perfectly new temple. The work was commenced in the eighteenth year of his reign (20 or 21 B. C.). Priests and Levites finished the temple in one year and a half, while the courts required eight years. The out-buildings, however, were completed under Agrippa II. and under Albinus the procurator, in the year A. D. 61 (Joseph., *Ant.* XX. 9, 7). The structure of the temple is described by Josephus (*Ant.* XV. 11; *Jewish War*, V. 5), and in the Talmudic treatise *Middoth*. Already under Archelaus the courts of the temple became the scene of revolt and bloody massacres (Joseph., *Ant.* XVII. 9, 3; 10, 2). But the most horrid scenes were during the last Jewish revolt (Joseph., *War*, IV. 5, 1; V. 1, 2, 3). In August of the year 70 the Romans rushed from the Tower of Antonia into the sacred precincts, the halls of which were set on fire by the Jews themselves. It was against the will of Titus that a Roman soldier threw a firebrand into the temple, which caused its conflagration. The Emperor Hadrian (A. D. 136) founded a Roman colony, under the name of *Ælia Capitolina*, on the ruins of Jerusalem, and dedicated a temple to Jupiter Capitolinus. Under the reign of Constantine the Great the Jews were severely punished for having attempted to restore the temple. In the year 363 the Emperor Julian undertook to rebuild the temple, but he was compelled to desist by flames which burst forth from the foundations.

The temple ground, called by the Turks *el Haram*, is now occupied by a splendid mosque erected by Omar, *es Sakhara*, south of which stands the mosque *el Aksa* (formerly a Christian church).

LIT. — The literature is very rich. The principal later works are those of LIGHTFOOT: *Descriptio Templi*, in *Opp.* i. 563 sq.; HIRT: *Der Tempel Salomo's*, Berlin, 1809; STIEGLITZ: *Gesch. der Baukunst*, Nuremberg, 1827, pp. 125 sq.; KRAFFT: *Die Topographie Jerusalems*, p. 68; TONLER: *Topogr. Jerusalems*, pp. 159 sq.; LESS: *Beiträge zur Geschich. der Baukunst*, Leipzig, 1834, i. 63 sq.; MEYER: *Der Tempel Salom.*, Berlin, 1830 (inserted also in *Blätter für höhere Wahrheit*, i.); GRÜNEISEN, in the *Kunstblatt z. Morgenbl.*, 1831, Nos. 73-75, 77-80; [KIRCHNER: *Der Tempel zu Jerusalem*, Neu-Ebers, 1831; ELSING: *History of the Temple* (from the Arabic by Reynolds), London, 1837]; KEIL: *Der Tempel Salomo's*, Dorpat, 1839; KOPP: *Id.*, Stuttg., 1839; THIENIS: *Erklärung der Könige, in der Kurzgef. erreg. Handbuch*, xx., Anhang, pp. 25 sq.; BÄHR: *Der Salom. Tempel*, Carlsruhe, 1848; BALMER-RINCK: *Gesch. der Tempel-Architectur*, Ludwigsburg, 1858; [BANNISTER: *The Temples of the Hebrews*, Lond., 1861; PAINE: *Solomon's Temple*, Bost., 1861; DALE: *Jewish Temple and the Christian Church*, London, 1865; ROSEN: *Der Tempel-Platz des Moria*, Gotha, 1866; EDERHEIM: *The Temple, its Ministry and Services in the Time of Christ*, London, 1874; H. BRUGSCH: *Der Bau des*

*Tempels Salomo's nach der Koptischen Bibelversion*, Leipz., 1877; FERGUSON: *The Temples of the Jews*, Lond., 1878; WARREN: *The Temple, or the Tomb*, Lond., 1880; F. SPIESS: *Der Tempel zu Jerusalem nach Josephus*, Berlin, 1880 (36 pp.); PICK: *Index to Lange's Commentary on the Old Testament*, New York, 1882 (s. v. *House of God*); J. N. and B. SLIPP: *Die Felsenkuppel eine Justinianische Sophienkirche und d. übrigen Tempel Jerusalems*, München, 1882].

II. MERZ. B. PICK.  
**TEMPLARS.** See MILITARY ORDERS.  
**TEMPORAL POWER.** See CHURCH AND STATE; CHURCH, STATES OF THE.

**TEMPUS CLAUSUM** ("closed time," also *feriatum* or *sacratum*) is a canonical term denoting those days on which no noisy festivities are allowed to take place. Regulations of that kind naturally originated from the general conception of how a Christian festival ought to be celebrated; but already among the Israelites it was customary to prepare one's self for the celebration by prayer and abstinence (Exod. xix. 5; 1 Sam. xxi. 4); and, as Paul indorsed the custom (1 Cor. vii. 5), the Church had thus a basis for further development given. The oldest laws relating to the subject date back to the middle of the fourth century. In its *can.* 51-52 the Council of Laodicea (351) forbade various festivities during the quadragesimal fast; and its ordinances were confirmed by the State. Later on, not only the *quadragesima*, but also advent and other feast cycles, were put down as *tempus clausum*: though the observance never became uniform during the middle ages. The Council of Trent (sess. xxiv., Nov. 11, 1563) introduced various mitigations of the rules. The evangelical churches generally adopted the ordinances of a *tempus clausum*, but the observance varied very much in the different countries. The conference of Eisenach (1857) gave much attention to the subject, and its protocols contain an exhaustive survey of the state of affairs in the different churches. In its general principle it recognized the *Tempus clausum Quadragesimæ* as a wholesome pedagogical institution, and recommended the careful maintenance of such remains of it as might still exist. See KLIEFOTH: *Liturgische Abhandlungen*, i. pp. 55 sq.

II. F. JACOBSON.

**TEN ARTICLES,** The, were brought into Parliament by Bishop Fox, and passed July 11, 1536. Though emanating from the crown, it is probable that Fox and Cramer helped to prepare them. They mark an advance in the work of the Reformation, but retain the doctrines of baptismal regeneration, transubstantiation, the invocation of saints, and the usefulness (though not the efficacy) of prayers for the dead.

**TEN COMMANDMENTS.** See DECALOGUE.

**TENISON, Thomas**, was born at Cottenham, Cambridgeshire, in 1636; and studied at Bennet College, Cambridge University. In the year of the ejection (1662) he became a fellow, and in 1665 was appointed university preacher. The rectory of Holywell, Huntingdonshire, the living of St. Peter's Mancroft, Norwich, the vicarage of St. Martins-in-the-Fields, London, the archdeaconry of the metropolis, and the bishopric of Lincoln, successively fell to his lot; and in all these preferments he showed administrative power, for which he was more remarkable than for pulpit

eloquence. He was an active Churchman, and busy in matters connected with the Revolution of 1688. On the death of Tillotson, he was raised to the primacy, in which he made a considerable figure, both as to temporal and spiritual affairs. When William III. was absent from England in 1695, Tenison filled the post of a lord-justice, being first in the commission appointed by the sovereign for that purpose; but his actual power and political influence in that capacity must have been far below what accrued to some of the English archbishops in the middle ages. It was as president of the Upper House of Convocation that he had the most arduous duties to discharge, and the greatest trouble to endure. The Lower House was chiefly composed of High-Churchmen, unfriendly to the Revolution (which Tenison cordially approved), and advocating the independence of the Ecclesiastical Establishment in a way which he condemned. The Upper and Lower Houses of Convocation came into boisterous conflict; and scenes were enacted in the Jerusalem Chamber, the adjoining organ-room, the dean's yard, and Henry VII.'s Chapel, such as were disgraceful to the High-Church clergy, who figured as chief actors in the strife. The archbishop manifested a steadiness of purpose and an invincibility of calm resistance, which won for him the name of the "rock-like" Tenison. He aimed at church reform, and issued circulars to the bishops with that view, but achieved little success. A funeral-sermon he preached for Mary, consort of William III., was warmly censured in a letter attributed to Bishop Ken. He was more a man of words than letters, but he founded a library which bore his name. He attended his royal master on his death-bed, and survived Queen Anne, in whose reign he had fresh convocation troubles. He died in 1715.

JOHN STOUTGTON.

**TENNENT**, a family of ministers illustrious in the history of the American Presbyterian Church. — 1. **William Tennent**, b. in Ireland, 1673; d. at Neshaminy, Bucks County, twenty miles north of Philadelphia, Penn., May 6, 1745. Originally in the Established Church of Ireland, he arrived in Philadelphia, Penn., Sept. 6, 1718, and entered the Presbyterian synod of Philadelphia, Sept. 17, 1718. In 1720 he settled at Bedford, Westchester County, N.Y., and in 1726 became pastor at Neshaminy, Bucks County, Penn., although he was never formally installed. Impressed by the lack of educational facilities for the young men growing up around him, he erected in 1726 or 1727 a log house, the famous "Log College," wherein he taught three of his four sons and a number of other youth, several of whom afterwards rose to eminence in the church. Log College was the first of the literary and theological institutions of the Presbyterian Church in America, the parent of those in Princeton, N.J., and, indeed, of them all. Mr. Tennent's publications were mostly sermons. Our knowledge of his life and college is in good part derived from Whitefield's journal, which shows his apostolic character. — 2. **Gilbert Tennent**, eldest son of the preceding, and a distinguished Presbyterian divine; b. in County Armagh, Ireland, April 5, 1703; d. in Philadelphia, July 23, 1764. He came to America with his father, 1718; was educated by him; was licensed by the presbytery of Philadelphia, May,

1726; acted as tutor in Log College for a year; was ordained and installed pastor in New Brunswick, N.J., in the autumn of 1727. Like his father, he was an ardent admirer of Whitefield; and, in imitation of the great evangelist, he made a preaching-tour through West Jersey, Pennsylvania, and Maryland, and in 1740, at Whitefield's solicitation, through New England, as far as Boston. By his fiery zeal, deep moral earnestness, spirituality, no less than by his logic and argumentative ability, he produced everywhere a profound impression. His popularity was second only to Whitefield's. But he was lacking in tenderness and consideration for those who differed from him. At that time many Presbyterian ministers were conscientiously opposed to the methods adopted by the revival preachers. Tennent had no appreciation of such scruples, but set them down to a lack of vital religion. Moreover, Log College was openly criticised by the synod of Philadelphia, because of the type of piety there fostered, and its educational defects. Tennent naturally resented these attacks, and, under what he deemed sufficient provocation, preached in 1740 his famous "Nottingham sermon," "one of the most severely abusive sermons which was ever penned" (Alexander), in which he lashed his ministerial brethren for their "hypocrisy." Tennent had a large following throughout the country, and able ministers were upon his side. The agitation lasted for many years. The presbytery of New Brunswick seceded from the synod of Philadelphia in 1741 (see art. PRESBYTERIAN CHURCHES, p. 1907). In May, 1743, Tennent was called to the Second Presbyterian Church of Philadelphia, then just started, made up of the admirers of Whitefield and the friends of the revival. But, although he remained their pastor till his death, he did not repeat in his second charge the triumphs of his first. He was faithful and highly useful; but his preaching was quieter, and not so many souls came under his influence. His delivery was much less impassioned, due very probably to his use of a manuscript. In 1753 he raised in Great Britain some fifteen hundred pounds for the College of New Jersey, — a sum much beyond his expectations. Although he had contributed so largely to the disruption of the Presbyterian Church in 1741, he toiled to effect a reconciliation, and saw with great satisfaction the breach healed in 1758. Besides a memoir of his brother John (Boston, 1735), he published a volume of sermons (Philadelphia, 1743), and occasional sermons and pamphlets. See list in *Log College*, pp. 65 sq. — 3. **William Tennent**, brother of the preceding; b. in County Armagh, Ireland, June 3, 1705; d. at Freehold, Monmouth County, N.J., March 8, 1777. He studied under his father in Log College, and theology under his brother Gilbert in New Brunswick; was licensed by the presbytery of New Brunswick; ordained pastor of the church at Freehold, October, 1733, and held the position till death. He is the subject of several highly remarkable stories, of which the two most famous are, (1) that, while preparing for his examination for licensure, he fell sick, and had a trance which lasted three days, during which time he was, as he believed and declared, in heaven, and heard "unutterable things." His friends thought



he was dead, and were upon the point of burying him, notwithstanding the protestations of his physician, when he revived. He regained his health in a year, but had lost all his knowledge of reading and writing, much more, all his previous learning. After a time, however, he experienced "a severe shock in his head;" and his knowledge from that moment began rapidly to return, until all was regained. "For three years," he said, "the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven, that, could I have had the world for stooping down for it, I believe I should not have thought of doing it." No autobiographic record of his experiences during his trance is believed to be extant, although his intention to prepare one is known. See *Log College*, pp. 112-118, 147. (2) The second story is, that "one night, when Mr. Tennent was asleep in his own bed, he was waked up by a sharp pain in the region of the toes of one of his feet; and upon getting a light, and examining the foot, it was discovered that several of his toes had been cut entirely off, as if by some sharp instrument. But, though the wounded part was bleeding, nothing was seen of the excised members, nor any means by which such a dismemberment could have been effected" (*Log College*, p. 151). Mr. Tennent was a remarkable character, full of resources, indefatigable in Christian labors, wise to win souls and to guide them to heaven. By his earnestness, eloquence, simplicity, and, above all, ardent piety, he made such an impression upon his neighborhood, that he is vividly remembered until this day. — 4. **John Tennent**, third son of William, sen.; b. in County Armagh, Ireland, Nov. 12, 1707; educated in Log College; licensed by the presbytery of Philadelphia, and settled at Freshhold, N. J., Nov. 19, 1730, but d. April 23, 1732, leaving behind him a pleasant and godly memory. "His labors were attended with three notable qualities, — prudence, diligence, and success." Two of his sermons, and memoir, were published in a volume by Gilbert Tennent, Boston, 1735. — 5. **Charles Tennent**, fourth son of William, sen., b. at Colerain, County Down, Ireland, May 3, 1711; was pastor at White-Clay Creek, Del.; d. after 1760, at Buckingham, Md. See ARCHIBALD ALEXANDER: *Biographical Sketches of the Founder and Principal Alumni of the Log College*, Phila., (Presbyterian Board), 1846; *Sermons and Essays by the Tennents and their Contemporaries*, Phila., (Presbyterian Board), 1855; *Life of the Rev. William Tennent, with an account of his being three days in a trance*, N. Y., 1847; SPRAGUE: *Annals*, iii.; GILKETT: *Hist. Pres. Ch.*, vol. i.; C. W. BAIRD: *Hist. Bedford Ch.*, N. Y., 1882, pp. 45 sqq.

**TERAPHIM** (Gen. xxxi. 19, 31; 1 Sam. xix. 13, 16), a word found only in the plural form, derived, probably, from תָּרַח, "to be rich," designating a sort of household gods, or *penates*, in size and appearance approaching the human, which were regarded as dispensers of good-fortune, and shields against evil (Judg. xviii. 21). They were objects of worship, and consulted as oracles (Ezek. xxi. 26; Zech. x. 2). The Israelites derived their use of them from the Aramæans, and they existed in common private use, although forbidden in public worship, and always described by the prophets as idols, even after the

Babylonish captivity (Gen. xxxv. 4; 2 Kings xxiii. 24; Zech. x. 2; Hos. iii. 4).

**TERMINISM AND THE TERMINISTIC CONTROVERSY.** Medieval theology, partially supported by Augustine, maintained that the *terminus* of grace coincided with the *terminus* of life; so that infants dying without baptism could not possibly escape hell. During the Reformation, this doctrine was modified in various ways. On the one side, the idea of the free, infinite grace of God expanded the *terminus* beyond life, and gave rise to the doctrine of *apokatastasis*; on the other side, the conviction that a certain interior, moral-religious state was an absolute condition of grace, narrowed the *terminus* down almost to a single moment of life, and gave rise to the doctrine of terminism. The Friends are the principal representatives of this doctrine, holding that every person has in his life a moment or period of visitation, but that no second opportunity is granted. The Pietists, with their suspicion against the late repentance, also incline towards this doctrine; and in J. G. Bose, deacon of Sorau, it found a decided and eloquent spokesman. His *Terminus peremptorius salutis humane* (Frankfort, 1698) attracted much attention, and called forth a great number of refutations. The most remarkable among these were J. G. Neumann's *Dissertatio de termino salutis humane peremptorio* (Wittenberg, 1700) and *Dissertatio de tempore gratiæ divinæ*, etc. (Wittenberg, 1701). As Bose died in 1700, A. Rechenberg, the son-in-law of Speuer, took up the defence of his ideas, and a long and bitter controversy ensued with Ittig, professor at Leipzig; but the spreading rationalism finally brought the question of all interest. [F. H. HESSE: *Der terministische Streit*, Giessen, 1877.] J. P. LANGÉ.

**TERRITORIALISM** denotes a theory of church government which originated with the Reformation, and according to which the ruler of a country has a natural right to rule also over the ecclesiastical affairs of his people. The theory found its principal supporter in Christian Thomæus, and its principal opponent in J. B. Carpzov. See the art. CHURCH AND STATE.

**TERSTEEGEN, Gerhard**, b. at Meurs in Rhenish Prussia, Nov. 25, 1697; d. at Mulheim in Westphalia, April 3, 1769; a famous mystic and hymnist of the Reformed Church. He was educated in the Latin school of his native city, and in 1713 apprenticed to a merchant in Mulheim, where he soon after made the acquaintance of Wilhelm Hoffmann, the leader of a pietistic revival movement in those regions. As he found that mercantile business interfered with the development of his religious life, he left that profession in 1719, and learned the trade of a ribbon-maker. Settling in a lonesome little hut, he led a secluded and ascetic life, dividing his time between work and prayer, and distributing not only his earnings, but also the inheritance from his mother, among the poor. After 1721, his activity in the service of Christ assumed greater dimensions. He began to preach, and he engaged in literature. Travelling from one place to another, he visited many towns and cities in Holland and Westphalia, held conventicles, and formed minor communities. He translated numerous books of the French mystics, — Labadie,

Madame Guyon, Louvigny, and others. Of his own compositions, the principal are, *Auserlesene Lebensbeschreibungen heiliger Seelen* (1733-53, 3 vols.), *Geistliche Brosamen* (1769-74, 4 vols.), *Weg der Wahrheit, Gebete*, etc., and a number of beautiful hymns. His *Gedanken über die Werke des Philosophen von Sans Souci* was read by Friedrich II., and is said to have made an impression on him. A collected edition of his works has appeared at Essen, and separate editions are still made. The principal source of his life is his correspondence, of which the German part appeared at Solingen, 1773-75, 2 vols., and the Dutch at Hoorn, 1772. His biography was written by Kerlen (Mülheim, 2d ed., 1853) and Stursberg (1869). See art. *HYMNOLOGY*, p. 1051.

W. KRAFFT.

**TERTIARIES, TERTIARIUM** (*Tertius ordo de penitentia*), formed associations whose members, though not obliged to live in monasteries, or take the three monastic vows, nevertheless led a religious life according to certain definite rules. They remained in the world, and were distinguished from other people only by their sombre, unadorned costume, by certain religious restrictions, and certain religious practices. But in the world they represented the interests of the order with which they were connected, and enjoyed, beside the reputation of greater sanctity (thau was to be found among ordinary laymen, not a few of the privileges of the orders. It is said that such associations were first formed by Norbert, the founder of the order of the Præmonstratenses; but its complete organization and success the institution owes to Francis of Assisi, who, afraid of receiving into the monasteries all the afraid who were awakened by his preaching,—because, in that case, whole regions might have been depopulated,—and yet unwilling not to meet the popular craving for penitence, had recourse to this device. The success of the institution was prodigious. The highest persons became members of the order,—the Emperor Charles IV., King Louis of France, King Bela of Hungary, Queen Blanche of Castile, and others. Other monastic orders followed the example of the Franciscans, and formed associations of tertiaries. There were also female tertiaries.

**TERTULLIAN** (*Quintus Septimius Florens Tertullianus*), b. at Carthage about 150 or 160; d. there between 220 and 240; the first great writer of Latin Christianity, and one of the grandest and most original characters of the ancient church. Of his life very little is known. His father held a high position (*centurio, aide-de-camp*) in the Roman garrison in Africa; but the Punic blood of his descent is visibly pulsating in his style, with its archaisms or provincialisms, its glowing imagery, its passionate temper. He received an excellent education. He was a scholar. He wrote books in Greek, of which, however, none has come down to us. But his proper study was jurisprudence, and his method of reasoning shows striking marks of his juridical training. It is not known at what time he was converted to Christianity, nor how the conversion came about. But the event must have been sudden, decisive, transforming at once his whole personality; for afterwards he could not imagine a truly Christian life without such a conscious breach, a radical act of

conversion: *fiunt, non nascuntur Christiani*. In the Church of Carthage he was ordained a presbyter, though he was married,—a fact which is well established by his two books to his wife, though Roman-Catholic writers have tried to deny it. Rome he visited once or twice; and it may be that the laxity and corruption of morals which at that time (see CALIXTUS) he found prevailing in the Church of Rome contributed not a little to drive him into Montanism. At all events, a few years after his conversion (about 202) he became the leader, the passionate and brilliant exponent, of that movement (see MONTANISM),—that is, he became a schismatic; and the story, that before his death he returned to the bosom of the Catholic Church, is very improbable, since his party, the Tertullianists, continued to exist. Nevertheless, in spite of his schism he continued to fight heresy, especially Gnosticism; and by these doctrinal works he is the teacher of Cyprian, the predecessor of Augustine, and the chief founder of Latin theology.

The writings of Tertullian are very numerous, though generally not very large. As they cover the whole theological field of the time,—apologetics against Paganism, polemics against heresies, and polity, discipline, morals, or the whole reorganization of human life on a Christian basis,—they give a picture of the religious life of the time which is of the greatest interest to the church historian. Their general character is stern and practical, but they are full of life and freshness. In his endeavors to make the Latin language a pliant vehicle for his somewhat tumultuous ideas, he now and then becomes strained, queer, and obscure; but as a general rule he is quick, precise, and pointed. And he is always powerful, commanding the attention of the reader, not begging it; always rich, lavish with wit and satire, sometimes, also, with sophism and lawyer's tricks; and always original. Though thoroughly conversant with Greek theology, he was entirely independent of it. Indeed, he forms a direct contrast to Origen, just as Montanism forms the opposite extreme of Gnosticism. While Origen pushes his idealism far in the direction of a Gnostic spiritualism, Tertullian carries his realism to the very verge of materialism. Rejecting the Platonic doctrine of pre-existence, and the Pythagorean doctrine of metempsychosis, he adopts the traducaistic view of hereditary sin, teaches that soul and body originate at the same moment, and proves, metaphysically and from the Bible, that the soul has corporeality. Greek philosophy he despised; Gnosticism he considered a crime; and Neander has exactly hit the centre of his spiritual character by calling his monograph upon him, *Antignosticus*. But it is just this practical bearing of his ideas, even the most abstract ones, which places him at the head of the theology of the Western Church. The direction he thereby gave to all theological speculation has never since been entirely lost sight of, not even by the schoolmen.

The chronology of Tertullian's writings is very uncertain. The principal question, however,—Which of them belong to the Catholic period of his life, and which to the Montanist?—can in many cases be decided by internal criteria. To the Montanistic period belong *Adversus Marcionem*, *De anima*, *De carne Christi*, *De resurrectione carnis*,

*Adversus Præceam, De coronâ militis, De iuga in persecutione, De monogamia, De jejuniis, De pudicitia*, etc.; certainly Catholic are his *Apologeticus* (A. I. 197), *De penitentia, De oratione, De baptismo, Ad uxorem, Ad martyres*, perhaps also, *De præscriptione hæreticorum*, etc.; while others, *Ad Nationes, De testimonio animæ, De pallio, Adversus Hermogenem*, etc., are of uncertain date. Among his apologetic writings, his *Apologeticus*, written during the reign of Septimius Severus, and addressed to the Roman magistrates, is the best defence of Christianity and the Christians ever written against the reproaches of the Pagans, and one of the most magnificent monuments of the ancient church, full of enthusiasm, courage, and vigor. It first clearly proclaims the principle of religious liberty as an inalienable right of man. Of his dogmatical works, the most important is his *De præscriptione*, developing as its fundamental idea, that, in a dispute between the Church and a separating party, the whole burden of the evidence lies with the latter, as the Church, in possession of the unbroken tradition, is by its very existence a guaranty of its truth. His five books *Adversus Marcionem*, written in 207 or 208, are the most comprehensive and elaborate of his polemical works, and invaluable for the true understanding of Gnosticism. Of his moral and ascetic treatises, the *De patientia* and *De spectaculis* are among the most interesting; the *De pudicitia* and *De virginibus relandis*, among the most characteristic.

LIT. — Collected editions of Tertullian's works are numerous, e. g., BEATUS RHEANUS, Basel, 1521; SEMLER, Halle, 1770-73, 6 vols. The best is by OEHLER, Leipzig, 1853-1, 3 vols. Eng. trans. in *Ante-Nicene Library*, vii., xi., xv., xviii. See NEANDER: *Antignosticus*, Berlin, 1825; HESSELBERG: *Tertullian's Lehre*, Dorpat, 1818; KAYE: *Ecclesiastical History* . . . illustrated from the Writings of Tertullian, London, 1815; UHLHORN: *Fundamenta chronologicæ Tertullianæ*, Göttingen, 1852; GOTTWALD: *De Montanismo Tertulliani*, Breslau, 1863; A. HAUCK: *Tertullian's Leben und Schriften*, Erlangen, 1877; BONWETSCH: *Die Schriften Tertullians nach der Zeit ihrer Abfassung untersucht*, Bonn, 1878 (89 pp.); OEBINGER: *Tertullian u. seine Auferstehungslehre*, Augsburg, 1878 (31 pp.); F. J. SCHMIDT: *De Latinitate Tertulliani*, Erlangen, 1877; G. R. HAUSCHILD: *Tertullian's Psychologie und Erkenntnistheorie*, Frankfurt-am-M., 1880 (78 pp.); M. KLUSMANN: *Curarum Tertullianearum*, part. i. et ii., Halle, 1881; G. R. HAUSCHILD: *Die Grundsätze u. Mittel d. Wortbildung bei Tertullian*, Leipzig, 1881 (56 pp.); SCHAFF: *Church Hist.*, rev. ed., vol. ii. (N. Y., 1883), pp. 1818-1833; G. LUDWIG: *Tertullian's Ethik in durchaus objectiver Darstellung*, Leipzig, 1885. PHILIP SCHAFF.

**TEST ACT, The**, an act passed by the English Parliament in 1663, which enacted that all persons holding public offices, civil or military, should receive the sacrament of the Lord's Supper according to the usage of the Church of England, take the oaths of supremacy and uniformity, and declare their rejection of the doctrine of transubstantiation. It was entitled an "Act to prevent dangers from Popish Recusants," and was in the first instance levelled against the Catholics. The Toleration Act of William (1689), and especially the legislation of the present century (the Relief

Act of May 9, 1828, and the Roman-Catholic Relief Bill of April 13, 1829), have abolished the hardships of the Test Act.

**TESTAMENT, The Old and New**, is the dominant name in the Occidental Church for the collection of Holy Scripture, and the translation of the Greek designation *ἡ παλαιὰ καὶ ἡ καινὴ διαθήκη*. The term arose in this way: *διαθήκη* means disposition; then the special form, a will; then, so far as the execution of this will depends upon certain conditions, an agreement bordering upon a covenant (*συνθήκη*), yet differing from it, since in a *διαθήκη* one of the parties takes the initiative, and lays down the terms. It was in obedience to a right instinct that the LXX translated *בְּרִית* by *διαθήκη*, instead of by *συνθήκη*; for thereby they expressed the correct idea, that, in the "covenant" between God and man, God appears, not as one of the parties simply, but as the founder, who holds the other strictly to certain terms. It is upon this idea that the argumentation in Gal. iii. 15 sqq. rests. The Itala translates "covenant" also by *testamentum* ("will"), where Jerome, in the Old Testament, uses *fidus*. The Scriptures are *τὰ βιβλία τῆς διαθήκης* ("the books of the will"), which meant at first the Decalogue, then the whole law. For sake of brevity the phrase was replaced by the single word *διαθήκη* (so 2 Cor. iii. 14). In the Greek Church the expression was used of the whole canon (so Origen: *π. απτ.*, iv. 1). In old ecclesiastical Latin, besides *testamentum, instrumentum* was used (so Tertullian: *Adv. Præc.*, c. 20). For the contents of the Old and New Testament, see CANON. OEHLER.

**TETRAGRAMMATON** (*four letters*), the combination יְהוָה (Jehoval), by the use of which name the miracles of Christ were said by the early opponents of Christianity to have been performed.

**TETRAPOLITAN CONFESSION** (also called *Suevica* or *Argentinensis*), the Confession which the four cities of Strassburg, Constance, Memmingen, and Lindau, presented to the diet of Augsburg (July 11, 1530), and, properly speaking, the first Confession of the Reformed Church. Landgrave Philipp of Hesse in vain exerted himself to bring about a union between the two branches of the reformatory movement. But the Saxon princes and theologians obstinately excluded the representatives of the cities of Southern Germany suspected of Zwinglian heresy, from all their political and theological conferences. Under such circumstances, it became necessary for them to present a confession of their own. It was drawn up by Bucer and Capito, who arrived at Augsburg a few days after the presentation, by the Saxon theologians, of the *Confessio Augustana*, and consists of twenty-three articles. The formal principle of the Reformation — the absolute authority of Scripture in matters of faith, which, for irenic purposes, the *Conf. Aug.* passes by silently — is stated with great energy; and the whole instrument is distinguished for clearness and precision, with the exception of the representation of the doctrine of the Lord's Supper, which is held in somewhat vague expressions, probably in order not to make a reconciliation with the Lutherans impossible. The Confession was not read before the diet; though its refutation, drawn up by Eck, Faber, and Cochläus, and full of misrepresenta-

tions and insults, was. In September, 1531, Bucer published both the confession and the confutation. See NIEMEYER: *Collectio confessionum*, Leipzig, 1810; SCHAFF: *Creds of Christendom*, New York, 1877, vol. i., p. 524 sqq.

**TETRARCH** (*ruler of a fourth part of a kingdom, called a "tetrarchy"*), according to the later Roman practice, the vassal-governor of portion of a province under the Roman sovereignty, but not necessarily of a fourth. The word "tetrarchy" first appears in connection with Philip of Macedonia's division of Thessaly into four parts (Demosthenes: *Phil.* iii. c. 26; Strabo, 9, p. 430). The term is applied to the ruler of each of the four Celtic tribes which lived in Galatia before the Roman conquest, B. C. 189 (Pliny, 5, 42). In the New Testament the term "tetrarch" is used as synonymous with king (Matt. xiv. 1; Luke iii. 1, 19, ix. 7; compare Matt. xiv. 9; Mark vi. 22). It is applied to three persons, — Herod Antipas (Matt. xiv. 1; Luke iii. 1, 19, ix. 7; Acts xiii. 1), Herod Philip (Luke iii. 1), and Lysanias (Luke iii. 1).

LEYRER.

**TETZEL, Johann**, b. at Leipzig between 1450 and 1460; d. there in July, 1519. He studied theology and philosophy at the university of his native city, entered the Dominican order in 1489, achieved some success as a preacher, and was in 1502 commissioned by the Pope to preach the jubilee indulgence. He continued in that business for the rest of his life. Though in 1512 he was sentenced to death for having seduced a married woman at Ulm, he had the sentence commuted to imprisonment for life, was then pardoned and released; and in 1517 Leo X. not only made him commissioner of indulgences for all Germany, but also inquisitor. The incredible impudence with which he carried on his business, selling full forgiveness for sins not yet committed, caused great scandal; and when Luther, in the confessional, became aware of the evil effect of the doings of the mountebank, he began to preach openly against him. Tetzel answered by lighting bonfires, suggestive of the stake. But, when Luther nailed his theses on the church-door in Wittenberg, it soon became evident to the Church of Rome, that men of another stamp than Tetzel were required for the case. It even became necessary to disavow Tetzel; and, when he discovered that Miltitz was aware of all his frands and embezzlements, he became so frightened, that he died shortly after. His life has been written by HOFMANN (Leipzig, 1844), GRÖNE (Soest, 1853), and [KÖRNER (Frankenberg, 1880). See KAYSER: *Geschichtsquellen über den Ablassprediger Tetzel*, Annaberg, 1877, 20 pp., and KÖSTLIN: *Life of Luther*]. NEUDECKER.

**TETZUS RECEPTUS.** See BIBLE TEXT.

**THACHER, Peter, D. D.**, Congregationalist; b. at Milton, Mass., March 21, 1752; d. in Savannah, Ga., Dec. 16, 1802. He was graduated at Harvard College, 1769, and ordained minister at Malden, Mass., Sept. 19, 1770; and from January, 1785, till his death, he was pastor of the Brattle-street Church in Boston. He entered heartily into the pre-Revolutionary measures, was a member of the Provincial Congress, a delegate to the State Constitutional Convention of 1780, and often was a chaplain of the State Legislature. He was noted for eloquence, particularly in prayer

and conversation. He was called "the silver-tongued" Thacher, and by Whitefield, "the young Elijah." He belonged to many New-England literary and charitable institutions. On March 5, 1776, he distinguished himself at Watertown, Mass., by the annual oration which commemorated the massacre, when he spoke against standing armies. Of his numerous publications, mostly pamphlets, may be mentioned *Observations upon the present state of the clergy of New England, with strictures upon the power of dismissing them, usurped by some churches*, Boston, 1783, and *Memoirs of Dr. Boylston*, 1789.

**THADDÆUS.** See JUDAS.

**THAMER, Theobald**, a native of Rossheim in Alsace; entered the university of Wittenberg in 1535, and was in 1543 appointed preacher at the Elizabeth Church in Marburg. He was an ardent Lutheran, but the experiences he made as a field-preacher gradually led him to the conviction that the Lutheran doctrine of justification by faith was a most fertile cause of immorality. By his vehement attacks on that doctrine he caused much disturbance, and was finally deposed. He went to Italy, entered the Roman-Catholic Church in 1557, and died as professor in Freiburg, May 23, 1569. See HOCHMUTH: *De Thamert vita et scriptis*, Marburg, 1858.

**THEATINES** (Clerici regulares Theatini, or Cajetani, or Chietini), an order of regular clergy founded in Italy in the beginning of the sixteenth century as a kind of counter-Reformation. The Pope and the higher clergy of the Roman-Catholic Church considered for a long time the Reformation a merely external incident, which could be made wholly ineffectual by re-organizing the clergy, and raising it in the estimation of the laity; and for this purpose the order of the Theatines was founded in 1524 by Cajetan of Thiene, Bishop Caraffa of Theater or Chieti (afterwards Paul IV.), and Boniface of Colle. It was confirmed by Paul III., 1540, and by Pius V., 1568. The members renounced all property. They lived neither by labor nor by beggary, but simply by what Providence bestowed on them. They had convents in Rome, Naples, Venice, Milan, and other Italian cities. They also spread to Poland, Germany, and France; but their number was always small. They made some attempt at missionary labor in Tartary, Georgia, and Circassia, but without any result. Two female orders, founded in 1583 and 1610 by Ursula Benincasa, were by Urban VIII. and Clement IX. united with them. See HÉLYOT: *Hist. des ordres monastiques*, Paris, 1714-19, 8 vols. NEUDECKER.

**THEATRE, The, and the Church.** Dramatic poetry is of heathen origin. Neither biblical authority nor biblical interdiction of the drama can be found. The Old Testament contains all other kinds of poetry — epic, lyric, didactic, and idyllic — except dramatic poetry, although in Job and the Song of Songs there are dramatic combinations. It is historically certain that the stage was introduced from the Greeks among the Jews. Antiochus Epiphanes (176-164 B. C.) was the first to venture to erect a theatre at Jerusalem. Herod the Great followed his example by inviting Greek players to his court, and erecting a theatre at Cæsarea. Both these attempts to domiciliate theatrical spectacles in Judæa were met with

glum opposition by the Jews. It was only one of his many characteristic surmises, when Luther called the Book of Judith a tragedy, and the Book of Tobit a comedy. In all his parables and figurative words, Christ never referred, even in the most remote way, to the theatre. The case was different with Paul, who uses in a figurative sense the term "theatre" (*θεατρον*, 1 Cor. iv. 9), as does also the author of the Epistle to the Hebrews, and refers to the gladiatorial games. It is no wonder that the early Christians looked with horror and disgust upon the amphitheatres, in which many of their own number were given to the wild beasts, and called them the domiciles of the Devil. To these feelings, Tertullian more especially gave expression in his famous work on spectacular displays (*De Spectaculis*). The dramatic art he regarded as the offspring of hell, and the stage as a part of the Devil's pomp (*pompa diaboli*), which the candidate for baptism must renounce forever. He was not alone in these opinions among the Church Fathers. Chrysostom courageously opposed the theatrical passion of Antioch and Constantinople, and declared the stage the house of Satan and lies, the consummation of unchastity, the Babylonian furnace, which is heated with combustible material of unchaste words and attitudes. [See Migne: *Chrysost. Opera*, ii. 337, 682; iv. 696, 697; vi. 266, 267; vii. 71, etc.] Augustine, after his conversion, condemned the theatre as severely (*De Civ. Dei*, i. 32) as he had before patronized it habitually. Cyriac not only forbade a converted actor plying his occupation, but refused to allow him to give instruction in declamation and mimicry to gain his daily bread. [The Council of Carthage in 119 forbade plays on Sundays and other sacred days of the calendar.] The Trullan Council of 692, and other councils, forbade the clergy attending the theatre. Now and then an actor was converted, like Genesius, whose confession of Christ brought him a violent death.

The Catholic Church, however, during the middle ages, adopted and transformed the heathen drama in the miracle-plays. (See RELIGIOUS DRAMAS.) The Reformers took a less favorable view of the theatre, though at first they did not oppose it. Ecolampadius in his youth composed a tragedy, *Nemesis Theophili*. Luther spoke out boldly in his *Table-Talk*: "Christians should not flee comedies entirely, because now and then they contain gross jokes and mimicry; for the same consideration would prevent us from reading the Bible." Calvin, in the spring of 1546, allowed some of the pious citizens of Geneva to act in a play which showed how true piety increases a people's happiness. But he opposed the frequent repetition of such plays; and Michael Cop, one of his colleagues, sternly denounced them, so that the magistrate issued a permanent edict prohibiting them in Geneva. The synod of Rochelles issued a similar edict in 1571. In 1633 the Puritan Prynne published his celebrated *Histrion-mastix, the Player's Scourge*, against the theatre. The Jansenists, especially Nicole, were opposed to it; and it is said that Racine, who inclined to Jansenism, regretted at one time of his life having written plays. The Pietists of Germany included among the worldly pleasures which are to be shunned theatrical spectacles, although

Spener made a distinction between good and bad plays. Pastor Reiher of Hamburg in 1681 issued his work against the theatre, *Theatromania oder Werke d. Finsterniss in den öffentlichen Schauspielen* ("theatre-mania, or works of darkness in the public plays"). At a later age Jean Jacques Rousseau threw himself, with the zeal of a Puritan or Pietist, into the ranks, in opposition to the theatre, and in a tract of 1758 sternly condemned it. In Germany, Lessing opened a new period for the drama, and sought to make it a moral power; but in 1777, in a letter to his brother, he complains that actors look to their support, and care little about their art as such. Schiller and Goethe lent their powerful influence to the stage, and clergymen who would have dared to speak out against it from the pulpit were warned and checked by the civil authorities. In the present century, such writers on ethics as De Wette, Nitzsch, and Rothe, have discussed the moral side of the theatre; and the deeper study of Shakspeare and of Dante has also brought into prominence the question of dramatic representations. Without going into the question, we will content ourselves with quoting from Rothe's *Ethics*:—

"Our theatre certainly stands in need of a reformation from the base upwards; but the way to reach it is certainly not for Christians to denounce the stage as unchristian, and then to withdraw from it all sympathy and solicitude."

[Among the early writers of English plays in the sixteenth century were Bishops Bale and Still (*Gammer Gurton's Needle*, acted at Cambridge, 1566). The public interest in the theatre in Elizabeth's reign met with considerable opposition from the clergy. Archbishop Grindal advised Cecil to suppress players. The first public license granted in England to give theatricals was granted to the servants of the Earl of Leicester in 1571. The Puritans were always opposed to the stage, but on it members of the royal family in the reigns of James I. and Charles I. figured. In 1647 Parliament suppressed the theatres, and forbade actors to exercise their vocation, under penalty of being whipped. After the restoration of the Stuarts, the theatres were again in full blast. The early Methodists shunned the theatre, as do, also, the majority of nonconformists. The most recent public discussions of the claims of the stage to the patronage of the Christian public have been carried on by the Bishop of Manchester, in England, who hopes to elevate it by such patronage, and Dr. Herrick Johnson of Chicago, who looks upon it as a school of immorality beyond the reach of reclamation.]

LIT.—STRÜDLIN: *Geschichte d. Vorstellungen von der Sittlichkeit d. Schauspiels*, Göttingen, 1823; ALT: *Theater und Kirche in ihrem gegenwärtigen Verhältnisse historisch dargestellt*, Berlin, 1846; HASE: *Das geistliche Schauspiel*, Leipzig, 1858; [HERRICK JOHNSON: *Plain Talks about the Theatre*, Chicago, 1882; MUFF: *Theater und Kirche*, Halle, 1882; Dr. BUCKLEY and others, in the *North American Review*, June, 1883. See RELIGIOUS DRAMAS]. HAGENBACH.

THECLA AND PAUL. See APOCRYPHA, p. 107. THEINER, Augustin, b. at Breslau, April 11, 1804; d. in Rome, Aug. 10, 1874. He studied theology, and afterwards canon law, at the university of his native city, and published, together

with his brother, *Die Einführung der erzwungenen Ehelosigkeit bei den christlichen Geistlichen* (Altenburg, 1828, 2 vols.), which was put on the Index. Afterwards, however, he made his peace with Rome, entered the Congregation of the Oratory, and was in 1855, by Pius IX., appointed conservator at the papal archives. But during the Council of the Vatican he was by the Jesuits accused of procuring documents from the archives for the bishops in opposition, and removed from his position. He was a very industrious writer; published a new edition of the *Annals of Baronius*, with continuation, and *Geschichte des Pontificats Clemens VII.*, 1852; *Vetera Monumenta Poloniæ et Lithuaniæ*, 1860-61, 3 vols.; *Acta genuina Concilii Tridentini*, 1871, 2 vols. See GISIGER: *Pater Theiner, und die Jesuiten*, 1875.

**THEISM.** Theism in its etymological and widest acceptance is a generic term for all systems of belief in the existence of the Divine. Thus understood, it includes pantheism, polytheism, and monotheism, and excludes only atheism; but this acceptance of the term is rare. Common usage has determined that theism must be identified with monotheism, and consequently opposed to polytheism and pantheism, as well as to atheism. In this sense, the one here adopted, it is the doctrine that the universe owes its existence, and continuance in existence, to the wisdom and will of a supreme, self-existent, omniscient, righteous, and benevolent Being, who is distinct from and independent of what he has created. The articles on **DEISM**, **GOD**, and **INFIDELITY**, published in previous volumes of this encyclopædia, treat more or less either of theism or of its history. To these the reader is referred, as the writer of this article wishes to avoid repeating what has already been said.

There has been much discussion as to the historical origin of theism. Herbert of Cherbury, Cudworth, Kreuzer, Ebrard, and others have learnedly argued that monotheism was the primeval form of religion. Lubbock, Tylor, and the majority of recent anthropologists, maintain that monotheism can be proved to have been everywhere preceded by polytheism. Schelling and Max Müller have held that the starting-point of religion was *henotheism*, an imperfect kind of monotheism, in which God was thought of as one, only because others had not yet presented themselves to the mind,—a monotheism of which polytheism was not the contradiction, but the natural development. Pantheism, the belief that all things and beings are but transient phenomena of one divine substance, the only and absolute Reality, has also been frequently represented to be the earliest phase of religion. And, when all that has been advanced in favor of these opinions is examined, there may be seen, perhaps, to be ample room for yet another opinion; namely, that the present state of our knowledge is not sufficient to enable us to determine what the primeval religion was. Science has not yet arrived at certainty as to the primitive condition of men, and until it has done so cannot pronounce with certainty as to the primitive religion of men. The Book of Genesis distinctly informs us of direct manifestations of God to the primitive man, Adam, and therefore that Adam knew God; but it does not appear to inform us how much

he knew of God, and whether, for example, his knowledge was monotheistic or henotheistic.

The question as to the psychological origin of theism is, perhaps, more important than that as to its historical origin; but the two questions are scarcely separable. Some trace theism to such external agencies and media as revelation, instruction, and tradition; and these have undoubtedly been the sources of much knowledge, and of most important knowledge, regarding God and divine things; but they all imply the mind to have natural powers of knowing God, and a certain kind of affinity to divine things. A revelation in words or signs, relative to religious objects, made to a purely passive and entirely empty mind, would be meaningless. Instruction implies the exertion of powers which can understand and profit by it. Tradition can only carry what has already been originated, and will not carry far any thing to which the mind is constitutionally indifferent and uncongenial. Others refer theism to internal but entirely non-rational sources. Thus it has been traced to mere feelings,—to fear by Lucretius, to desire by Feuerbach, to the sense of dependence by Schleiermacher, etc. It is obvious, however, that all these feelings presuppose apprehensions and judgments, and are valid only in so far as they have the warrant of intelligence. Max Müller, in his *Hibbert Lectures*, traces the idea of God to a special faculty of religion,—“a subjective faculty for the apprehension of the infinite,” “a mental faculty, which, independent of, nay, in spite of, sense and reason, enables man to apprehend the infinite under different names and under varying disguises.” This view will not bear a close scrutiny. The infinite, as an *implicit condition* of thought, is not more involved in religious than in other thought. We cannot think any thing as finite without implying the infinite. Space cannot be thought of except as *extensively*, nor time except as *protensively*, infinite. As a condition of thought, the infinite is involved in religious knowledge, only so far as it is involved in all knowledge. On the other hand, as an *explicit object* of thought, it is not present in the lower forms of religion at all, which exist only because the thought of infinity is not associated in the religious consciousness with that of Deity, except where reflection is somewhat highly developed; and, even in the highest stages of religion, it is only apprehended as one aspect of Deity. Infinity is not God, but merely an attribute of the attributes of God, and not even an exclusively divine attribute. The hypothesis that the idea of God is gained by intuition or vision is proved to be erroneous by the fact that the idea of God, and the process by which it is reached, are capable of being analyzed, and therefore not simple; and, likewise, by the variety and discordance of the ideas of God which have been actually formed. The apprehension of God seems to be only possible through a process which involves all that is essential in the human constitution,—will, intelligence, conscience, reason,—and the ideas which they supply,—cause, design, goodness, infinity. These are so connected that they may all be embraced in a single act, and coalesce into one grand issue. The theistic inference, although a complex process, is a thoroughly natural one, similar in char-

acter to the inference that there are other human minds than our own. The principles which it involves may be drawn into formal proofs, although this is a secondary operation, not essential to the validity of the inference itself. The theistic proofs constitute an organic whole of argument, each of which establishes its separate element, and thus contributes to the general result, — confirmatory evidence that God is, and complementary evidence as to what God is.

Theism, in order to be adequately understood, requires to be studied in various relationships. Thus, first, it must be viewed with reference to the nature of thought itself. Can the intellect of men attain to a knowledge of God? Is it so constituted that such a being as God is supposed to be can be apprehended either directly or indirectly, either in himself or through media? The theist must meet the agnostic, who always relies on some erroneous theory of knowledge. Further: the elaboration of theism calls for the most careful consideration of how far the chief categories of thought are applicable to God.

Then, secondly, theism must be viewed in connection with the sources of knowledge whence it is derived. These sources are the physical creation, the human mind, history, and the Bible. It is necessary to determine within what limits, and in what way, each is a source of knowledge regarding God, to trace how they are connected, and to show how they shed light on one another. A theism not based on all the sources must be seriously defective. A theism drawn even from the Bible alone must be, in so far as exclusive, both unreasonable and unscriptural; unreasonable, because the special revelation of God in Scripture, while completing and crowning the general revelation of God in nature, mind, and history, throughout implies it, and is without meaning apart from it; and unscriptural, because the Bible explicitly accepts and assimilates the revelation through nature. The God of the Bible is at the commencement of the Scripture records identified with the God of creation, the Author of man, and the Disposer of history. In almost every page the Bible refers its readers to the revelation of God in nature, mind, and society. It is therefore distinctly to disregard its own teaching to attempt to derive a doctrine as to God from it alone, or to the exclusion of any of the sources of knowledge of God.

Thirdly, theism must be compared and contrasted with other forms of religion. The respects in which it differs from animism, polytheism, pantheism, and deism, must be indicated; and it must be shown whether or not the differences are in its favor, whether or not they are necessary to true and worthy conceptions of God and of religion. In opposition to animism, theism claims for the Divine freedom and intelligence; in opposition to polytheism, unity, self-existence, and independence; in opposition to pantheism, transcendence and personality; in opposition to deism, an all-presence and activity, etc. The theist has to show that it, in consequence, responds better to the demands of the intellect, affections, and conscience, than any other phase of religion.

Fourthly, theism should be viewed in relation to the sciences. It is in close contact and connection with every science. No positive science

leads to results which seem ultimate to reason, but only to results beyond which the method of the science does not carry us. The view of the constitution of matter with which chemistry must be content to close its inquiries is no more self-explanatory than the one with which it began them. The laws of development reached by biology are as mysterious as were the facts which have been reduced under them. Is reason to affirm that the sciences lead to unreason, or merely that the special methods of each science carry us only so far, and that the conclusions of the sciences are data of philosophy, and also of natural theology?

Fifthly, the relationship of theism to philosophy has to be determined. If there be no philosophy except a phenomenalism or positivism which rests on criticism and agnosticism, there can clearly be no theism, no theology of any kind. The materialism which proclaims itself a monism, and therefore a philosophy, not only transcends science as much as any theological doctrine, but contravenes the findings of science. A philosophy which rises above such materialism must necessarily be, to some extent, a religious philosophy. It will find that there are only two plausible ways of conceiving the first or ultimate principle, — the monotheistic or the pantheistic. The theist has to show that the only satisfaction of philosophical reason is to be found in the personal God of his religious faith. The philosophical view and the religious view of the universe must harmonize, and even coalesce, in a comprehensive theism.

A history of theism embraces (1) A survey of heathen thought regarding God so far as it has approximated to the theistic idea. HEGEL'S *Philosophy of Religion*, BUNSEN'S *God in History*, FREEMAN CLARKE'S *Ten Great Religions*, the ST. GILES *Lectures on the Faiths of the World*, still more, the series of *Sacred Books of the East*, and of ancient texts published under the title of *Records of the Past*, etc., will be found useful to those wishing to make such a survey. (2) A view of the progress of the idea of God from the beginning to the end of the biblical record of revelation. To attain such a view is an entirely biblico-theological task, with which all treatises of biblical theology are more or less occupied. The second volume of EWALD'S *Doctrine of the Bible concerning God* is entirely devoted to the theme. (3) An account of the development of theistic thought in the Christian world. The best published account is that contained in the last three volumes of R. BONNA'S *Storia della Filosofia rispetto alla Conoscenza di Dio da Talete fino ai Giorni Nostri*, Lecce, 1873. The literature has been so far indicated in the articles on DEISM, GOD, etc.; and it is so extensive, that a more general view cannot usefully be attempted. [To it is to be added, ROBERT FLINT: *Theism*, Edinburgh, 1877, 4th ed., 1883; SAMUEL HARRIS: *The Philosophical Basis of Theism*, N. Y., 1883; GEORGE P. FISHER: *The Grounds of Theistic and Christian Belief*, N. Y., 1883.] R. FLINT.

**THEOCRACY**, the "rule of God," in contradistinction to monarchy, democracy, aristocracy, etc., was first applied by Josephus to designate the peculiar state organization of the Jews. As the Mosaic law was at once the direct expression of

the will of God and the civil law of the people, God was, indeed, the ruler of the Jewish state. The name may, however, justly be applied to any people occupying the same stage of political development; that one, namely, at which no distinction has as yet been reached between religious and civil legislation.

**THEODICY** (from *θεός*, "God," and *δικη*, "justice") denotes a vindication of God's wisdom and goodness in the creation and government of the world, in spite of seeming imperfections and the actual existence of evil. The Book of Job may be mentioned as an attempt of the kind, though its true philosophical form the theodicy did not obtain until **LEIBNITZ'S** *Essais de Théodicée*, Amsterdam, 1747. Later attempts are, **TH. BALGUY**: *Divine Benevolence Vindicated*, London, 1782; **J. G. K. WERDERMANN**: *Neuer Versuch zur Theodicee*, Leipzig, 1781-93; **T. F. BENEDICT**: *Theodiceæ*, Annaburg, 1822; **A. VON SCHADEN**: *Theodicee*, Carlsruhe, 1842; **H. L. C. MARET**: *Théodicée chrétienne*, Paris, 1857; **J. YOUNG**: *Evil and God*, London, 1861, 2d ed.

**THEODORA** is the name of two Byzantine empresses who have exercised considerable influence on the history of the Greek Church. — **I. Theodora**, b. 508; d. June 12, 548; the wife of Justinian I., 527-565. She was a native of Cyprus, but came early in life to Constantinople with her parents. Her father was a bear-trainer. She herself became an actress, and that of the worst possible notoriety. She accompanied Heccebolus as his concubine, when he was made prefect of the African Pentapolis; but she was soon after dismissed, and she returned to Constantinople in a state of destitution. She profited, however, by the experience, became studious of decent appearances, and having incidentally become acquainted with Justinian, the heir-apparent to the throne, she completely captivated him by her beauty, her many social charms, and her real mental superiority. After the death of the Empress Euphemia, he married her (525), and after his accession to the throne he made her co-regent. Justinian hated the Monophysites, and considered it one of the great objects of his reign to carry through the ordinances of the Council of Chalcedon (451). Nevertheless, Theodora succeeded in having a Monophysite, Anthimus, appointed Patriarch of Jerusalem in 535; and when Anthimus was deposed in the following year, on account of the denunciations of Agapetus, Bishop of Rome, she succeeded in giving Agapetus himself a Monophysite successor, Vigilius, in 536. As soon, however, as Vigilius had come in possession of the Roman chair by the intrigues of Theodora and the armed aid of Belisarius, he withdrew from the alliance; and his Monophysitism remained a secret, or at least a private affair. Only in the Three-Chapter controversy she compelled him to play an open game, to recognize Mæceas as Patriarch of Constantinople, and to promise to preside over a synod to be convened in Constantinople. She died, however, before the council met. See **J. P. DE LUDWIG**: *Vita Justiniani et Theodora*, Halle, 1731; **PH. INVERNIZZI**: *De rebus gestibus Justiniani*, Rome, 1783; **GIBBON**: *History*. — **II. Theodora**, the wife of Theophilus (829-842). Theophilus was an iconoclast; and the rigorousness, not to say cruelty, with which he enforced his various measures

against image-worship, produced great excitement in the numerous monasteries, whose monks chiefly lived by the manufacture of images. Before his death, he confided the regency, during the minority of his son, to his wife Theodora, her brother Bardas, the general Manuel, and the chancellor Theoctistus. But Theodora was an ardent image-worshipper. She immediately gave freedom of conscience, which, however, she herself interpreted in a very partial manner, not only calling back those image-worshippers who had been banished by Theophilus, but also expelling all the iconoclasts whom he had appointed. Thus the Patriarch of Constantinople, Johannes Grammaticus, was deposed, and a monk, Methodius, a fanatical image-worshipper, appointed in his stead. In 842 she convened a synod in Constantinople, which restored the images to the churches throughout the realm, and instituted an annual festival, the feast of orthodoxy, in commemoration of the act. At the same time she renewed the persecutions against the Panlicians; but as the latter formed a very powerful party, and, for their defence, entered into alliance with the Saracens, a war ensued, in which several of the fairest provinces of the empire were laid waste. More considerate was her policy with respect to the Bulgarians, whose conversion to Christianity was effected in 862 by Cyrilus and Methodius. In the mean time, her son, Michael III., had grown up in complete ignorance, a prey to his own unbridled passions and corrupt caprices; and a conspiracy between him and Bardas compelled her to lay down the sceptre, and retire into private life. She was suspected, however, by her own son, and shut up in a monastery, where she died shortly after, in 855. See the literature under **IMAGE-WORSHIP**. KLIPPEL.

**THEODORE** is the name of two popes. — **Theodore I.** (642-649) was a Greek by birth. As a decided adversary of the Monothelites, he excommunicated Paulus, the Patriarch of Constantinople in 645, and recognized Pyrrhus, who, deposed himself as a Monothelite, had recanted in Rome. When restored to his see, Pyrrhus returned to Monothelism, and Theodore then also excommunicated him. In 649 he convened a synod in Rome, which condemned the *Typus*. He wrote an *Epistola synodica ad Paulum*, and an *Exemplar propositionis . . . adversus Pyrrhum*. See the art. **MONOTHELITES**. — **Theodore II.** (897) was a Roman by birth. He reigned only twenty days.

**THEODORE, St.**, was, according to Gregory of Nyssa (*Oper.*, Paris, 1615, tom. ii. p. 1002) a Syrian or Armenian by birth, and served in the Roman army when the persecution of Maximin and Galerius began. Discovered, and brought before the Pagan court, he refused to recant, was sentenced to death, and burnt. He is commemorated by the Greek Church on Feb. 17, by the Roman on Nov. 19.

**THEODORE**, surnamed **Craptus**, b. in Jerusalem; educated in the monastery of St. Saba, and ordained a presbyter there; was in 818 sent to Constantinople by the Patriarch Thomas of Jerusalem, in order to defend the worship of images, and that he did, so regardless of circumstances, that he was thrice scourged and banished, the last time to Apamea in Bithynia, where he died. A *Nicephori Disputatio* written by him, a



letter from Bishop John of Cyzicum, telling us about his sufferings, and a life of him, are found in *Comptes (Orig. Constantinop., p. 159)*, together with fragments of a larger work, *De fide orthodoxa contra Iconomachos*.

**THEODORE LECTOR**, one of the last of the Old Greek Church historians; was *lector* in the Church of Constantinople in 525. He wrote a *Historia Tripartita*,—extracts from Socrates, Sozomen, and Theodoret; but it has never been published. Of much importance was a second work by him, a continuation down to the time of Justin the Elder; but it has perished. Only fragments of it have been preserved by John of Damascus, Nilus, and Nicophorus Callisti: they have been published in Paris, 1541, and at Canterbury, by G. Reading, 1720.

**THEODORE OF MOPSUESTIA**, b. at Antioch about 350; d. at Mopsuestia, in *Calicia secunda*, 428 or 429; one of the chief leaders of the Antiochian school of theology. As a preparation for a juridical career, he studied philosophy and rhetoric under the famous Libanius, but at the same time he made the acquaintance of Chrysostom; and the religious enthusiasm of the latter induced him to devote his life to Christian philosophy and asceticism. Soon after, however, he repented of the change, and meditated a return to his former occupation; but the reproaches and admonitions of his friend finally decided him (see Chrysostom: *Ad Theod. lapsam*). His biblical studies he made under Diodorus the presbyter, afterwards bishop of Tarsus: indeed, his whole character as a theologian was modelled by Diodorus. He was ordained a presbyter in the Church of Antioch, and as a teacher in the school he soon acquired a great reputation. John, afterwards bishop of Antioch, Theodoret, and perhaps, also, Nestorius, were among his pupils. In 392 he was elected bishop of Mopsuestia; and in 394 he was present at a synod in Constantinople, where the emperor, Theodosius I., is said to have been very much impressed by his preaching. Throughout the whole Eastern Church his name had a great weight; even Cyril of Alexandria, to whom he sent his Commentary on Job, felt the greatest esteem for him. Nor did the attitude he assumed in the Pelagian controversy in any way impair his authority. It was not until the outbreak of the Nestorian controversy, and the clash between the christology of the Antiochian school and that of the Alexandrian school, that his name came into bad odor; but he died just as the controversy began.

Theodore was a very prolific writer. A great number of his works were devoted to the interpretation of Scripture. He wrote commentaries on Genesis, the Psalms, the Prophets, Job, the four Gospels, the Acts, and the Pauline Epistles; but, unfortunately, only his Commentary on the Minor Prophets—which, however, is very instructive with respect to his exegetical method—has come down to us in its original Greek text. A Latin Commentary on the minor Pauline Epistles, which Pitra has published under the name of Hilary of Poitiers, is now generally considered as belonging to Theodore; and extracts of his other commentaries have been collected by Wegner, A. Mai, and Fritzsche, from the *catenæ*. Under the influence of the Alexandrian school,

the mystico-allegorical interpretation of Scripture prevailed throughout the Greek Church, more especially the christological interpretation of the Old Testament, totally neglecting the organical connection and all historical relations. In opposition to this method of exegesis, Theodore, following the track of Eusebius of Emesa and Diodorus of Tarsus, placed a simple, direct interpretation, based on the given historical conditions; not that he, for instance, denied the idea of prophecy, but he confined its application within very narrow limits, outside of which he ascribed to it only a typical designation. Thus he referred all the messianic Psalms, with the exception of three, to Zerubbabel and Hezekiah, and denied altogether that the Old Testament knew any thing of the Father, the Son, and the Holy Spirit as forming the Trinity. Equally free was his treatment of the canon. He distinguished between historical, prophetic, and pedagogical books; and the last group (Job, the Solomonian writings) he criticised without reserve. The Canticles he rejected altogether, and spoke of with great contempt.

It took some time before the Pelagian controversy, which originated in the West, reached the East, and at first it made no deep impression there. Nevertheless, there came a moment when Theodore felt compelled to make an open attack on the Augustinian doctrine of hereditary sin; and he wrote his book *Against those who say that man falls by nature, and not by sentence*. The book itself has perished: but Marius Mercator has preserved some fragments of it in Latin translation; and Photius, who had read it, gives a summary of its contents. It was directed against Augustine, but addressed to Jerome. The latter is very plainly indicated by allusions to his translation of the Bible, his journey to the East, etc.; and the circumstance that he had spread the new heresy in Syria; by writing books in its defence was the very cause of Theodore's interference. Theodore absolutely rejects such propositions as these,—that man, originally created good and immortal, became bad and mortal by Adam's sin; that sin now has its origin in human nature, and not in the will of man; that newly born infants are tainted by sin, and must obtain forgiveness by baptism, and eating the Lord's Supper; that marriage and generation are the evil results of an evil nature, etc. According to Marius Mercator and Photius, he even went so far as to assert that man was created mortal by God, and that the doctrine of death as a punishment of sin is a mere fiction invented for the purpose of sharpening man's hatred of sin. In his Commentary on the Epistle to the Romans he expresses himself very cautiously on this point; and, though he does not directly deviate from the Pauline doctrine of the relation between sin and death, he evidently considered the history of the human race so closely connected with the general development of the world, that death became to his eyes a necessary and indispensable transition in human existence. At a later date, Julian of Eclanum, and other Pelagians who were expelled from Italy, found refuge with him. It is therefore a mistake to say, that at a provincial council he took part in the condemnation of Pelagianism.

The exegetical principle of Theodore, as well as the position he took in the Pelagian contro-

versy, gives a preliminary idea of his christological views. While presbyter of Antioch, he wrote fifteen books on the incarnation, and a special work against Eunomius. Thirty years later on, as bishop of Mopsuestia, he wrote a work against Apollinaris. These books have perished, with the exception of a few fragments; but we know that he was the true representative of the speculative theology of the Antiochian school, and that, in contradistinction to the Alexandrian school, he emphasized in his christology the completeness of the human nature of Christ, and its indelible difference from his divine nature. It was, however, not he, but Nestorius, who was destined to carry this view to its last consequences, and fight for it in the world. At the Council of Ephesus (431) no one dared to attack Theodore directly; and, though open attacks were made upon him shortly after by Marius Mercator and Rabulus of Edessa, it took more than a century before the Alexandrian theologians succeeded in weaning the Eastern Church from its great teacher, and branding his name with the stamp of heresy. See NESTORIUS and THREE-CHAPTER CONTROVERSY.

LIT. — The Greek fragments of Theodore's works were published by WEGNER, Berlin, 1834; A. MAI, in *Script. vet. nov. Coll.*, vi.; Rome, 1832; and *Nov. Patr. Bibl.*, vii. Rome, 1854; and FRITZSCHE, Halle, 1847. The Latin remains are found in PITRA: *Spicel. Solesm.*, i., Paris, 1852. The Syriac were edited by SACHAN, 1869. See FRITZSCHE: *De Theod. Mops.*, 1836; KLENER: *Symbol. Lit. ad Theod. Mops.*, Göttingen, 1836; [KILN: *Th. und Junilios als Ezegeten*, Freiburg-im-Breisgau, 1880; H. B. SWETE: *Theod. ep. Mopsuesteni in ep. B. Pauli commentarii; die Latin Version with the Greek Fragments*, Cambridge, 1880-82, 2 vols.]. W. MÖLLER.

**THEODORET**, b. at Antioch towards the close of the fourth century; d. at Cyrus, or Cyrrhus, the capital of the Syrian province of Cyrrhæstia, 457. He was educated in the monastery of St. Euprepius, near Antioch; ordained a deacon by Bishop Porphyrius; and elected bishop of Cyrus in 420 and 423. As a pupil of Diodorus of Tarsus, and Theodore of Mopsuestia, he joined at the synod of Ephesus (431) the minority which deposed Cyril; but by the robber-synod of Ephesus (449) he was himself deposed, and banished to the monastery of Apamea. By the synod of Chalcedon, however (451), he was again restored to his see. He was a very prolific writer. Exegetical, historical, polemical, and dogmatical works, sermons, and letters by him, still exist. But his principal work is his Church History, comprising the period from 325 to 429, translated into French by Mathée (Poitiers, 1544). The first collected edition of his works was published by Sirmond (Paris, 1612, 4 vols. fol.), to which was added in 1684 a fifth by Hardouin, containing, among other things, his life by Garnier. There are also editions by Schulze (Halle, 1769-74, 4 vols.) and Migne (Paris, 1859-60, 5 vols.). See ROOS: *De Theodoro Clementis et Eusebii compilatore*, Halle, 1883, 69 pp.; A. BERTRAM: *Theodoretii episcopi Cyrensis, doctrina christologica*, Hildesheim, 1883.

**THEODOSIUS (I.) THE GREAT**, Emperor of the East, Jan. 19, 379-Jan. 17, 395. He was a native of Spain, b. at Cauca in 346. He was educated in the camp; and it was his military exploits

which induced Gratian to accept him as co-regent, and leave him the eastern part of the empire. Nevertheless, he exercised as great an influence on the religious as on the political affairs of the realm. He belonged to the orthodox party, and one year after his accession to the throne (Feb. 28, 380) he issued a decree which declared the Nicene Confession the only true and catholic one, and threatened with severe punishment any deviations from it. Immediately after his entrance in Constantinople, he deposed the bishop, Demophilus, one of the leaders of the Arians, and banished him from the city; and, in spite of the riots of the Arian populace, he gave all the churches of the capital to the orthodox, and put a heavy penalty on the celebration, even in private, of Arian service. In spring, 381, he convened a synod in Constantinople. — the second œcumenical council, consisting of a hundred and fifty picked bishops. The thirty-six bishops belonging to the semi-Arian group, and forming the party of Macedonius, were at once brought to silence; and the council confirmed the Nicene Creed, adding the new clause of the procession of the Holy Spirit. The decrees of the council were followed by a number of imperial edicts depriving Christians who relapsed into Paganism of the right of making a will, or inheriting a bequest, confiscating the property of the Manichæans unless they allowed their children to be educated in the Catholic faith, and forbidding the Eunomians and the Arians to build churches, and celebrate service. He also exercised considerable influence on the religious affairs of the West, especially after the overthrow of Maximus in 388, and the establishment of Valentinian II., and still more especially after the crushing of the rebellion of Arbogast in 392, and the establishment of Honorius. He was a friend of Ambrose, and accepted with meekness a very severe rebuke from him. In order to avenge the assassination of Botericus, his governor in Thessalonica, he allowed over seven thousand mostly innocent people to be massacred (April, 390); but, when Ambrose heard of his cruelty, he denied the emperor access to the church until due penance was done. In Alexandria he ordered, and in other places he allowed, the Pagan temples to be destroyed; and certain forms of Pagan worship — sacrifice, investigation of the future, etc. — he absolutely forbade, even under penalty of death. See FLECHIER: *Histoire de Th. le Grand*, Paris, 1680; P. ERASMUS MÖLLER: *Comment. de Theod.*, Göttingen, 1797-98; SUFFKEN: *De Theod.*, Lyons, 1828; GÜLDENPENNING U. ISLAND: *Der Kaiser Theodosius der Grosse*, Halle, 1878.

**THEODODION**. See BIBLE VERSIONS, p. 281.

**THEODULPH**, surnamed *Aurelianensis*, one of those men whom Charlemagne invited from Italy to France for the advancement of science and art in the latter country. He was probably a Goth by descent. He came to Gaul at the latest in 781, and was made abbot of Fleury, and afterwards bishop of Orleans, where he died in 821. His literary character is not unlike that of Alcuin. He was a poet and a theologian. His theological works consist of minor treatises: *De ordine baptismi*, *De spiritu sancto*, etc., and *capitularia* for his priests, which show that he was very anxious for the establishment of schools. His

poems were edited by Sirmond, Paris, 1646. His collected works are found in MIGNÉ: *Patr. Lat.*, vol. 105. [See II. HAGEN: *Theodulfi episcopi Aurelianensis de iudicibus versus recogniti*, Bern, 1882, 31 pp.]

**THEOGNOSTUS** is mentioned by Philippus of Sida as being catechist in the school of Alexandria in the second half of the third century. See DODWELL: *Dissert. in Iren.*, Oxford, 1689. According to Photius (c. 106), he belonged to the party of Origen, and wrote a large speculative work on the general scheme of *loei*. The fragments of his works which have come down to us are found in ROUTH: *Reliqu. Sacr.*, iii. p. 221.

**THEOLOGIA GERMANICA** is the name of a little book first discovered and published by Luther. The first edition, of 1516, contains only about one-fourth of the whole work; but the second, of 1518, is complete, and bears the title *Eyn Deutsch Theologia*, which has ever since continued in use. Wherever the book went, it made friends, except in Rome, where it was put on the Index. No less than seventy editions of it have been required up to the present time. It has been translated into High and Low German, Dutch, English, French, Walloon, and Latin. Up to our day, however, all editions were made from the same manuscript which Luther used; but in the middle of the present century another and more complete manuscript was discovered in Wurzburg, and published by F. Pfeiffer, Stuttgart, 1851, 3d ed., Gütersloh, 1855. [The best English translation is that by Susanna Winkworth, London, 1851, new ed. 1874.] It is not known who is the author of this book; but it appears from the book itself that he was a priest, and *custos* in the *Deutschherrn-Hause* in Francfort, and a member of the "Friends of God." The character of the book corresponds closely with that of the works of Eckart, Tauler, and Suso, urging the sacrifice of one's own self, with all its deceits and vanities, in order to better fulfil the will of God. See LISCO: *Die Heilslehre der Theologia Deutsch*, Stuttgart, 1857, and PFEIFFER (above).

**THEOLOGICAL EDUCATION.** Among the ancient Hebrews, from the time of Samuel on, there were schools of the prophets, in which young men were trained for the office of public instruction. (See EDUCATION AMONG THE HEBREWS.) The sons of priests were trained in the temple service for their subsequent duties. At a later date the synagogues were the schools of the Jews. The apostles received their special training, first in the school of John the Baptist, and then in that of Christ. Paul alone had a rabbinical education. The necessity of special training was felt early in the Christian Church, not only for the conduct of worship, but the opposition of error, and, above all, the Pagan religion. The first instruction was given, probably, in the local churches, by their bishops; but, at the close of the second century, there existed at Alexandria a theological seminary, the first of its kind, in which students were drilled in Christian apologetics, and guided in the study of the Scriptures. It is known as the catechetical school of Alexandria. Its primary purpose was to prepare catechumens for baptism; but it answered a wider design, and instructed those already Christians. The first

known superintendent of this school is Pantaenus, but the most famous are Clement and Origen. At first the school had only one teacher, then two or more, but without fixed salary or special buildings. The more wealthy pupils paid for tuition, but the offer was often declined. The teachers gave instructions in their dwellings, generally after the style of the ancient philosophers. Origen established a similar school at Caesarea. The dissensions in the Alexandrian Church put an end to the school at the close of the fourth century.

Next in point of time and importance comes the school of Antioch, which was founded about 290 by the presbyters Dorotheus and Lucian. In opposition to Alexandrian allegorizing, it developed a severe grammatico-historical exegesis. Its most eminent members are Chrysostom, Theodor of Mopsuestia, and Nestorius. In Edessa, Ephrem Syrus (d. 378) founded a school, and continued the methods of Antioch. It furnished ministers for Mesopotamia and Persia.

In the West the priests were trained in cloisters and private episcopal schools. The Roman Church has continued to train her clergy in this fashion. Several of the most learned Fathers, such as Basil the Great, Gregory Nazianzen, and Augustine, were educated in heathen schools, and then studied theology, either in ascetic retirement or under some distinguished church-teacher.

In the middle age the cloister schools were the sole centres of learning until the universities arose at Paris, Oxford, Cologne, and elsewhere. In them the theological faculty ranked first, and dominated the others. In England, John Wiclif (d. 1384) had a seminary at Oxford, and later at Lutterworth, in which he trained the "poor priests," who disseminated Lollard doctrine all over the land. The Reformers were university trained men. The ministry of the Protestant churches of most denominations has always been distinguished for its education. On the Continent, theology in all its branches is taught as a department of the university. The theological students are on a par with those of the other faculties. The professors are members of the university corps, but constitute a separate faculty. In the great English universities those who contemplate entering holy orders read with a professor, and are examined by a bishop's chaplain. There is no regular theological faculty, and no theological department, though there are theological professors. Independent of the universities, there are, however, eighteen theological schools connected with the Church of England, under the supervision of bishops. In Scotland the Established Church has regular theological faculties at its four universities,—Glasgow, Edinburgh, St. Andrews, and Aberdeen. The Free Church has three "theological halls," as they are called,—at New College, Edinburgh, with seven professors; at Glasgow, with four; and at Aberdeen, with four. The United Presbyterian Church has its "hall" at Edinburgh, with four professors. The Presbyterians of England have a "theological college" in London; those of Ireland, one in Belfast, and another in Derry. The Wesleyans have in Great Britain seven theological schools, the Congregationalists fourteen, the Baptists nine, and the Roman Catholics twenty-six. All these are supported by voluntary subscriptions.

THEOLOGICAL SEMINARIES OF THE UNITED STATES OF AMERICA (Complete List).  
 REPRINTED FROM REPORT OF THE COMMISSIONER OF EDUCATION FOR 1880, WITH SEVERAL NECESSARY CHANGES.

NAME.	LOCATION.			DATE OF CHARTER.			DATE OF ORGANIZATION.			DENOMINATION.			PRESIDENT.			CORES OF INSTRUCTION.		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1 Alabama Baptist Normal and Theological Institute	Scenic, Ala.	1871	1872	Baptist.	H. Woodruff	1	1	1										
2 Theological Institute of Talladega College	Talladega, Ala.	1869	1872	Congregational	Rev. Henry S. DeForest, A.M.	1	1	1										
3 Institute for Training Colored Ministers	Tuscaloosa, Ala.	1869	1872	Congregational	Rev. D. C. Rankin	1	1	1										
4 Pacific Theological Seminary	Oakland, Cal.	1868	1869	Congregational	Rev. J. A. Benson, D.D., senior professor	1	1	1										
5 San Francisco Theological Seminary	San Francisco, Cal.	1876	1871	Presbyterian	Rev. W. A. Scott, D.D., LL.D.	1	1	1										
6 Theological Institute of Connecticut	Hartford, Conn.	1833	1834	Congregational	Rev. William Thompson, D.D., dean	1	1	1										
7 Berkeley Divinity School*	Berkeley, Conn.	1834	1834	Episcopal	Rev. J. T. Robertson, D.D., LL.D.	1	1	1										
8 Yale College	New Haven, Conn.	1791	1822	Congregational	Rev. Noah Porter, D.D., LL.D.	1	1	1										
9 Atlanta Baptist Seminary*	Atlanta, Ga.	1870	1870	Baptist	Rev. J. T. Robert, LL.D.	1	1	1										
10 Theological Department of Mercer University	Macon, Ga.	1833	1833	Baptist	Rev. Archibald J. Bathe, D.D.	1	1	1										
11 Theological Department of St. Viateur's College	Honroonias Grove, Ill.	1857	1859	Roman Catholic	Rev. Thomas Conway, professor	1	1	1										
12 Theological Department of Blackburn University*	Carlinville, Ill.	1857	1859	Presbyterian	Rev. E. L. Plurd, D.D.	1	1	1										
13 German Theological Class in Carlsruhe College*	Carlsruhe, Ill. (corner Ashland and Warren Avenues)	1855	1858	Lutheran	Rev. D. L. Fessler, Ph.D.	1	1	1										
14 Chicago Theological Seminary	Chicago, Ill.	1855	1858	Congregational	Rev. G. S. F. Savage, D.D., secretary	1	1	1										
15 Presbyterian Theological Seminary of the North-west*	Chicago, Ill. (1099 North Halsted Street)	1856	1859	Presbyterian	Rev. John M. Fink, secretary	1	1	1										
16 Bible Department of Eureka College*	Eureka, Ill.	1855	1856	Christian	H. W. Fessenden, A.M.	1	1	1										
17 Theological Department of Northwestern University	Evanston, Ill.	1855	1856	Meth.-Episcopal	Rev. William A. Nide, D.D.	1	1	1										
18 English Normal School	Galesburg, Ill.	1871	1868	Ger. Meth.-Eplcs.	Rev. Frederiek Kopp	1	1	1										
19 Swedish-American Augustin College and Missionary Institute	Knoxville, Ill.	1875	1875	Evang.-Lutheran	J. G. Prinsick, A.M.	1	1	1										
20 Theological Department of McKendree College	Lebanon, Ill.	1866	1872	Meth.-Episcopal	Rev. John W. Phillips, A.M.	1	1	1										
21 Wesleyan Seminary	Wesley, Mo.	1852	1853	Evang.-Lutheran	Rev. James McWhorter, D.D., LL.D.	1	1	1										
22 Wesleyan Seminary*	Mendota, Ill.	1875	1863	Evang.-Lutheran	Rev. Sturmond Frothing, D.D.	1	1	1										
23 Baptist Union Theological Seminary	Morgan Park, Ill.	1875	1867	Baptist	Rev. George W. Northrup, D.D., LL.D.	1	1	1										
24 Jubilee College	Robin's Nest, Ill.	1847	1840	Prot.-Episcopal	Rev. F. Dunson Jandou, rector	1	1	1										
25 Augustana Theological Seminary	Rock Island, Ill.	1855	1843	Evang.-Lutheran	Rev. T. N. Hasselquist, D.D.	1	1	1										
26 Concordia Seminary	Springfield, Ill.	1854	1844	Evang.-Lutheran	Prof. A. C. Knapp, D.D.	1	1	1										
27 Theological Department of Shurtleff College	Springfield, Ill.	1854	1844	Evang.-Lutheran	Prof. A. C. Knapp, D.D.	1	1	1										
28 Biblical Conference in Indiana-Asbury University	Greencastle, Ind.	1822	1824	Meth.-Episcopal	Rev. Alexander Martin, D.D., LL.D.	1	1	1										
29 Theological Department of Union Christian College,	Merom, Ind.	0	1870	Christian	Rev. T. C. Smith, A.M.	1	1	1										
30 St. Meinrad's Seminary	St. Meinrad's, Ind.	0	1869	Roman Catholic	Rev. Isidore Hobl, O.S.B., Director	1	1	1										
31 German Theological Department of Griswold College	Davenport, Io.	1859	1860	Prot.-Episcopal	Rt. Rev. William Stevens Perry, D.D., LL.D.	1	1	1										
32 North-Western Theological School of the German College	Davenport, Io.	1871	1869	Presbyterian	Rev. Jacob Conzett, senior professor	1	1	1										
33 German College	Mount Pleasant, Io.	1873	1873	Ger. Meth.-Eplcs.	Rev. William Baetke, A.M. (acting)	1	1	1										

\* From Report of the Commissioner of Education for 1879. a Partially endowed. b Four of these only partially endowed. c Five partially endowed. d All instruction suspended for some years.

THEOLOGICAL SEMINARIES OF THE UNITED STATES OF AMERICA. — Continued.

NAME.	LOCATION.	Date of Charter.	Date of Organization.	Denomination.	PRESIDENT.	CORPS OF INSTRUCTORS.		Resident professors and lecturers.	Non-resident professors and lecturers.	Endowed professors.
						7	8			
34 Bible Department of Oklahoma College*	Oklahoma, Ok.	1856	1872	Christian	George T. Carpenter, A.M.	2	0	1		
35 Kansas Theological School . . . . .	Topeka, Kan.	1874	1874	Prot.-Episcopal	Rev. Thomas H. Vail, D.D., LL.D. (ex off.).	2	0	0		
36 Panville Theological Seminary . . . . .	Panville, Ky.	1854	1854	Presbyterian	Rev. Stephen Verkey, D.D., senior professor	4	0	0		
37 Presbyterian Theological Seminary . . . . .	Richmond, Va.	1826	1826	Presbyterian	Very Rev. James H. Thornwell, D.D.	4	0	4		
38 Preston Park Theological Seminary . . . . .	Louisville, Ky.	1850	1870	Roman Catholic	Very Rev. John M. McCloskey	4	0	0		
39 Southern Baptist Theological Seminary . . . . .	Louisville, Ky.	1859	1859	Baptist	Rev. James Pettigro Boyce, D.D., LL.D.	4	1	1		
40 School of Theology in Berbel College . . . . .	Russellville, Ky.	1860	1860	Baptist	Leslie Waggoner, LL.D.	1	0	0		
41 Theological Department of Lehigh University . . . . .	New Orleans, La.	1869	1870	Congregational	Rev. Seth J. Axtell, Jun.	1	0	0		
42 Theological Department of Straight University . . . . .	New Orleans, La.	1869	1870	Roman Catholic	Very Rev. Walter S. Alexander, D.D.	1	0	0		
43 Theological Department of the University of the South . . . . .	Orangeburg, S.C.	1862	1862	Congregational	Very Rev. Raymond, D.D., V. G., director	1	0	0		
44 Bangor Theological Seminary . . . . .	Bangor, Me.	1814	1870	Presbyl. Baptist	Rev. Oren B. Cheney, D.D.	4	0	1		
45 Bates College Theological School . . . . .	Lewiston, Me.	1857	1872	Meth.-Episcopal	Rev. J. Emory Round, A.M.	4	0	0		
46 Centenary Biblical Institute . . . . .	Baltimore, Md.	1860	1870	Roman Catholic	Very Rev. A. L. Magnien, S.S., D.D.	8	0	0		
47 Theological Seminary of St. Sulpice and St. Mary's . . . . .	Baltimore, Md.	1860	1870	Roman Catholic	Very Rev. John McCloskey, D.D.	8	0	0		
48 Theological Department of Mt. St. Mary's College . . . . .	Emmitsburg, Md.	1868	1868	Roman Catholic	Very Rev. A. L. Magnien, S.S., D.D.	8	0	0		
49 Scholasticate of the Congregation of the Most Holy Redeemer (Mt. St. Clement) . . . . .	Baltimore, Md.	1868	1868	Roman Catholic	Very Rev. A. L. Magnien, S.S., D.D.	8	0	0		
50 Woodstock College . . . . .	Woodstock, Md.	1867	1869	Roman Catholic	Rev. George Rainald, C.S.S.R.	6	0	0		
51 Andover Theological Seminary . . . . .	Andover, Mass.	1807	1808	Roman Catholic	Rev. James Barron, S.J.	10	0	0		
52 Boston University School of Theology . . . . .	Boston, Mass.	1863	1867	Congregational	Rev. Edward C. Smyth, D.D.	7	2	8		
53 Boston University School of Divinity . . . . .	Boston, Mass.	1863	1867	Meth.-Episcopal	Rev. William F. Warren, S.T.D., LL.D.	11	0	0		
54 Episcopal Theological School . . . . .	Cambridge, Mass.	1807	1807	Non-sectarian	Rev. C. C. Everett, D.D., dean	5	3	5		
55 Tufts College Divinity School . . . . .	College Hill, Mass.	1807	1807	Universalist	Rev. Elmer H. Capen, D.D., dean	4	2	1		
56 Newton Theological Institution . . . . .	Newton Centre, Mass.	1828	1825	Baptist	Rev. Avah Hovey, D.D., LL.D.	6	0	0		
57 New Church Theological School* . . . . .	Waltham, Mass.	0	1856	New Church	Rev. Samuel F. Diko, D.D.	5	4	1		
58 Theological Department of Hillsdale College* . . . . .	Hillsdale, Mich.	1852	1873	Presbyl. Baptist	Rev. Pe Witt Clinton Burdett, D.D.	3	0	0		
59 Theological Department of the University of Michigan . . . . .	Ann Arbor, Mich.	1852	1873	Prot.-Episcopal	Rev. Henry B. Whipple, D.D.	5	0	0		
60 Augsburg Seminary . . . . .	Augsburg, Minn.	1854	1869	Lutheran	Rev. John W. H. Whipple, D.D.	6	0	0		
61 St. John's Seminary* . . . . .	St. Joseph, Minn.	1857	1857	Roman Catholic	Rev. Alexander Edlrosek, O.S.B.	5	0	0		
62 Bishop Green Associate Mission and Training School, Theological Department of Shaw University . . . . .	Dry Grove, Miss.	0	1867	Prot.-Episcopal	Rev. William K. Boulware, S.T.D.	2	1	0		
63 Satchee Seminary . . . . .	Holly Springs, Miss.	0	1867	Meth.-Episcopal	Rev. W. W. Hooper, A.M.	4	0	0		
64 Satchee Seminary . . . . .	Satchee, Miss.	0	1877	Baptist	Rev. Charles Ayer	1	0	0		
65 Jewell V. Estlin Seminary . . . . .	Cape Girardeau, Mo.	1843	1844	Roman Catholic	Rev. J. W. Hickey, C.M.	4	0	0		
66 Jewell College . . . . .	Liberty, Mo.	1808	1868	Baptist	Rev. W. R. Isthwell, D.D.	3	0	0		
67 Concordia College Seminary* . . . . .	St. Louis, Mo.	1839	1839	Evang. Lutheran	Rev. C. F. W. Mathers, D.D.	6	0	1		
68 German Congregational Theological Seminary* . . . . .	Crete, Neb.	0	1878	Congregational	Rev. J. B. Chase, principal	1	0	1		
69 Divinity School of Nebraska College* . . . . .	Nebraska City, Neb.	1869	1869	Prot.-Episcopal	Rev. E. W. Oliver, D.D.	1	2	0		
70 Divinity School of the University of Nebraska . . . . .	Bloomfield, N.J.	1871	1869	Presbyterian	Rev. Charles E. Knox, J.D.	4	0	0		
71 Divinity School of the University of Nebraska . . . . .	Madison, N.J.	1867	1867	Meth.-Episcopal	Rev. Henry A. Butter, D.D.	5	10	5		
72 Theological Seminary of the Reformed (Dutch) Church in America . . . . .	New Brunswick, N.J.	1784	1785	Ref. Dutch Ch. in America	Rev. David D. Demarest, D.D., secretary	4	1	4		



THEOLOGICAL SEMINARIES OF THE UNITED STATES OF AMERICA. — Concluded.

NAME.	LOCATION.	Date of Charter.	Date of Organization.	Denomination.	PRESIDENT.	CORPS OF INSTRUCTION.		
						Identified professors and lecturers.	Non-identified professors and lecturers.	Endowed professorships.
1	2	3	4	5	0	7	8	9
119 Augustinian Monastery of St. Thomas of Villanova,	Villanova, Penn. . . . .	1848	1842	Roman Catholic	Rev. Thomas C. Middleton, O.S.A., senior professor	5	..	..
120 Benedict Institute . . . . .	Columbia, S.C. . . . .	1824	1824	Baptist . . . . .	Rev. E. J. Goodspeed, D.D., principal.	5	..	..
121 Theological Seminary of the Episcopal Assembly of the Presbyterian Church in the United States . . . . .	Columbia, S.C. . . . .	1832	1831	Presbyterian . . . . .	Rev. George Howe, D.D., LL.D., chairman of faculty (d. 1883)	4	..	..
122 Baker Theological Institute* . . . . .	Orangeburg, S.C. . . . .	1822	1809	Meth.-Episcopal	Rev. Edward Cooke, Th.D. . . . .	3	..	1
123 Theological Department of Cumberland University . . . . .	Lebanon, Tenn. . . . .	1852	1853	Presby'terian	Rev. S. Green, chancellor . . . . .	3	0	0
124 Nashville Normal and Theological Institute . . . . .	Nashville, Tenn. . . . .	1807	1809	Baptist . . . . .	Lynnun B. Tefft, acting principal . . . . .	3	0	0
125 Theological Department of the University of Nashville . . . . .	Nashville, Tenn. . . . .	1807	1809	Congregational . . . . .	Rev. B. M. Cravath, A.M. . . . .	3	0	0
126 Theological Department of Central Tennessee College . . . . .	Nashville, Tenn. . . . .	1860	1860	Meth.-Episcopal	Rev. John Braden, D.D. . . . .	2	2	0
127 Theological Department of Vanderbilt University* . . . . .	Nashville, Tenn. . . . .	1872	1875	Meth.-Epls. Soc.	Rev. A. M. Shippy, D.D., dean of faculty . . . . .	4	4	4
128 Theological Department, University of the South . . . . .	Sewanee, Tenn. . . . .	1850	1870	Presby'terian	Rev. Telfair Hodgson, D.D., dem . . . . .	5	0	0
129 Theological Department of Burritt College . . . . .	Spartanburg, S.C. . . . .	1850	1870	Christian . . . . .	T. W. Brenne . . . . .	2	0	0
130 Theological Department of the University of Tennessee . . . . .	Knoxville, Tenn. . . . .	1846	1866	Presby'terian	Rev. W. E. Conroy, D.D., LL.D. . . . .	2	0	0
131 Theological Department of Trinity University . . . . .	Trinity, Tex. . . . .	1846	1866	Episcopal	Rev. W. E. Benson, D.D. . . . .	1	0	0
132 Union Theological Seminary* . . . . .	Hampden-Sidney College, Va. . . . .	1807	1824	Presbyterian . . . . .	Rev. B. M. Smith, D.D., chairman of faculty . . . . .	4	0	4
133 Richmond Institute . . . . .	Richmond, Va. . . . .	1816	1817	Baptist . . . . .	Rev. Charles H. Corey, A.M. . . . .	4	0	0
134 Theological Seminary of the Evangelical Lutheran General Synod South* . . . . .	Salem, Va. . . . .	1822	1822	Lutheran	Rev. S. A. Reques, D.D. . . . .	2	0	0
135 Theological Seminary of the Evangelical Lutheran General Synod South* . . . . .	Salem, Va. . . . .	1822	1822	Lutheran	Rev. S. A. Reques, D.D. . . . .	2	0	0
136 Mission Home Seminary . . . . .	Franklin, Wis. . . . .	1822	1822	Presby'terian	H. A. Wheelbar, D.D., dean . . . . .	3	0	4
137 Luther Seminary . . . . .	Madison, Wis. . . . .	1822	1822	Presby'terian	F. A. Schmidt . . . . .	3	0	0
138 Norwegian Seminary . . . . .	Madison, Wis. . . . .	1870	1870	North Ev. Luth.	David Lysnes . . . . .	1	0	0
139 Sabotah House* . . . . .	Marshall, Wis. . . . .	1847	1845	North Ev. Luth.	Rev. A. D. Cole, Th.D. . . . .	1	1	1
140 Seminary of St. Francis of Sales* . . . . .	Sabotah, Wis. . . . .	1847	1846	Presby'terian	Rev. A. D. Cole, Th.D. . . . .	1	1	1
141 Theological Department of Howard University . . . . .	St. Francis, Wis. . . . .	1807	1807	Roman Catholic	Rev. William C. Finest, rector . . . . .	4	0	0
142 Wayland Seminary . . . . .	Washington, D.C. . . . .	1807	1809	Non-sectarian . . . . .	Rev. W. C. Finest, D.D. . . . .	4	0	3
	Washington, D.C. . . . .	1807	1809	Baptist . . . . .	Rev. G. M. P. King, A.M. . . . .	4	0	3

\* From Report of the Commissioner of Education for 1879.

a In academic and theological departments.

b Also one in part.

**THEOLOGICAL SEMINARIES.** Sketches of (arranged according to denominations, in alphabetical order, and chronologically under each). Each sketch is prepared by a professor or secretary of the institution. Some sketches are anticipated in earlier arts.

**I. Baptist.** (1) **HAMILTON THEOLOGICAL SEMINARY** is situated in Hamilton, N.Y., a suburban village of rare beauty and healthfulness, distinguished as an educational centre among Baptists, where in one system of schools are trained one-tenth of all ministerial students of that denomination in the United States. The seminary was founded in 1819 by far-sighted pioneers, who were actuated by a profound conviction, then widely felt, of the necessity of higher education for the ministry. It is the oldest Baptist seminary in the country, has sent out the largest number of students, and, by reason of its pronounced religious and missionary character, has been most intimately identified with the history and growth of American Baptists for the past sixty years. Its impress upon alumni is claimed to show the following characteristics,—a biblical theology, an educative pulpit, a missionary spirit, and remarkable adaptation to the varied phases of real life. The course of study embraces six departments under as many regular professors, with series of lectures by other eminent scholars, and covers a period of three years, with abundant provision for special students. The seminary owns a domain of a hundred and thirty acres, on which are several residences, two large four-story school-buildings, and a site for another finer structure, which is to be speedily erected. Its financial condition is excellent. Productive funds insure the payment of all salaries and current expenses. Numerous scholarships, and generous contributions from the churches, provide for the needs of indigent students. Carefully selected working libraries are accessible, to the extent of 20,000 volumes. The presidents have been, Rev. Drs. D. Hascall, N. Kendrick, J. S. Maginnis, G. W. Eaton, and E. Dodge, the present head. The chairs of instruction have been occupied by such eminent teachers as Barnas Sears, Thomas J. Conant, Asahel C. Kendrick, A. N. Arnold, David Weston, A. M. Beebee, H. Harvey, and W. H. Maynard.

H. S. LOYD (Secretary).

(2) **NEWTON THEOLOGICAL INSTITUTION.** See art. by Dr. Hovey, vol. ii. p. 1642.

(3) **ROCHESTER THEOLOGICAL SEMINARY.**—This institution was established at Rochester, N.Y., in 1850. It is supported and controlled by Baptist churches, and is strictly a professional school for the higher education of candidates for the Christian ministry. The seminary has no organic connection with the University of Rochester, either in management or instruction, though both institutions were founded at about the same time, and largely through the same instrumentalities.

The influence and characteristics of the seminary during the first twenty years of its history are due, more than to any other one man, to Ezekiel G. Robinson, D.D., LL.D., for many years instructor in both homiletics and systematic theology. Among other past instructors, are included Drs. Thomas J. Conant, Horatio B. Hackett, John H. Raymond, Asahel C. Kendrick, and George W. Northrup. There were at first

only two professors. There are now, in the English department alone, six active professors; viz., Rev. Augustus Stroug, D.D. (since 1872 president), Rev. Howard Osgood, D.D., William A. Stevens, D.D., LL.D., Rev. T. Harwood Pattison, D.D., Rev. Adelsbert S. Coats, and Rev. Benjamin O. True.

The German department, altogether distinct from the regular English course, was founded in 1854. It is the only school in America expressly designed to train men for the ministry in German Baptist churches. Since 1858 Rev. Augustus Rauschenbusch, a pupil of Neander, has had charge of this department.

A peculiarity of the seminary has been the widely separated sections of country from which its students have come, and to which they have gone. During its entire history of thirty-two years, about eight hundred persons have entered the institution. They have come from sixty-five colleges, and from forty-two states and countries. Among them are pastors in Boston, New York, Cleveland, Cincinnati, Chicago, St. Louis, in the Southern States, and on the Pacific coast. Forty have been professors in colleges and theological seminaries, and about the same number have become foreign missionaries. Of the six hundred students connected with the English department, nearly four hundred have completed the full course, including the study of the Scriptures in Hebrew and Greek.

For several years the financial resources of the seminary were entirely inadequate, and altogether disproportionate to its usefulness. In 1868 the funds amounted to only \$100,000, and there were no permanent buildings. In 1869 Mr. John B. Trevor was the largest donor of Trevor Hall, a spacious dormitory building, which cost \$42,000. In 1879 Rockefeller Hall, containing convenient lecture-rooms, a chapel, a fire-proof room used as a library, and costing \$38,000, was erected by Mr. John D. Rockefeller. Other prominent benefactors are Messrs. Jacob F. Wyckoff, Joseph B. Hoyt, John H. Deane, Charles Pratt, and James O. Pettengill. At present the invested funds amount to about \$450,000. The land and buildings are valued at \$125,000.

The library, numbering nearly 20,000 volumes, is well arranged, and of exceptional value for theological study. It comprises the entire collection of Neander, the church historian; and during the last five years \$25,000, the timely gift of Mr. William Rockefeller, has been expended in the purchase of carefully selected works.

Subscription to creeds or to formal statements of doctrine is never required of either students or instructors. Persons of all evangelical denominations who give satisfactory evidence of personal religious experience, and of a call to the Christian ministry, are admitted to the privileges of the institution. BENJAMIN O. TRUE (Professor).

(4) **THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY** was established in 1859 at Greenville, S.C., and removed in 1877 to Louisville, Ky. Its plan of instruction is quite peculiar, all the studies being elective. In 1856 Rev. James P. Boyce, D.D., in a published address entitled *Three Changes in our Theological Institutions*, urged that provision should be made in the same institution to give the most extensive and thorough



theological course to those desiring and prepared for it, and at the same time a good theological course to those who can study only the English Scriptures, and also opportunity for any student to select special studies at will. This was considered necessary to meet the wants of the Baptist ministry, which includes men of all grades of general education.

In order to fulfil these conditions, the whole range of theological study was divided into eight independent schools, some of them having two separate departments; as Old-Testament English and Hebrew, New-Testament English and Greek, Systematic Theology English and Latin. Among these schools and departments, each student selects, under the guidance of the professors, according to his preparation, and the number of years he can give to theological studies. Some remain only one session (of eight months); others, two, three, four, or even five years. A separate diploma is given in each school to those who have pursued its studies, and have passed very thorough written examinations, intermediate and final. Those who have been thus graduated in all the schools receive at last the diploma of "full graduate;" and those graduated in all except the departments of Hebrew, Greek, and Latin Theology, receive the diploma of "English graduate." Some of the students thus pursue an unusually extensive course, such as would not be possible where there is the same curriculum for all. It is noticed that all alike elect to attend the "English" classes in the Bible and theology, the most scholarly finding these highly profitable along with their more erudite studies.

Beginning in 1859 with a good endowment (subscribed by Southern planters) and a large attendance, the seminary was suspended, 1862-63, by the war, and began again in 1865 with seven students and no endowment, the private bonds being then valueless. It has lived, through great exertions and sacrifices, with a steadily increasing attendance, till, in 1882-83, there were a hundred and twenty students from twenty different States. The invested endowment has reached over \$200,000, besides \$80,000 in real estate. Most of this has been contributed at the South, but several friends in New-York City and elsewhere have given very generous assistance.

The professors have been James P. Boyce, D.D. (since 1859), chairman of the faculty, John A. Broadus, D.D. (since 1859), Basil Manly, D.D. (1859-71 and since 1879), Crawford H. Toy, D.D. (1869-79), William H. Whitsett, D.D. (since 1872), William Williams, D.D. (1859-77, when he died), Rev. G. W. Riggan, assistant instructor (since 1881). JOHN A. BROADUS (Professor).

(5) THE BAPTIST THEOLOGICAL SEMINARY, located at Chicago, was organized in 1863, its object being to establish and sustain a theological seminary. In 1865 W. W. Cook of Whitehall, N.Y., and Lawrence Barnes and Mial Davis of Burlington, Vt., pledged fifteen hundred dollars per year, for five years, for the support of a professor. Instruction was given, under this encouragement, to about one dozen students, in 1866, by Dr. N. Colver and Rev. J. C. C. Clark, in the building of the Chicago University.

In September, 1866, Rev. G. W. Northrup, D.D., professor of church history in the Rochester The-

ological Seminary, was invited to the presidency, and professorship of systematic theology; and Rev. J. B. Jackson, D.D., of Albion, N.Y., was chosen to the chair of church history. They accepted the appointments, and entered on their duties in October, 1867, when the seminary was fully organized, and commenced its work with twenty students. In the early years of its history the seminary found most liberal helpers in C. N. Holden and C. B. Goodyear of Chicago, and J. Warren Merrill of Boston. In 1869 the first seminary building was erected in Chicago.

In 1873 a Scandinavian department was organized, under the care of Rev. J. A. Edgren. It began with four students. In 1882-83 the number had increased to twenty-eight.

In 1877 the institution was removed to Morgan Park, a suburb eight miles south of Chicago. Here the seminary has a beautiful site of five acres, and one commodious building. It is proposed eventually to use the present building for dormitories exclusively, and to add three others, — one for the Scandinavian department, one for the library, and one for chapel and lecture-rooms. Beside the teachers already mentioned, the following professors have been members of the faculty, — Rev. A. N. Arnold, D.D., Rev. William Hague, D.D., G. W. Warren, Rev. E. C. Mitchell, D.D., Rev. R. E. Pattison, D.D., Rev. T. J. Morgan, D.D., Rev. J. R. Boise, D.D., LL.D., W. R. Harper, Ph.D., Rev. E. B. Hulbert, D.D., Rev. J. A. Smith, D.D., Rev. N. P. Jensen.

Dr. G. W. Northrup has been president from the beginning, and conducted the affairs of the seminary with distinguished ability.

Rev. G. S. Bailey, D.D., was financial secretary from 1867 to 1875, and was succeeded by Rev. T. W. Goodspeed, D.D., in 1876.

The growth of the seminary has been rapid from the beginning. The first year there were twenty students; the second year, twenty-five; and, with occasional fluctuation, this rate of increase has continued through sixteen years, the number of students in 1882-83, reaching ninety-four. Being the only Baptist theological seminary in the West, it seems destined to attract increasing numbers of students every year.

The library numbers about 20,000 volumes, and is of great value.

In 1880 the endowment of the seminary was about \$50,000. In 1881 E. Nelson Blake of Chicago, long a most liberal friend of the institution, subscribed \$30,000, on condition that the amount be increased to \$100,000. The effort to do this was successful. In 1883 J. D. Rockefeller of Cleveland subscribed \$10,000, on similar conditions. The completion of this subscription gives the seminary a living endowment. T. W. GOODSPEED (secy).

(6) CROSSER THEOLOGICAL SEMINARY. See end of letter T.

II. CONGREGATIONAL. (1) ANDOVER. See art. by Professor Park, vol. I, p. 81.

(2) BANGOR THEOLOGICAL SEMINARY was chartered by the Legislature of Massachusetts in February, 1811. It was designed to provide an evangelical ministry for the State, then the District of Maine. It was originally located at Hampden on the Penobscot River, where it began its work in October, 1816. The founders of the seminary had especially in view the needs of stu-

dents desirous of entering the ministry without a previous college-training. Accordingly the original course of study occupied four years; the first two chiefly devoted to literary and classical studies, and the last two to the strictly theological branches. In 1849 the institution was removed to Bangor, at the head of navigation on the Penobscot, then a town of twelve hundred inhabitants. In 1820 the first class, numbering six students, was graduated. In the same year the District was separated from Massachusetts, and became the State of Maine. It was in territory larger than the rest of New England, and had a population of three hundred thousand, largely of Puritan descent. In 1827 the classical department was given up, the period of study reduced to three years, and the curriculum made similar to that of other theological institutions in this country.

During the sixty-seven years of its existence, the seminary has numbered among its instructors not a few men eminent for piety, scholarship, and influence. Not to speak of any still living, mention may be made of Jehudi Ashmun, afterwards distinguished by his labors in the service of the American Colonization Society; the scholarly and accomplished Leonard Woods, jun., afterwards president of Bowdoin College; George Shepard, so widely known and eminent as a pulpit-orator; and Enoch Pond, to whom, more than any other man, the success of the institution was due, and who for fifty years was connected with it as professor and president.

The seminary has sent out more than six hundred graduates, and given a partial theological education to nearly two hundred more. These men have made a faithful and useful body of workers. The majority of them are still living, and are at their posts all over the land, or laboring in foreign countries, in pulpits of many denominations and every grade of eminence.

The seminary has been from the first connected with the Congregational denomination, its board of trustees and faculty being members of Congregational churches. Its aim, however, has always been practically Christian, rather than denominational. Its founders favored the type of theology known as "New-England theology," but Bangor has never been identified with any particular school or system. At present the seminary draws its students, not only from Maine and other parts of New England, but also from the Dominion of Canada, especially the Provinces of Nova Scotia and New Brunswick. The faculty as now constituted numbers five professors. The number of students in attendance has varied from twenty to fifty.

L. F. STEARNS (Professor).

(3) NEW HAVEN DIVINITY SCHOOL. See YALE, by W. L. Kingsley, vol. iii.

(4) THEOLOGICAL INSTITUTE OF CONNECTICUT (now usually known as HARTFORD THEOLOGICAL SEMINARY), the fourth in age, and second in number of students, among Congregational seminaries in the United States. Established in 1831 at East Windsor Hill, Conn.; the laying of the corner-stone of the building, and the inauguration of Dr. Tyler (see art. BENNET TYLER), taking place May 13. Removed to Hartford in 1865, where a commodious building was erected through the munificence of Mr. James B. Hosmer. The corner-stone of Hosmer Hall was laid in May,

1879, and the building occupied early in 1880. The appointments and arrangements of the edifice are admirably adapted for its purpose. The library-building is connected with the main hall; the chapel, recitation-rooms, dormitories, dining-hall, etc., are under the same roof; the well-equipped gymnasium is a detached building. For an account of the origin of the institute, see art. BENNET TYLER. The Pastoral Union of Connecticut chooses ten trustees annually (since 1870 one-third retire each year); the former body elects its own members, who are required to subscribe its creed, to which the professors give their assent annually. The three professors first chosen were Bennet Tyler, D.D., Jonathan Cogswell, D.D., and William Thompson, D.D. The last-named survives, and continued in active service until 1881, when he became professor emeritus. There are at present (1883) five active professors, an instructor in music and voice-building, and one in gymnastics. A course of lectures on the Carew foundation is given each year.

The number of students in all amounts to 495; at present there are 53 in attendance. Twenty-eight graduates have become foreign missionaries. The theological position of the seminary has from the beginning been Calvinistic, and the creed is in accordance with the accredited formularies of New-England Congregationalism. The present faculty recognize, more fully than did the founders of the institute, the exegetical and historical point of view; but the doctrinal result is substantially the same. The views on the doctrine of original sin are probably more Augustinian than those of Dr. Tyler; and the entire range of theological science is now regarded, in its higher unity, as centring in the person and work of Christ.

The methods of instruction are less formal than in many institutions, — fewer lectures and more constant drill, together with a greater demand for individual labor on the part of the students.

The chief benefactor of the seminary has been Mr. James B. Hosmer, who not only gave the present building, and endowed the chair of New-Testament exegesis, but left a considerable sum to the general fund. In the early years of the institute, annual contributions of small sums were made by many persons who were in sympathy with its aims. Recently Mr. Newton Case of Hartford has given largely to increase the library, which now numbers over 35,000 volumes, many of them rare and valuable. It is particularly rich in editions of ancient codices, early printed New Testaments, patristic literature, and works of the sixteenth century. The collection of periodical literature, especially of missionary intelligence, is large and increasing. M. B. RIDDLE (Professor).

(5) OBERLIN. See art. by Professor G. F. Wright, vol. ii. p. 1678.

(6) THE CHICAGO THEOLOGICAL SEMINARY dates its existence from the fall of 1854. It was the first of the four denominational seminaries located at Chicago, or in its vicinity, and had its origin in a deep and widespread conviction that the time had come when the churches of the West should more largely provide and educate their own ministers. After several preliminary conferences, it was organized Sept. 26, 1854, by a

convention, called for that purpose, of delegates from the Congregational churches of Michigan, Indiana, Illinois, Iowa, Wisconsin, and Missouri. It was made directly responsible to the churches by being placed under the general supervision of triennial conventions, composed of the Congregational ministers, and one delegate from each of the Congregational churches in the States and Territories west of Ohio, and east of the Rocky Mountains. These triennial conventions elect the board of twenty-four directors and the board of twelve visitors, under whose direct control the seminary is placed, and who, by the requirements of its constitution, must be members of some Congregational church within the bounds of its constituency. The members of these boards hold their office for six years, and are eligible for re-election.

The seminary was thus, from the first, under Congregational control; but its privileges were equally open to students from all denominations of Christians. A special and liberal charter, exempting all the property of the seminary from taxation, was secured from the State of Illinois, Feb. 15, 1851.

The institution was formally opened Oct. 6, 1858, with two professors—Professor Joseph Haven, D.D., and Professor Samuel C. Bartlett, D.D.—and twenty-nine students.

Subsequently other chairs were filled; and the present faculty (1883) are:—

- Rev. F. W. FISK, D.D., *Wisconsin Professor of Sacred Rhetoric.*  
 Rev. J. T. HYDE, D.D., *Iowa Professor of New-Testament Literature and Interpretation.*  
 Rev. G. N. BOARDMAN, D.D., *Illinois Professor of Systematic Theology.*  
 Rev. S. IVES CURTIS, D.D., *New-England Professor of Old-Testament Literature and Interpretation.*  
 Rev. G. B. WILLCOX, D.D., *Stone Professor of Pastoral Theology and Special Studies.*  
 Rev. H. McDONALD SCOTT, B.D., *Sweetser and Michigan Professor of Ecclesiastical History.*  
 Professor J. K. ANTHONY, *Instructor in Elocution.*  
 Professor GUSTAV A. ZIMMERMAN, *Instructor in German Department.*

A special course of study is provided for those, who, though not able to acquire a liberal education, may yet possess both the talents and piety requisite for the Christian ministry. Also a German department is established, giving such instruction and training, additional to the regular studies of the seminary, as will best qualify German students to preach the gospel in their mother-tongue as well as in English.

During the twenty-five years since the opening of the seminary, 196 have been under instruction, and 243 have graduated. The seminary-buildings, Keyes and Carpenter Halls, and Hammond Library, are located fronting Union Park, Chicago, and in addition to lecture-rooms, chapel, and library, furnish study and dormitory rooms for nearly a hundred students.

The library numbers about 7,000 volumes, and with the completion of the new fire-proof library-building, immediate efforts will be made for its enlargement. Seven professorships are established, which are in part or fully endowed; also twenty-five scholarships, yielding an average annual income of a hundred dollars each. From these and other educational funds a hundred and fifty dollars of annual aid is given to the students who need it.

The seminary has had a vigorous growth, and now furnishes to theological students ample privileges and instructions. With its able faculty, its central position, and the large and continually increasing number of churches embraced in its constituency, its future enlargement and usefulness are assured. There is no reason to question, that it will be the peer of the best seminaries in the land. G. S. F. SAVAGE (Secretary and Treasurer).

III. *Episcopalian.* (1) THE GENERAL THEOLOGICAL SEMINARY in New York was founded May 27, 1817, by the General Convention of the Protestant-Episcopal Church in the United States, to provide a school for the education of its candidates for holy orders, whose plan and situation would meet the wants of the church in all sections of the country. Bishop Bowen of South Carolina, Bishop White of Pennsylvania, and Bishop Hobart of New York, were most active in its behalf. In accordance with a plan drawn up by the two latter bishops, foreshadowing the institution and its several professorships as they exist to-day, it was opened in a room of St. Paul's Chapel, May 1, 1819. The first professors were the Rev. Samuel H. Turner, D.D., and the Rev. Samuel F. Jarvis, D.D. But notwithstanding the munificent offer by Dr. Clement C. Moore, of the ground on which the buildings now stand, and the efforts of a large committee, subscriptions came in so slowly, that the General Convention, in 1820, removed it to New Haven, where it was thought it might be supported at less expense than in New York. That this was an error soon made itself apparent; and the death of Mr. Jacob Sherred of New York, who left a noble legacy of \$60,000 to a seminary to be established in New York, gave the Convention an opportunity to bring it back in 1822, and thus correct a mistake which would have proved fatal to its continuing a general institution. It was re-opened in a building belonging to Trinity School, on the corner of Canal and Varick Streets, in February, 1822, with twenty-three students and six professors. The constitution laid the foundation of a widely extended system of theological instruction. It provided not only for the seminary in New York, but for branch schools under its control in different parts of the country. In its board of trustees, which is elected in part by the General Convention and in part by certain dioceses, the church in all parts of the United States is represented. The course of study is to be prescribed by the House of Bishops; and each bishop is not only *ex officio* a trustee, but a visitor of the institution, with all the powers that that involves. Thus the interest, as well as the rights, of every part of the Episcopal Church in its general seminary, is amply secured and protected.

The corner-stone of the first building, now known as the East Building, was laid July 28, 1825, by Bishop White, in the presence of a large assemblage of clergy and citizens, on the ground given by Dr. Clement C. Moore. At that time the site was an apple-orchard on the banks of the Hudson River, which at that time flowed a little east of the present Tenth Avenue.

In 1834, to accommodate the increasing number of students, a second building, now known as the West Building, was erected.

But it was still the day of small things for the

Episcopal Church in this country, as well as for the city. The large fortunes now so common were then unknown; and, in common with all our other collegiate institutions, it had to struggle to do its work with a very small and insufficient endowment, but always with the unimpeachable record, that *not a dollar of its trust-funds has ever been lost*. More than once in its history, in consequence of the growth of the city, heavy assessments have been laid upon it, which have absorbed all its available income; and had not the professors, at great personal sacrifice, and some of the leading clergy of the city, voluntarily offered their services to the institution without remuneration, its trustees would have been compelled to close its doors. Thus it has gone on steadily with its work, until its graduates, which number more than a thousand, are to be found among the leading clergy of every diocese of the Episcopal Church; and on the roll-call of its alumni are the names of more than thirty honored bishops, scattered from Shanghai in the Far East to Oregon and Washington Territory in the Far West.

But a brighter day has at length dawned on its history. Renewed interest has been awakened among its old friends, and new ones enlisted. Within three years, the office of dean has been made permanent by a liberal foundation, two additional professorships endowed, provision made by Mr. Tracy R. Edson for instruction in elocution, a fellowship founded by Miss Caroline Talman in memory of her father, a lectureship similar to the Bampton Lectureship in England established by Mr. George A. Jarvis, and several handsome additions made to the general endowment. Encouraged by these gifts, and liberal donations for building-purposes, the trustees have recently procured from Mr. C. C. Haight, architect, a plan of a complete series of buildings for the future needs of the institution. They are to be of brownstone and brick, and in design similar to the collegiate buildings of Oxford and Cambridge; so arranged, that separate portions may be erected as memorials; and will, when finished, be an ornament to the city. The corner-stone of the first, which is to be called Sherred Hall, in memory of an early benefactor of the seminary, and which is to provide six ample lecture-rooms, was laid May 10, 1883. And already the fire-proof building which is to contain the valuable library has been promised, on condition that funds shall be provided to erect the dormitory which is to connect it with Sherred Hall. With its financial affairs in the hands of a very able committee, the day is not far distant when the seminary will be amply endowed for all departments of its work.

The students that have been matriculated number nearly fourteen hundred, of whom about a hundred are at present in the institution.

The library, which is particularly rich in some departments of theology, contains 17,500 volumes, and upwards of 10,000 pamphlets. It is open daily, from ten A.M. to five P.M., for the use of the students, and others who wish to consult its treasures.

The faculty is composed of a dean and six professors, as follows:—

The Rev. EUGENE AUG. HOFFMAN, D.D., *Dean*.  
The Rev. WILLIAM E. EIGENRODT, D.D., "*Eugene A. Hoffman*" *Professor of Pastoral Theology*.

The Rev. SAMUEL BUEL, D.D., *Professor of Systematic Divinity, etc.*

The Rev. RANDALL C. HALL, D.D., "*Clement C. Moore*" *Professor of the Hebrew and Greek Languages*.

The Rev. ANDREW OLIVER, D.D., *Professor of Biblical Learning, etc.*

The Rev. WILLIAM J. SEABURY, D.D., "*Charles and Elizabeth Ludlow*" *Professor of Ecclesiastical Polity and Law*.

The Rev. THOMAS RICHEY, D.D., "*St. Mark's Church in the Boverie*" *Professor of Ecclesiastical History*.  
The Rev. FRANCIS T. RUSSELL, *Instructor in Elocution*.

The following distinguished men have filled its professorial chairs in the past,—Bishops Brownell, Hobart, B. T. Onderdonk, Whittingham, and Seymour; the Rev. Drs. Samuel H. Turner, Samuel F. Jarvis, Bird Wilson, John D. Ogilby, Benjamin I. Haight, Samuel R. Johnson, Milo Mahan, Samuel Seabury, William Walton, John Murray Forbes, and Francis Vinton, with Clement C. Moore, LL.D., and the Hon. Gulian C. Verplanck. E. A. HOFFMAN (Dean).

(2) VIRGINIA, PROTESTANT-EPISCOPAL THEOLOGICAL SEMINARY OF. See art. by Professor Packard, vol. iii.

(3) THE BERKELEY DIVINITY SCHOOL, at Middletown, Conn.—This school takes its name from Dr. George Berkeley, who came to this country in his forty-fourth year, in 1728, with the hope of founding an American college, and who resided some two years at Newport, R.I. It was originally a department of Trinity College, Hartford; but in 1854 it was proposed to erect it into an independent institution. An act of incorporation was obtained for it from the Legislature of Connecticut; and with its own board of trustees it was located at Middletown, where it has since remained. The first class which graduated from it dates from 1850, and the number of its alumni now exceeds two hundred and fifty. Its patrons have so far endowed it, that it now maintains five professors, and has a library amounting to 17,000 volumes. Of course its instruction is Episcopal; but it would not deny its privileges to a sincere student of any denomination who desired to listen to the teaching given, and to enjoy its opportunities for reading and meditation. For religious services, its chapel, which is a very commodious and beautiful building, is open twice daily,—at nine A.M. and five P.M. On Sundays the Holy Communion is administered, and sermons are occasionally delivered by the professors. The parish church is hard by, and on Sunday the students frequently go there. There are professorships of doctrinal theology and the prayer-book, of church history, of the literature and interpretation of the Jewish Scriptures, of the literature and interpretation of the Christian Scriptures, of the Christian evidences and homiletics, of the Hebrew tongue, and of elocution. The students are expected, at regular intervals, to deliver written and extempore sermons. The period of study comprises between eight and nine months, with short recesses at Christmas and Easter. The school opens the second Thursday in September. Tuition and room-rent free. Aid is extended to those who need it, under terms made known on application to the dean. T. W. COIT (Professor).

(4) THE DIVINITY SCHOOL OF THE PROTES-

**TANT-EPISCOPAL CHURCH IN PHILADELPHIA.**—This school is situated on Woodland Avenue and Fiftieth Street, just on the south-west edge of the city, less than three miles from the City Hall and the depot of the Pennsylvania Railroad; which are at Penn Square, in the centre of the city. It is conveniently reached either by the steam-cars, from the Pennsylvania depot, or by horse-cars, from Chestnut Street.

Its present buildings were erected in 1882. They are situated on an elevated plateau, commanding a view of the city and of the country. They occupy a lot of ground with an area of several acres, fronting on the avenue, and having a fine old oak-grove in the rear. They are of three stories, constructed of stone, consisting of a centre building and two wings. They are supplied with gas, and warmed by steam throughout, with grates also in most of the rooms. In one wing is the kitchen department with laundry attached, and a dining-room for the students, also a gymnasium and bowling-alleys. In the other wing there are accommodations for the dean and his family. There are also a reception-room, a reading-room, five or six convenient lecture-rooms, and rooms for forty students. The chapel is not yet built; but funds are already provided for its erection, and in the mean time a large and commodious room is fitted up for a chapel in the present buildings.

An informal training-school for candidates for the ministry had existed for two or three years before 1860, under the direction of the late Bishop Alonzo Potter. Upon the breaking-out of the Rebellion, and the consequent closing of the Episcopal seminary at Alexandria, Va., it was thought desirable to establish in Philadelphia a fully equipped theological seminary or divinity school. Funds were procured, professors were appointed, and in 1862 the school was incorporated.

There are five professors of as many departments, including the instructor in Hebrew; viz., of biblical learning, Rev. Dr. Hare; of systematic divinity, Rev. Dr. Goodwin; of ecclesiastical history, Rev. D. Butler; of homiletics and pastoral care, Rev. Dr. Meier-Smith; and of the Hebrew language, Rev. Mr. Du Bois.

The school has had students from Canada, the West Indies, Liberia, and from almost all parts of the United States, though very few from the Southern States proper; which is quite natural, as of course none came from them during the war, and at its close the Alexandria seminary was reopened. Out of nearly three hundred students matriculated, its graduated alumni number not quite two hundred; of whom two are bishops, and two others have declined the episcopate. The number of its students, however, cannot be expected to be very large, owing to the multiplication of theological seminaries, in the Episcopal Church, in all quarters of the country; and, had the reopening of the Alexandria seminary been anticipated, this school might, perhaps, never have been established.

The institution is well endowed. Three of its professorships have independent foundations, and it has already a very valuable library of some 8,000 volumes.

As to its ecclesiastical position, it is that of moderate Episcopacy and conservative Churchmanship. It is liberal and evangelical in its teach-

ing, adhering to the standards of the church's doctrine, but committed to no particular school or party. DANIEL R. GOODWIN (Professor).

(5) **THE EPISCOPAL THEOLOGICAL SCHOOL OF MASSACHUSETTS, in Cambridge.**—This institution was founded in 1867 by the gift of \$100,000, by the late B. T. Reed of Boston. It was the result of an often expressed feeling, that there ought to be a seminary of the Episcopal Church in Cambridge, both to exert an influence in behalf of the ministry upon the many young men there, and also to embrace the advantages there offered for study. The school was incorporated at once, with a liberal charter, empowering it to confer degrees, and also prescribing for its government a Board of Trustees and a Board of Clerical and Lay Visitors. A staff of four professors was secured, with the late Rev. J. S. Stone, D.D., as dean; and the institution entered upon a career which has exceeded the hopes of its friends. So far, there are seventy-five alumni, from all parts of the country, and now at work in equally varied localities. The course of study covers three years, and embraces the branches prescribed by the canons of the church, but it is sought to study them in a more advanced manner than has been usual, and to take advantage of all progress in scholarship. In accordance with this, admission is restricted to bachelors of arts, or those who submit to an equivalent examination; and superior scholarship is rewarded by the degree of bachelor of divinity.

There is no organic connection with Harvard University; but the nearness of that institution brings manifest advantages, and the chapel of the school is the usual place of worship of such Episcopalian students as are in Cambridge on Sunday.

The success of the school has led to the reception of munificent gifts; as follows, St. John's Memorial Chapel, from the late R. M. Mason; Lawrence Hall (the dormitory, for forty students), from Amos A. Lawrence; Reed Hall (for library and class-rooms), from the founder; Burnham Hall (the refectory), from J. A. Burnham. Adding to these the original fund and a legacy of R. M. Mason, and also subscriptions for annual expenses, the total value of gifts, hitherto, exceeds \$430,000. Besides this, the school has a reversionary interest in the estate of the founder, which will render it one of the most amply endowed seminaries in the land. G. ZABRISKIE GRAY (Professor).

IV. **Lutheran.** (1) **THE THEOLOGICAL SEMINARY OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES, Gettysburg, Penn.**—The founding of a theological seminary engaged the attention of the General Synod at its first convention in 1820. The realization of this effort was, however, not attained till a few years later, when Rev. S. S. Schmucker of New Market, Va., urged upon the Synod of Maryland and Virginia the enlargement of his private theological school into a general institution for the church. At the meeting of this body in 1825, he and the Revs. Charles P. Krauth and Benjamin Kurtz were appointed a committee to draft a plan for the immediate establishment of such an institution; and the action of this committee was the same year adopted, with some modifications, by the General Synod con-

vened at Frederick, Md. The General Synod appointed the first board of directors, and elected the first professor, Rev. S. S. Schmucker. The right of electing professors was thenceforth vested exclusively in the board of directors, who are chosen by such synods, in connection with the General Synod, to patronize the seminary, and contribute to its support. An official connection with the General Synod is maintained, and this continues the only theological school sustaining such a relation.

The board at its first meeting selected Gettysburg, Penn., as the location; and Professor Schmucker was inaugurated, and active operations begun, in September, 1826. Although designed for the entire Lutheran Church in the United States, the seminary encountered strong prejudices and open hostility from the Lutherans not connected with the General Synod. It had consequently to struggle for years with formidable difficulties; and, in view of prevailing divisions, it has never commanded the support of the entire Lutheran community. The doctrinal basis recognizes the Augsburg Confession and the Smaller Catechism of Luther as "a correct exhibition of the fundamental doctrines of the word of God." The spirit of the institution has always been in substantial accord with the general type of American Christianity. Over six hundred students are enrolled among its alumni. The second professor, E. L. Hazellus, D.D., was elected in 1830. Since that time, H. I. Smith, D.D., C. P. Krauth, D.D., C. F. Schaeffer, D.D., J. A. Brown, D.D., LL.D., and M. Valentine, D.D., have been incumbents of the different chairs. The present faculty consists of C. A. Stork, D.D., C. A. Hay, D.D., E. J. Wolf, D.D., and J. G. Morris, D.D., LL.D. The library numbers 11,000 volumes. The endowment amounts to about \$100,000, and the real estate is estimated at \$50,000.

The Holman Lecture is a foundation, the income of which is devoted to an annual lecture on one of the twenty-one doctrinal articles of the Augsburg Confession. The Rice Lecture is a foundation providing for an annual lecture on "Methods of Ministerial Work." Special provision has always been made for indigent students, and scholarships covering the expenses of the entire course of three years are at the disposal of the faculty. A full *History* of this seminary, by Dr. J. G. MORRIS, is contained in vol. vi. of *The Quarterly Review of the Evangelical Lutheran Church*.

E. J. WOLF (Professor).

(2) CONCORDIA SEMINARY of St. Louis, Mo., is one of the institutions of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, the largest Lutheran body in America. In it young men who have passed through a gymnasium (college), and are acquainted with Latin, Greek, and Hebrew, are taught theology according to the Lutheran Confessions (Concordia of 1580). The school was founded toward the end of the year 1839 by a number of Lutheran theologians (among them Rev. C. F. W. Walther), in the midst of a settlement of German Lutherans that had emigrated the same year from Saxony in Germany. At first it comprised a gymnasium and a theological seminary, and in 1849 was removed to St. Louis. In the following year it was granted by the Lutheran congregations of Perry County and St. Louis, that had hitherto supported the same, to the aforesaid synod, which had been organized in 1847. In 1853 it was chartered by the Legislature of the State of Missouri. In 1861 the gymnasium was separated from the theological seminary, and removed to Fort Wayne, Ind., where it still flourishes; and a so-called practical seminary, owned by the synod at Fort Wayne, was removed to St. Louis, and combined with the Concordia Seminary. In 1875, however, the Practical Seminary was removed to Springfield, Ill. Up to the present time, about four hundred Lutheran ministers have in this institution (Concordia Seminary) received a thorough theological education, not including those of the Practical Seminary. The old building, erected during the years between 1850 and 1857, was taken down in 1882, and a new, large, splendid edifice erected, the dedication of which took place Sept. 9 and 10, 1883, in the presence of fifteen thousand people. Addresses were made in German, English, and Latin. The faculty at present consists of five professors and one assistant. Dr. C. F. W. Walther, the first theological professor since the removal of the institution to St. Louis, is still its venerable president. The languages used in the lectures are the Latin, German, and English. The regular course, requiring three years, embraces logic, metaphysics, encyclopædia and methodology, isagogics, hermeneutics, exegesis and cursory reading of the original text, dogmatics (including ethics and polemics), symbolics, church history (including history of doctrines, patristics, and archaeology), catechetics and homiletics with practical exercises, pastoral theology, reading of select works of the Fathers, of English classical and recent theological writers, debates in Latin and English. Tuition is free. The institution is entirely sustained by synod: the students also, if poor, are liberally supported by the congregations. The present number of students is 103. The library contains about 5,500 volumes, mostly theological works.

M. GÜNTHER (Professor).

(3) THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH at Philadelphia.—In consequence of resolutions passed by the Evangelical Lutheran Ministerium of Pennsylvania and adjacent States, at its meeting in Pottstown, Penn., Aug. 25, 1861, and at a special meeting held at Allentown, Penn., July 26 and 27, 1864, this seminary, after the appointment of a board of directors, and the election of the faculty (Rev. Drs. C. F. Schaeffer, W. J. Mann, C. P. Krauth, C. W. Schaeffer, G. F. Krotel), began operations Oct. 5, 1864, which since that time have been regularly continued. In the government of the seminary, other Lutheran synods, uniting with the Ministerium of Pennsylvania and adjacent States in the endowment and support of the institution, have a *pro rata* representation, a right of which the Evangelical Lutheran Ministerium of the State of New York now avails itself. The seminary has sent out up to this time more than two hundred graduates; whilst a considerable number of students of various denominations gratuitously received instruction without graduating. The character of this seminary is clearly indicated by the official declaration, "that this institution shall be devoted to the interests of the Evangelical Lutheran Church

of the United States, and that its doctrinal character shall be unreservedly and unalterably based on all the Confessions of the Evangelical Lutheran Church." Of like tenor is the affirmation demanded of the professors before entering upon their duties. Instruction is imparted through the medium of the English and German languages, the large field of labor providentially intrusted to the care of the Lutheran Church requiring at the present time both those languages in Pennsylvania and in distant parts. Those who apply for admission as students must have graduated at a college, or else have acquired in some literary institution an education of a similar character. The Rev. Dr. J. A. Seiss, pastor of the Church of the Holy Communion at Philadelphia, is president of the board of directors. The faculty consists at present of the Rev. Drs. C. W. Schaeffer (chairman), W. J. Mann, A. Spaeth, and H. E. Jacobs. Dr. Krauth died on Jan. 2, 1883. See the arts. SCHAEFFER, KRAUTH]. W. J. MANN (Professor).

**V. METHODIST.** (1) **GARRETT BIBLICAL INSTITUTE.**—This institution is a theological seminary, under the supervision and patronage of the Western Conferences of the Methodist-Episcopal Church. It is located at Evanston, Ill., ten miles north of Chicago. It was opened provisionally in 1856, but was regularly organized, under a charter from the Legislature of Illinois, in the year following. By the terms of its charter, its trustees are empowered to accept and hold trust-funds of any kind; and the real property of the institute is forever exempt from taxation. The professors elected in 1856 were the Rev. John Dempster, D.D., the Rev. Daniel P. Kidder, D.D., and the Rev. Henry Hamister, D.D. They were co-ordinate in rank, the senior in office acting as president of the faculty. Subsequently the Rev. Miner Raymond, D.D., the Rev. Francis D. Hemenway, D.D., the Rev. William X. Ninde, D.D., and the Rev. Henry B. Ridgway, D.D., were added to the faculty. In 1879 Professor William X. Ninde, D.D., was elected president. The course of study is strictly biblical and theological, and continues three years. Instruction is largely by lectures, written and oral; but text-books as syllabus-work are in use. The institute confers the degree of bachelor of divinity upon graduates of colleges who complete its course. Others, who have not enjoyed a collegiate training, are admitted to its classes, and on the completion of the course are granted a diploma. The school is sustained chiefly by income from properties in the city of Chicago, bequeathed as a perpetual foundation by the late Mrs. Eliza Garrett, from whom its name is derived. Their present value is estimated at \$300,000, yielding an income in 1883 of \$25,200. Against this there is a mortgage-debt of \$25,000, which is more than covered by subscriptions. The corporation own a fine educational building in Evanston, containing a chapel, library, lecture-rooms, and dormitories for the accommodation of one hundred students. Since the organization of the school, it has sent forth more than three hundred graduates, while nearly twelve hundred students have fully or partially shared its advantages. Far the larger part of those now surviving continue preaching the gospel, and are held in worthy estimation as alumni of the institution. Not a few have attained prominence

in the church as preachers and pastors, foreign missionaries, and presidents and professors of colleges and seminaries. The catalogue for 1883 shows an attendance of a hundred and three, with a graduating-class of twenty-eight. The institute holds a general relation of sympathy with the Methodist colleges of the West, two of which—the North-western University of Evanston, Ill., and Chadlock College of Quincy, Ill.—have formally adopted it as their theological department.

W. X. NINDE (President).

(2) **DREW.** See art. by Professor G. R. Crooks.  
(3) **VANDERBILT.** See art. by Professor W. F. Tillet. (4) **BOSTON.** See Appendix.

**VI. PRESBYTERIAN.** (1) **PRINCETON.** See art.

(2) **UNION THEOLOGICAL SEMINARY (Va.) OF THE PRESBYTERIAN CHURCH.**—Both Liberty Hall Academy in Lexington, Rockbridge, Va., and Hampden-Sidney College in Prince Edward, Va., were founded by the Presbyterians of that State, mainly for the purpose of rearing an educated ministry. The former still exists as Washington and Lee University, the latter as a well-endowed college. Its president was also teacher of the students of divinity. The seminary at Princeton having been founded in 1811, the synod of Virginia in 1812 reformed its theological school as a department of the college, with the Rev. Moses Hoge, the college-president, as its professor. Between that date and 1820, when he died, about thirty licentiates went from it into the ministry. Dr. Hoge was followed, as president of the college, by a layman (Jonathan P. Cushing, Esq.). The wants of the churches were rapidly increasing; hence the old Hanover presbytery resolved, under the advice of the great John Holt Rice, D.D., to create a seminary distinct from the college. Without buildings or endowments, he commenced his instructions with three students, Jan. 1, 1824. Funds were rapidly raised for endowments; and in 1826 the General Assembly took the seminary under its care, and its trustees took charge of the funds. In the autumn of the same year the synods of Virginia and North Carolina, with the consent of the next assembly, took the place of the Hanover presbytery in governing the seminary; and to commemorate this copartnership its name was changed to Union Seminary. At the premature and regretted death of Dr. Rice, in 1831, it had acquired buildings, a library, three professors, and forty-eight students. Dr. Rice was succeeded as president by Dr. George A. Baxter, from 1832 to 1841. The death of the founder, and the "Old and New School controversy," together with the great industrial depression of the country under oppressive Federal laws, gave a serious check to its prosperity. In 1841 Dr. Samuel B. Wilson succeeded as president of the seminary, and professor of systematic theology. In 1851 the endowment of a fourth chair was completed, and the designed organization of the seminary realized. Since then there have been four professors,—one of systematic, polemic, and pastoral theology; one of Hebrew and other Oriental languages and literature; one of ecclesiastical history and polity; one of biblical literature and New-Testament interpretation. The scheme of the seminary is thoroughly biblical. The Bible is the chief class-book in all departments, and every professor is

required to expound some parts of it from the original.

The seminary is now governed jointly by the synods of Virginia and North Carolina, through a board of twenty-four trustees, but under the superior control of the General Assembly, to whom annual reports must be made, and which exercises a  *veto-power* over the election of professors and over all changes in its constitution and plan. The property of the seminary consists of about forty acres of land, with good buildings for seventy-five students and four professors, a handsome chapel and a superior library-building, and endowments of \$250,000 for the support of the institution and twenty-five scholarships. The library, which is unusually select, numbers 12,000 volumes.

The seminary has had, since its separation from Hampden-Sidney College, the following professors—

*In Theology.*—Dr. JOHN H. RICE, 1824-31; Dr. GEORGE A. BAXTER, 1831-41; Dr. SAMUEL B. WILSON, 1841-59; Dr. ROBERT L. DABNEY, 1859-83.

*In Ecclesiastical History and Polity.*—Dr. STEPHEN TAYLOR, 1835-38; Dr. SAMUEL L. GRAHAM, 1838-51; Dr. ROBERT L. DABNEY, 1853-59; Dr. THOMAS E. PECK, 1860-.

*In Hebrew Literature, etc.*—HIRAM P. GOODRICH, D.D., 1830-39; SAMUEL L. GRAHAM, D.D., 1839-49; FRANCIS S. SAMPSON, D.D., 1849-54; BENJAMIN M. SMITH, D.D., 1854-.

*In Biblical Literature and New-Testament Interpretation.*—WILLIAM J. HOGUE, D.D., 1856-59; HENRY C. ALEXANDER, D.D., 1860-.

The seminary was also served in this department by the following gentlemen as tutors: Elisha Ballantine, Benjamin M. Smith, Francis S. Sampson, Dabney C. Harrison, and Thomas Wharey. The largest number of students ever collected in the seminary in one session was seventy-four: the number this session (1882-83) is fifty-six.

R. L. DABNEY (Professor).

(3) AUBURN. See art. by Professor S. M. Hopkins, vol. i. p. 169.

(4) WESTERN THEOLOGICAL SEMINARY. See art. by Professor S. J. Wilson, vol. iii.

(5) COLUMBIA THEOLOGICAL SEMINARY.—The Presbyterian Theological Seminary whose seat is at Columbia, the capital of South Carolina, was established in the year 1828, under the corporate title "The Theological Seminary of the Synod of South Carolina and Georgia." When, several years later, the synod thus named was divided into the two synods of South Carolina and of Georgia, an equal share in its management was continued to each. In 1857 the synod of Alabama accepted a joint interest in its control, with the same rights and privileges as belonged to either of the others. These three ecclesiastical bodies were empowered to elect a board of directors, that should meet and act in common, under a written constitution similar to that of the seminary at Princeton; the professors being chosen, in the event of a vacancy, by the synods themselves in rotation. In 1863 the seminary was transferred to the General Assembly of the Presbyterian Church in the Confederate States of America, which body (its legal title altered in 1865 so as to read the General Assembly of the Presbyterian Church in the United States) still governs it; the single limitation

being, that its locality cannot be changed unless by the consent of the transferring synods.

Including the fund for the endowment of professorships, legacies, scholarships, real estate, and library, the property of this institution at the date of the transfer was valued at the nominal sum of \$278,000. The civil war, however, which closed in 1865, left the productive funds in a condition so disabled as to render necessary the inauguration of immediate efforts for their rehabilitation. Meanwhile the deficiency was in a large measure met by extensive and liberal contributions from the churches. At the present time (1883) this method of supply is discontinued, in view of the fact that an efficient re-endowment agency has succeeded in securing an income, which, being in a condition of constant increase, will serve for a competent support and for an enlarged usefulness. Happily, its fine buildings, and its noble library of about 20,000 volumes, escaped the ravages of war. In 1880 the seminary was closed, and its faculty disbanded, partly owing to a lack of funds, and partly to other causes. But in the fall of 1882 it was again opened, with three of its former professors and with the addition of two more; its students numbering about twenty-five. Many distinguished names have in the past graced the list of its instructors, notably that of the illustrious Dr. Thornwell, whose decease (in 1862) gave to the institution its severest blow, and that of the venerable Dr. Howe, who since 1831 continued to occupy the chair of Hebrew literature until his lamented death in 1883.

J. R. WILSON.

ALLEGHENY. See WESTERN THEOLOGICAL SEMINARY.

(6) LANE. See art. by Professor E. D. Morris, vol. ii. p. 1273.

(7) THEOLOGICAL SEMINARY OF THE NORTH-WEST.—Since the opening for settlement of that vast region drained by the Mississippi and the Missouri Rivers and their tributaries, the feeling has existed, that institutions of sacred learning should be established within this territory by which to supply an educated ministry for the evangelization of the rapidly increasing population. In response to this feeling, the New Albany Theological Seminary was founded. It was started first as an adjunct of Hanover College, Indiana, in the year 1830, but in 1840 was removed to New Albany, Ind., and for some years sustained by contiguous synods of the then Old-School branch of the Presbyterian Church. After a time it became apparent that the seminary was crippled by its proximity to similar institutions (though it had accomplished a great work by sending into the ministry of the church many able men); and its friends decided to suspend the enterprise at New Albany, and seek a more favorable location.

At the meeting of the General Assembly at Indianapolis in 1859, the Hon. CYRUS H. McCORMICK of Chicago offered \$100,000, to endow four professorships in a theological seminary to be located at Chicago. The assembly gratefully accepted the offer, and elected Rev. N. L. Rice, D.D., to the Cyrus H. McCormick chair of didactic and polemic theology, Rev. Willis Lord, D.D., to the chair of biblical and ecclesiastical history, Rev. L. J. Halsey, D.D., to the chair of pastoral



theology, and Rev. W. M. Scott, D.D., to the chair of biblical literature and exegesis. Opened September, 1859, it has continued with varying fortune, until now (1883) it has an invested endowment-fund of about \$210,000, and buildings (including dormitory, chapel, recitation-rooms, and three professors' houses) valued at \$70,000. The land belonging to the institution, twenty-five acres, is situated in a portion of the city desirable for fine residences, and in the near future will greatly increase its income. Besides Mr. McCormick's donations, aggregating for all purposes \$250,000, the seminary is indebted to many others for valuable services and liberal contributions. The institution received from New Albany a library of between 2,000 and 3,000 volumes, some of them old and rare. An invested library-fund, provided by the late Hanson K. Corning, Esq., of New York, secures an annual addition of valuable works. The library now contains over 10,000 volumes, including several large donations by bequests from deceased friends. There are at present, yielding income, thirteen scholarships wholly or partially endowed. While located at Hanover and New Albany, about a hundred and seventy-five students graduated from the institution; and, since the opening in Chicago, nearly two hundred have enjoyed its advantages. Twenty-seven were in attendance in 1882-83. Such ample pecuniary provision is made, that all the necessary expenses of needy students are fully met.

The professorships as now constituted are as follows:—

Rev. L. J. HALSEY, D.D., LL.D., *Emeritus Professor of Church Government and the Sacraments.*

Rev. THOMAS H. SKINNEL, D.D., *Cyrus H. McCormick Professor of Didactic and Polemic Theology.*

Rev. WILLIS G. CRAB, D.D., *Professor of Biblical and Ecclesiastical History.*

Rev. D. C. MARQUIS, D.D., *Professor of New-Testament Literature and Exegesis.*

Rev. HERMIE JOHNSON, D.D., LL.D., *Professor of Sacred Rhetoric and Pastoral Theology.*

EDWARD L. CURTIS, A.B., *Instructor in Old-Testament Literature and Exegesis.*

Located in the heart of a territory unparalleled in fertility, with an ample equipment and liberal endowment, with a large and increasing constituency, with a vast field of labor open to its alumni, and with a learned, energetic, and devoted faculty, the Seminary of the North-west has before it, under God, a future of unexampled usefulness.

W. W. HAISHA.

(8) UNION THEOLOGICAL SEMINARY, New York, was founded late in the year 1835. It grew out of a desire to provide adequate theological instruction for the rising ministry, in a central position, as free as possible from partisan prejudices, on a sound scriptural basis.

*Origin.*—For years previous to the great disruption of the Presbyterian Church in the United States of America, this great body of Christians had been deeply agitated by theological controversies and ecclesiastical strife. The schools of sacred learning were to some extent committed to partisan views of existing conflicts. It was thought that a theological seminary could be established in the city of New York, on an independent basis, not subject to the control of accidental majorities in the General Assembly, committed to no theological school in the church,

and to no ecclesiastical party, and occupying ground on which good and faithful men of Presbyterian affinities could meet together, and raise up a sound and thoroughly furnished ministry for the church.

At a meeting of four ministers and five laymen, on the evening of Oct. 10, 1835, at No. 8 Bond Street, New York, it was determined "to attempt to establish a theological seminary in the city of New York." At a subsequent enlarged meeting, Nov. 9, \$31,000 were subscribed. Two months later the subscription had been doubled. A constitution was adopted. Jan. 11, 1836, a large and highly responsible board of directors was chosen (whose first meeting was held a week later), and order was taken for an act of incorporation, which, after much delay, was obtained, March 27, 1839, from the Legislature of the State of New York. The government of the institution was vested in a self-perpetuating board of twenty-eight directors, one-half of whom to be laymen. It was provided in the charter, that all the advantages of the institution should be allowed to students of every denomination of Christians.

At the same time provision was made irrevocably, by the constitution, that every director should, on his election to office, solemnly promise to maintain while in office the plan and constitution of the seminary, the Westminster Confession of Faith, and the Presbyterian form of church government.

Every member of the faculty, it was also provided, should, on entering upon his professorship, and triennially thereafter, or when required by the board, make and subscribe, in the presence of the board, the following declaration:—

"I believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the Directors of this Seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures. I do also, in like manner, approve of the Presbyterian Form of Government; and I do solemnly promise that I will not teach or inculcate any thing which shall appear to me to be subversive of the said system of doctrine, or of the principles of said Form of Government, so long as I shall continue to be a Professor in the Seminary."

*Location.*—The lease of a plot of ground, fronting on University Place, between Sixth and Eighth Streets, and extending through the block to Greene Street, one hundred by two hundred feet, belonging to the estate of The Sailor's Snug Harbor, subject to an annual ground-rent of \$800, was purchased for \$5,000. Four professors' houses were erected on Greene Street, and a commodious seminary building on University Place. The latter was completed and dedicated Dec. 12, 1838. Owing to the financial embarrassments of the institution, the houses on Greene Street were sold some four years later. Two of them have since been purchased, together with a house and lot adjoining, on the corner of Greene and Eighth Streets, to accommodate the students with dormitories. The seminary building has also been much enlarged, at a considerable expense.

Measures have now been taken for the removal of the seminary to a more eligible site on the west side of Park Avenue, between Sixty-ninth and

Seventieth Streets, including the whole front on the avenue, and extending back on each of the streets a hundred and fifty feet. The buildings are now in the process of erection. They will include a fire-proof library edifice, a commodious chapel, and a large structure for lecture-halls, with a dormitory of six stories extending across the rear from street to street. They are to be of brick, with brown-stone trimmings, in the University Gothic style. The cost of the ground and buildings will considerably exceed half a million of dollars. The site is one of the most eligible in the city.

*Library.*—The nucleus of this unique collection of books was gathered by the Benedictine monks of Paderborn, in Germany, and was the growth of centuries. Large and valuable additions were made to it by the learned Dr. Leander Van Ess, until it numbered more than 13,000 volumes, including rare old copies of folio Bibles, polyglots, lexicons, concordances, commentaries of the early periods of the Reformation, the Latin and Greek Fathers, church histories, decrees of councils and popes, with a most valuable collection of *Incuabula* and Reformation tracts, all of which were purchased in bulk by the seminary in 1838.

Large and useful additions of the best modern theological publications, many of them from the private collections of the late Drs. Robinson, Sprague, Field, Marsh, Gillett, H. B. Smith, Adams, and others, have been made, together with the unique McAlpin collection of rare and interesting books and pamphlets relating to the Puritan divines, and the deistic, Trinitarian, and ecclesiastical controversies of the eighteenth century. The library comprises not less than 42,000 volumes, 40,000 pamphlets, and 163 manuscripts.

*Funds.*—For several years the institution was conducted under great embarrassments. The original subscriptions were soon exhausted in providing buildings and the payment of salaries. The treasury at one time was overdrawn to the amount of not less than \$16,000. In 1843, \$25,000 were obtained for the endowment of the theological chair, the first permanent fund. A further sum of \$30,000 was received some five or six years later, by a bequest of Mr. James Roosevelt. In 1853 a further sum of \$100,000 was obtained by a general subscription, a bequest of \$20,000 by Mrs. Fassett of Philadelphia in 1854, and a subscription of \$25,000 in 1855, to endow the professorship of ecclesiastical history. A further subscription of \$100,000 was obtained in 1859, of \$150,000 in 1863, and in 1871 of \$300,000. In 1873, by the princely gift, by Mr. James Brown, of \$300,000, the institution was put upon an admirable foundation, the original corps of professors was increased from three to seven, and the funds of professorships from \$25,000 to \$80,000 each.

The late Gov. Edwin D. Morgan proved himself a most munificent patron of the seminary by his gifts of \$100,000 for the library, and \$100,000 towards the new site, together with a noble bequest of \$200,000. Large sums have also been contributed by the late John C. Baldwin, William E. Dodge, Anson G. Phelps, jun., Frederick Marquand, and others still in the land of the living; so that now the general endowment-fund exceeds \$1,000,000, in addition to specific funds

amounting to \$157,000, and the buildings, which, it is expected, will be completed in 1884, without incumbrance.

*Faculty.*—The corps of instruction now consists of seven full professors in addition to one instructor. Several courses of lectures are also provided by permanent funds. Among the distinguished men who have filled the professorships are to be named, of those who have departed this life, the Rev. Drs. Henry White, Edward Robinson, Henry B. Smith, Thomas H. Skinner, and William Adams, all of precious memory. The present faculty is thus constituted:—

ROSWELL D. HITCHCOCK, D.D., LL.D., *President, and Professor of Church History.*

WILLIAM G. T. SHEDD, D.D., LL.D., *Professor of Systematic Theology.*

PHILIP SCHAFF, D.D., LL.D., *Professor of Sacred Literature.*

GEORGE L. PRENTISS, D.D., *Professor of Pastoral Theology.*

CHARLES A. BRIGGS, D.D., *Professor of Hebrew and the Cognate Languages.*

THOMAS S. HASTINGS, D.D., *Professor of Sacred Rhetoric.*

FRANCIS BROWN, A.M., *Associate Professor of Biblical Philology.*

*Students.*—The seminary has, almost from the start, ranked with the first in the land as to the number under instruction. More than 2,000 students have availed themselves of its privileges, of whom 1,330 have graduated in due course. Not less than 1,750 of the whole number are still serving in the gospel ministry, and 127 are reported as missionaries to the heathen.

*Ecclesiastical Control.*—The General Assembly, since the re-union in 1870, has an optional veto over the appointment of the professors, and receives from the board an annual exhibit of its condition.

EDWIN F. HATFIELD.

VII. Reformed (Dutch). See NEW BRUNSWICK, by Professor Demarest.

VIII. Reformed (German). (1) REFORMED CHURCH THEOLOGICAL SEMINARY, at Lancaster, Penn.—Though the need of a theological seminary for the Reformed (German) Church had long been felt, it was not until the year 1817 that definite action to supply the need was taken by the synod, and not until seven years later, that, after several abortive efforts, the institution was actually founded. At that time Dickinson College, then under the care of the Presbyterian Church, had been resuscitated; and, as its friends deemed it advantageous to bring the contemplated seminary into some connection with the college, liberal offers of accommodation and assistance were made by its trustees to the synod of the Reformed Church in 1824. These were accepted; and the seminary was opened March 11, 1825, with Rev. Lewis Mayer as professor of theology, and five students in attendance. After an experience of four years and a half, Carlisle was felt to be an unsuitable place for the seminary; and in the fall of 1829 the institution was removed to York, Penn. In 1837 it found a new home in Mercersburg, Penn., the seat of Marshall College, which had grown out of the classical department organized at York in connection with the seminary. Subsequently Marshall College was united with Franklin College, and in the spring of 1853 transferred to Lancaster, Penn.; and in the fall of 1871, after a separation of eighteen years, the

theological seminary followed. During the fifty-eight years of its existence the seminary has had in its service thirteen professors and tutors. The chair of systematic theology has had five incumbents, — Lewis Mayer, D.D., in office thirteen years; John W. Nevin, D.D., eleven; Bernard C. Wolff, D.D., ten; Henry Harbaugh, D.D., four; and E. V. Gerhart, D.D., fifteen. The chair of church history and exegesis, established 1829, has likewise had five incumbents, — Daniel Young, in office one year; Frederick A. Rauch, Ph.D., nine years; Philip Schaff, D.D., twenty-one, inclusive of two years not in actual service; E. E. Higbee, D.D., seven, including two years under appointment by the board of visitors; and Thomas G. Apple, D.D., twelve. In 1857 a theological tutorship was established; and during the twelve years of its actual existence (1861-73), there were three tutors, — William M. Reily, Ph.D., in office three years; Jacob B. Kerschner, A.M., seven; and F. A. Gast, D.D., two. In 1873 the tutorship was abolished, and the chair of Hebrew and Old-Testament theology established, which Professor Gast has occupied since May, 1874. The seminary since 1873 has been under the care of three synods, each of which is represented proportionably in a board of trustees, which holds and manages the property, and in a board of visitors, which supervises the instruction, and directs the internal affairs of the institution. The library numbers at the present time about 10,000 volumes, many of which, together with a large amount of money for the endowment-fund, were obtained in Germany in the early history of the institution by Rev. James Reily, who visited that country to solicit aid in behalf of the new seminary. For the external and internal history of the seminary, see the *Mercersburg Review* for January, 1876, *Semi-Centennial Register*, 1875, and the *Tercentenary Monument*, 1863. For the theology of the seminary, see art. MERCERSBURG THEOLOGY. F. A. GAST (Professor).

(2) HEIDELBERG THEOLOGICAL SEMINARY, a theological school of the Reformed Church in the United States (formerly the German Reformed Church) at Tiffin, O. This church (with 767 ministers and 166,586 communicants) has now four theological schools, founded in the following order: (1) Theological Seminary at Lancaster, Penn., organized in 1825; (2) Heidelberg Theological Seminary at Tiffin, O., organized in 1851; (3) Theological Seminary at Franklin, Sheboygan County, Wis.; and (1) Theological Department of Ursinus College at Collegeville, Penn.

Heidelberg Theological Seminary belongs to the Ohio synod of the Reformed Church, a body of 110 ministers and 18,897 communicant members. Various efforts had been made at an early date to found a theological school west of the Alleghenies to meet the urgent calls for ministers. Thus one was in operation for a year or two (in 1830) in Canton, O., under Dr. J. G. Buttner, a learned German scholar. Another one was in operation for a short time (in 1841) in Columbus, O., under Rev. A. P. Freeze. In 1850 the Ohio synod resolved to found Heidelberg College, at Tiffin, O., and in connection with it to establish a theological seminary. The first professor called was Rev. Dr. E. V. Gerhart (then of Cincinnati, O.), who formally opened

the seminary in May, 1851, with two students. The seminary has been in uninterrupted operation since that time. For ten years (1851-61) it had but one professor to attend to the full course of study; namely, Dr. E. V. Gerhart from 1851 to 1855, and Dr. Moses Kieffer from 1855 to 1861. In 1861 a second professor was called, namely, Dr. Hermann Rust, then of Cincinnati. Since 1861 it has been under the care of two professors. The present incumbents are Rev. Dr. J. H. Good, president, and professor of dogmatical and practical theology (called in 1869), and Rev. Dr. Hermann Rust, professor of exegetical and historical theology (called in 1861). The plan of the institution includes four professorships. Its productive endowment at present is about \$30,000. It has no buildings of its own. The recitations and lectures are held in a hall of the college-building. Both the seminary and the college are named Heidelberg, out of respect to the celebrated Heidelberg Catechism, which is the only creed or confession of this branch of the church.

From 1853 to 1883 this institution has graduated 195 theological students, of whom 152 are still living, and laboring in the ministry. About one-half of these officiate in both the English and German language. They are somewhat widely distributed, as will be seen from the following: in Ohio, 77; in Pennsylvania, 27; in Indiana, 16; in Illinois, 5; in Iowa, 7; in Wisconsin, 4; in New Jersey, 1; in Michigan, 4; in New York, 1; in Kansas, 4; in Nebraska, 2; in Minnesota, 2; in Colorado, 1; and 1 missionary in Japan.

The number of students in attendance each year varies from twelve to twenty. The field of the seminary is somewhat circumscribed. For fuller account of its history, see *Sermon before Alumni Association in 1860*, by Rev. I. H. REITER, Dayton, O., 1860. J. H. GOOD (President).

(3) THE THEOLOGICAL DEPARTMENT OF URSINUS COLLEGE is an integral part of the institution. It was organized simultaneously with the founding and opening of the college in 1869-70, and is located in the same place (Freeland, Collegeville P.O., Montgomery County, Penn.), thirty miles by railroad north-west from Philadelphia. In its organization it corresponds with that of the theological department of Yale College and similar schools. Ecclesiastically and theologically it is based upon the principles, faith, and polity of the Reformed Church, as symbolically represented by the Heidelberg Catechism and cognate Confessions: indeed, firm adherence to these in their historical sense, and progressive development in true harmony therewith, is a distinctive characteristic of the school. Although under no formal synodical control, it is as amenable in all essential respects to the jurisdiction of the "Reformed Church in the United States" as any other institution of the church, and acknowledges such amenability.

In 1872 it was officially recognized by the General Synod of the church, convened in Cincinnati; and several years later the Eastern District Synod at Easton gave it a vote of recommendation.

The department is under the immediate charge of three professors, and the course of study prescribed conforms to the requirements of the constitution of the church with which it stands connected.

Since the opening of the department, about sixty young men have pursued their studies in it, of whom forty-four took a full course, and forty-five are engaged in the work of the ministry. At the present time (October, 1883) there are seventeen young men pursuing their studies in the institution, with the ministry in view; and a special effort is being made to improve the financial condition of the college. It is under the control of a board of directors, of whom three-fourths must be members of the Reformed Church, and eight of whom are ministers of said church.

J. H. A. BOMBERGER (President).

**IX. Unitarian.** (1) HARVARD. See HARVARD UNIVERSITY by Professor C. H. Toy.

(2) MEADVILLE THEOLOGICAL SCHOOL is situated in Meadville, Penn., on a hill east of the city, commanding a fine view of the surrounding country, and distinguished for its healthiness. Its origin dates from October, 1814, under the auspices of Professor Frederic Huidekoper, author of *Judaism at Rome* and other learned works, and his father, Herrmann John Huidekoper, in a building purchased by the latter. It was chartered by the Legislature of Pennsylvania in 1846, and has a board of trustees and a board of instruction. Its only doctrinal test for admission is a belief in the divine origin of Christianity. The Unitarians and Christian Connection co-operated in its establishment. The former denomination furnished the principal part of its funds. Students of various sects have graduated from the institution. Rev. Rufus P. Stebbins, D.D. (1814-56), Rev. Oliver Stearns, D.D. (1856-63), and Rev. Abiel A. Livermore, A.M. (1863-83), have been its presidents. Its endowment at the present date (1883) — aside from its real estate, valued at \$30,000, and its library, worth \$8,000 — is about \$160,000, besides which the trustees hold a special trust of \$23,000, founded by the late Joshua Brookes of New York, the income of which supplies libraries to settled ministers in the West. Its library numbers between 15,000 and 16,000 volumes and many hundreds of unbound pamphlets. The present Divinity Hall was erected in 1854, principally from the contributions of the Unitarian churches of New York and Brooklyn. There are four acres around it, given by Professor Huidekoper, who, with his family, has contributed largely, in money and services, to the school during its whole existence. A separate building, fire-proof, is about to be erected for the library. The institution is open to persons of whatever color, sex, or nationality; and beneficiary aid is extended to worthy students in need. Its curriculum of studies does not differ materially from that of other theological seminaries. Two resident professors and one instructor devote their entire time, and three non-resident professors a portion of their time, to teaching. The pupils vary in number from year to year, but there were twenty in attendance in 1882-83. The regular course of instruction occupies three years, but students can pursue a partial course of shorter duration. Between three and four hundred persons have received the benefits of the institution, and pulpits in the principal cities and towns of the Union are filled by its students.

A. A. LIVERMORE (President).

**X. Universalist.** TUFTS COLLEGE DIVINITY SCHOOL is a department of Tufts College. It

was organized and opened for students in 1869. The late Silvanus Packard, the largest benefactor of Tufts College thus far, directed in his will that the trustees should establish a professorship of theology. The Rev. Thomas J. Sawyer, D.D., was chosen Packard professor. The trustees also decided to associate with him one other professor, and open a divinity school. The Rev. Charles H. Leonard, D.D., was chosen as his associate. At first the number of students was small; but it rapidly increased, rendering another teacher necessary. William G. Tousey, A.M., was appointed as an assistant, and very soon promoted to a professorship. The course of study as originally laid out embraced three years. The work of the school was carried on by the three professors above named until 1875. At that time it was decided to make the course of study four years for all who are not college graduates. On account of the additional work involved in this change, an instructorship was created, and the Rev. George T. Knight was chosen to fill it. Recently the instructorship has been changed to a professorship; and the Rev. George M. Harmon has also been appointed an assistant professor, making now five permanent teachers in the school. The course pursued is substantially the same as in other divinity schools of like grade, except that some literary training is given to non-graduates. The degree of bachelor of divinity is given to all students who satisfactorily complete the course. There is no charge for either tuition or room-rent. Students who are in needy circumstances receive aid from the Universalist General Convention, by way of loans, amounting to \$180 per year. There are now nearly sixty graduates from the school, nearly all of whom are actively engaged in the clerical profession, and some of them occupying prominent and influential positions in the Universalist Church.

E. H. CAPEN (President).

**THEOLOGUS, or THEOLOGICAL,** an officer of the Roman-Catholic Church. In its Canon 18 the Third Council of the Lateran (1179) ordered that a proper person should be appointed at each metropolitan church to give free instruction in theology to the clergy. For his service he was to be paid by the revenue of some benefice; but he was not a canon himself, and could at any time be dismissed if he did not give satisfaction. The Fourth Council of the Lateran (1215) confirmed the decree, extended it to the cathedral churches, and gave in its Canons 10 and 11 some further regulations. See *Sammlung von alten und neuen theolog. Sachen*, Leipzig, 1721, p. 968.

**THEOLOGY** (from *θεός* and *λόγος*). I. In the widest sense, the science of religion, or, more definitely, the science of the Christian religion as taught in the Bible, and carried on in the history of the church. It is usually divided into: (1) Exegetical theology, or biblical learning; (2) Historical theology, or church history; (3) Systematic or speculative theology; (4) Practical theology. See special arts. on those topics.

II. In the narrower sense, systematic theology, or, more particularly, dogmatics. This is again divided into: (1) *Theology proper* ("the doctrine of God"), in which are treated theistic and anti-theistic theories, the knowledge, nature, and attributes of God, the Trinity, the divine decrees, providence, and miracles; (2) *Anthropology* ("the

doctrine of man"), in which division are treated the different questions relating to man, his origin, nature, original condition, the fall, and especially the doctrines of sin and free agency; (3) *Christology* ("the doctrine of the person and work of Christ as the God-man"); (4) *Pneumatology* ("the doctrine of the Holy Spirit, the third person in the Trinity, and his work"); (5) *Soteriology* ("the doctrine of salvation"), under which head are treated the plan of salvation, and the way in which his salvation is brought to man, vocation, regeneration, faith, justification, sanctification—some include under this head also the doctrine of the person of Christ and of the atonement; (6) *Eccelesiology* ("the doctrine of the church, the sacraments, and the means of grace"); (7) *Eschatology* ("the doctrine of the last things"), which includes the doctrines of the condition of the soul after death, the second coming of Christ, the resurrection, and the final judgment. See the separate ARTS, DOGMATICS, ELECTION, ESCHATOLOGY, JUSTIFICATION, CHRISTOLOGY, SOTERIOLOGY, etc.

**THEOLOGY, Monumental.** See MONUMENTAL THEOLOGY.

**THEOLOGY, New-England.** See NEW-ENGLAND THEOLOGY.

**THEOLOGY, Speculative,** denotes a certain method of treatment, not a particular part of the system. Its direct opposite is empiricism. The empirical theologian starts from the well-ascertained experiences of conscience and religious life in general, and reaches his general ideas by way of induction, never transgressing the boundaries of fully established facts. All empiricism is rationalistic. The speculative theologian starts from an intuition, and approaches reality by way of deduction, explaining the occurring facts by the theory assumed. All speculation is mystical.

Rationalism, however, is not always empirical; nor is mysticism always speculative. In the domain of mysticism, speculative theology has a problem of its own. As Christianity will not content itself by being one of the many religions existing, even not by being the most perfect one of them, but claims to be the absolute religion, the last and complete revelation of God, or as Christianity will not content itself with ruling the will of man, but also demands to rule his intellect, to the exclusion of any foreign or hostile principle, it cannot help coming into conflict with science, which proceeds, and must proceed, on another principle than that of authority. The problem of speculative theology, then, becomes to reconcile knowledge and faith, science and religion, natural civilization and Christianity; and it solves this problem by stripping the fact, scientific or religious, of its crude positivity, uncovering and seizing upon its informing idea, and demonstrating the ideal harmony which results from the discrepancies of reality.

The school of Alexandria presents the first striking instance of a speculative theology. In Alexandria, Christianity met with the Greek philosophy, the ripe fruit of Greek science; and it was as impossible for the one as for the other to avoid conflict. But the Alexandrian theologians succeeded in bringing about a reconciliation, or, rather, an amalgamation. They taught that besides faith (*πίστις*), the simple confidence in the

facts of revelation, there is a deeper insight in the mysteries of revelation (*γνῶσις*), which unfolds the latent working of the *λογος* in the history of mankind before the incarnation in Christ, and unites Paganism, Judaism, and Christianity into one grand scheme of Divine Providence. None of those theologians—Clement, Origen, Athanasius, Gregory of Nyssa—has given a complete speculative system; but speculative views of peculiar grandeur and depth are scattered all through their writings; and by concentrating the interest on such doctrines as the origin of the world, the origin of evil, the Trinity, the personality of Christ, they gave the whole theology of the Eastern Church a decidedly speculative character. At first the Western Church proved hostile to this tendency. Irenæus and Tertullian considered the philosophers the true heresiarchs, and philosophy the fountain-head of all spiritual errors. Augustine, however, was a genius of rare speculative force. He combated the Manichæans with Platonic and Neo-Platonic ideas; Pelagianism, with profound expositions of the experimental doctrines of sin and grace; and he finally crushed Arianism by a speculative development of the doctrine of the Trinity. From him, and directly from the influence of the Greek Church, through the Areopagite and Scotus Erigena, a stream of speculation passed into the mediæval theology of the Western Church, which, though sometimes feeble enough, never disappeared altogether. Having mastered the logic of Aristotle, scholasticism was almost wholly occupied with the logical demonstration of the doctrines of the church; and, as a general rule, it was rather averse to speculation. Only the powerful protection of Charles the Bald saved Scotus Erigena from actual persecution, and several of his views were formally condemned by the synods of Valence (855) and Langres (859). Nevertheless, some of the greatest and most orthodox schoolmen felt the need of speculation. In his *Monologium*, *Prosologium*, and *Cur Deus Homo*, Anselm goes behind the authority of the doctrines to establish them on an *a priori* deduction. And in the writings, not only of the direct pupils of Scotus Erigena, Anselm of Bena, David of Dinanto, but also of the mystics, from the Victorines to Meister Eckart and Tauler, speculative ideas are met with as subtle as profound.

The Reformation had to be practical, or to fail; and consequently it had very little use for speculation. Nevertheless, Zwingli was a scholar and humanist before he became a Reformer: he had a philosophy before religion became his passion, and he felt the need of bringing these two sides of his spiritual character into perfect harmony. His *De Providentia* shows many traces of a genuine speculative power (see Sigwart: *Ulrich Zwingli und Picus von Mirandula*, 1855). Luther's combativeness also compelled him now and then to borrow from the schoolmen some speculative substruction for his ideas. Thus the Lutheran doctrine of ubiquity is based on the nominalism of Occam (see Retberg: *Occam und Luther*, in *Studien und Kritiken*, i., 1839; and Schultz: *Luther's Ansicht*, etc., in Bringer's *Zeitschrift für Kirchengeschichte*, iv., 1880). Even Melancthon, who in the beginning of his career was very hostile to scholasticism and philosophy in general, gave,

later on, a profound speculative construction of the doctrine of the Trinity (see Herrlinger: *Die Theologie Melanchthons*, 1879). Some gleams of speculation are also found in the works of Oslander, Schwenkfeld, Brenz, and Keckermann: but the successive periods of orthodoxy, pietism, and rationalism, were very unfavorable to speculative theology; and it died out almost completely, until re-awakened in the beginning of the present century by the startling development of philosophy under Kant and Hegel. Schleiermacher, though he based religion on feeling, — that is, on immediate consciousness as a primal fact of human nature, and thereby hoped to give religion a foundation of its own, independent of philosophy, — was, nevertheless, too much of a philosopher himself to carry out with rigid consistency an empirical principle; and at the same time the right wing of the Hegelian school — Daub, Marheineke, Goeschel, Rosenkranz, Erdmann, Schaller, and others — firmly asserted, that, in the formulas of the Hegelian metaphysics, they had found the key of the mysteries of Christianity, and were able to effect a thorough and final reconciliation between the doctrines of the Christian Church and the spirit of modern civilization. They did not succeed. After the first enthusiasm had gone, the world felt disappointed. But the impulse which speculative theology had received was, nevertheless, by no means spent. In Rothe, Martensen, Dorner, Biedermann, and others, it is still working, more cautiously perhaps, but also, it would seem, with a more intense force; and it has become pretty generally recognized, that speculation has become an almost indispensable element of systematic theology. "A theology," says Dorner, "whose last guaranty is the authority of the Church or of Scripture, must always feel embarrassed and anxious when that authority is assailed, even though the points attacked are of slight importance." All authority needs, in order to become truly authoritative to man, to be made part and parcel of his innermost consciousness; and to do that is the proper task of speculative theology.

LIT. — RITTER: *Geschichte der christlichen Philosophie*, 1841-61, 6 vols.; THULO: *Die Wissenschaftlichkeit der modernen speculative Theologie*, 1851; HOLTZMANN: *Religion and Speculation, and Die heutigen Aussagen d. s. The.*, in *Protestant. Kirchenzeit.*, 23, 24, and 32-47, 1874; O. FLÜGEL: *Die speculative Theologie der Gegenwart*, Köthen, 1881.

**THEONAS**, or **THEON**, Bishop of Marmarica, in the Egyptian province of Cyrenaica, is mentioned in the synodal letter of Bishop Alexander (see ATHANASIUS: *Opera*, edit. Montfaucou, i. p. 398) as an adherent of Arius. Indeed, he and his neighbor-bishop, Secundus of Ptolemais, were the only two Egyptian bishops who sided with Arius; and it is probable that their line of conduct was regulated by political rather than by theological reasons. At all events, they absolutely refused at the Council of Nicæa (325) to condemn Arius, and were consequently deposed and banished. All notices concerning Theonas are found collected in TILLEMONT: *Mémoires*, vi.

**THEOPASCHITES** (from *θεός*, "God," and *πάσχειν*, "I suffer") is a by-name applied to such as accepted the formula, that, in the passion of Christ, "God had suffered and been crucified." The first traces of it are found in the letters of

Isidore of Pelusius, and it played a prominent part in the Monophysite and Monothelite controversies.

**THEOPHANES OF BYZANTIUM**, the confessor; b. about 758; d. 816; not to be confounded with the historian of the same name who lived in the sixth century, and wrote the history of the Persian war (567-573). He was educated at the court of Constantine Copronymus, and held various high offices under Leo IV., but retired during the reign of Irene, and became monk in the monastery of Polychronium, near Sigriona, in Mysia Minor. Afterwards he built a monastery, Ager, in the vicinity, of which he became abbot himself. He was an ardent image-worshipper, for which reason he was dragged in chains to Constantinople by Leo the Armenian (813), and banished to the Island of Samothrace. His *Chronographia* is a chronicle, not very interesting, nor very reliable, of the events, secular as well as ecclesiastical, from Diocletian to Leo the Armenian. The best edition of it is that by CLASSEN, Bonn, 1839, 2 vols. GASS.

**THEOPHANES**, surnamed **Cerameus**, flourished in the first half of the eleventh century, and was bishop of Tauramenium, situated between Syracuse and Messina. Sixty-two homilies by him — written in Greek, which was still spoken at that time in his diocese, as in other parts of Sicily — were published by Scorsus, Paris, 1644.

**THEOPHANY**. After the analogy of the Greeks, especially the Platonists, who understood by *θεοφανεια* the appearance of one or more gods, theologians apply the term to the revelations of God in the Old Testament, and to the incarnation of Christ as the revelation of God in the flesh, and especially at his birth, his baptism, and his second coming. The biblical conception of theophany may be thus stated. (1) By it is never to be understood an immediate revelation of the supermundane Deity himself (John i. 18; 1 Tim. vi. 16); for God reveals himself only in Christ (Matt. xi. 27), and therefore every theophany is really a christophany. (2) The theophany, as christophany, has three great stages of development, (a) The form of Old-Testament manifestation, (b) the incarnation of Christ, (c) Christ's second coming, which will be the completion of the theophany, the revelation of his "glory" (Tit. ii. 13). (3) The theophany or the christophany of the Old-Testament Scriptures is the epiphany of the future Christ. It was made in the person of the angel of the Lord (Gen. xvi. 7, etc.), or of the presence (Exod. xxxiii. 14), or the covenant (Mal. iii. 1). The pillar of cloud and of fire was the symbol of his presence: the appearance of the "glory" of God, which in rabbinical terminology was called the Shechinah, was his attribute. (4) The manifestation of God in his christological theophany begins with the miracle of *hearing*, or the voice of God, which is identical with the voice from heaven, but to be distinguished from the *Bath Kol*, and ends in the miracle of *seeing*. (5) The theophany as the objective form of revelation is always accompanied by a vision, and is thus distinguished from an ordinary historical event (2 Kings vi. 17; John xx. 12; Acts ix. 7, cf. xxii. 9, xii. 11). On the other hand, no vision is without a theophanic element, and is thus distinguished from purely subjective hallucination

(Isa. vi. 1; Dan.; Zech.; Acts x. 3). (6) The different forms of divine manifestation can be distinguished only by comparing the predominantly objective theophanic facts with those facts of the vision which are predominantly subjective. (7) The theophanic christophany in a marvellous manner embodies itself in the elements of nature and the life of the soul; is now revealed by the angels, and now by symbols (Gen. iii. 21; Exod. iv. 16; Ps. xviii. 10, civ. 1; Isa. lxi. 3; Mal. ii. 7), but particularly through the Ur'im and Thummin of the high priest. (8) In the life of Christ all the pre-Christian modes of theophany find a higher unity. In his personal life God himself was revealed. The whole universe was for him a theophanic environment by which his divine nature was attested; because his whole inner life was spent in a constant subjective vision, in which the contrast between ecstasy and the usual consciousness of worldly things did not exist.

J. P. LANGE.

**THEOPHILANTHROPISTS.** In September, 1796, during the reign of the Directory, a small pamphlet appeared in Paris, under the title *Manuel des Theophilanthropes*, by Chemin. The divine worship described in that book had originated as a kind of family worship. During the period when all religious service was positively prohibited, five house-fathers used to gather together their families for common prayer, singing of hymns in honor of God, and listening to moral and patriotic speeches. The basis of the whole organization was pure deism, the last trace left of true religion among the aberrations of atheism. As soon, however, as the pamphlet appeared, several men and women of unblemished character asked for admission to the assemblies. The first public meeting took place on Jan. 5, 1797, in a house in Rue St. Denis; and the persons present agreed upon assembling every Sunday, not because they considered that day in any particular respect sacred, but because it was the most convenient day of the week for the purpose. God, virtue, and the immortality of the soul, formed the three articles of the Theophilanthropist creed; and any one who agreed on those three points could become a member of the association, even though he belonged to some special sect with respect to the further details of his creed.

The movement met at first with great success. One of the members of the Directory, Reveillère Lepeaux, belonged to the association; and the Directory granted it the use of ten churches in Paris. The service it instituted was very simple. The walls of the churches were ornamented with some few moral maxims; the altar was a plain table covered with flowers or fruit; the ministering officer was any one who felt disposed; and the ceremonies were reduced to a minimum of forms. The Christian baptism became a mere presentation and naming of the child; the Christian wedding, a mere announcement of the civil marriage-contract, accompanied with congratulations and admonitions. New members were admitted after a short catechisation upon the three articles above-mentioned. Over their dead they placed a tombstone with the inscription, "Death is the beginning of eternity." As the Theophilanthropists considered their religion the only true universal religion, because the only true natural religion,

they were averse to all kinds of propaganda; for "it is unnecessary to make people Theophilanthropists, since they really are so by nature." But they took much care of the education of their children, and their instruction in good morals.

During the first and second years of their existence the Theophilanthropists formed associations also in the provinces. It was easy to predict, however, that a religion which had no roots in the history of the people, and could give no satisfaction to the deepest cravings of human nature, would not prosper for a long time; and indeed, by degrees, as the Christian feeling became re-awakened in the French people, the Theophilanthropist movement died away. "What shall I do to restore my church?" exclaimed Reveillère Lepeaux. "Well, just hang yourself, and rise again the third day," Talleyrand replied. There is a difference between a "religion of rhetoric" and a "religion of facts," which, to his own detriment, he had overlooked. In 1802 the First Consul, Bonaparte, took their churches from the Theophilanthropists, and restored them to the Roman Catholics.

LIT.—The literary monuments of Theophilanthropism have been printed in a collected edition at Basel, 1797-99. See GREGOIRE: *Histoire des sectes religieuses*, Paris, 1810, 2 vols. [Thomas Paine belonged to the society; and a discourse he delivered before it is published in his *Theological Works*, ed. Blanchard, Chicago, 1882, pp. 290-297.] HAGENBACH.

**THEOPHILUS**, Bishop of Alexandria (385-412), is known from his participation in the Origenistic controversy. Three letters by him, condemnatory of Origen, are still extant in a Latin translation by Jerome. GALLAND: *Bibl. Patr.*, vii.

**THEOPHILUS**, Bishop of Antioch (176-186), was educated in Paganism, but was converted to Christianity by the study of the Bible. He was a very able and prolific writer. His principal work, and the only one extant, is his *Apology of Christianity*, written in 180-181, and addressed to a Pagan friend, Autolytus. The best edition of it is that by Otto, Jena, 1861. His *Commentary on the Gospels* has probably been enlarged by a later hand. See THEODOR ZAHN: *Der Evangeliencommentar des Theophilus von Antiochien*, Erlangen, 1883 (in favor of the genuineness); and AD. HARSACK, in *Texte und Untersuchungen*, i. Heft. 4, pp. 97-175 (against Zahn). See SCHAFF: *History of the Christian Church*, rev. ed., New York, 1883, vol. ii. pp. 732 sqq.

**THEOPHYLACT**, a celebrated Greek exegete who flourished in the eleventh century, during the reign of Johannes Ducas, — not to be confounded with Theophylactus Simocatta, an Egyptian who flourished about 629, and wrote the history of the Emperor Mauritius. The exegete was a native of Euphrates, in the Island of Eubœa; lived for some time in Constantinople as tutor to the imperial prince Constantinus Porphyrogeneta; was appointed archbishop of Aethrida in Bulgaria, 1078; and died after 1107. He wrote commentaries on most of the books of the Bible, which, though generally keeping very close to the track of the elder Fathers, are still worth examining, and far surpass anything of the kind produced at the same period in the Latin Church. A collected

edition of his works appeared in Venice (1751-58), in three volumes. GASS.

**THEOPNEUSTY.** See **INSPIRATION.**

**THEOSOPHY** (from *θεός*, "God," and *σοφία*, "wisdom") is distinguished from mysticism, speculative theology, and other forms of philosophy and theology, to which it bears a certain resemblance, by its claims of direct divine inspiration, immediate divine revelation, and its want, more or less conspicuous, of dialectical exposition. It is found among all nations.—Hindus, Persians, Arabs, Greeks (the later Neo-Platonism, and Jews (Cabala),—and presents itself variously under the form of magic (Agrippa of Nettesheim, Paracelsus), or vision (Swedenborg, Saint Martin), or rapt contemplation (Jacob Boehme, Oettinger). See **THEOLUCK:** *Sufismus*, Berlin, 1821; **FÜRST:** *Die Jüdische Religionsphilosophie des Mittelalters*, Leipzig, 1815; **ROCHOLL:** *Beiträge zu einer Geschichte deutscher Theosophie*, Berlin, 1856.

**THEOTOKOS** (*Θεοτοκος*, "God-bearing"), a term definitive of the expression that Christ was one person in two natures. It was adopted at the Councils of Ephesus (431) and Chalcedon (451) against Nestorianism. It declared that Mary was the mother of God in the sense that the human nature which he derived from her was most intimately united with deity, so that the person she bore was really divine. The word is now a favorite designation in the Greek Church for the Virgin Mary. See **CHRISTOLOGY**, p. 455.

**THERAPEUTÆ** (*Θεραπευταί*, "worshippers"), the name of a sect of ascetics allied to the Essenes, the Buddhists, and early Christian monks described in *περι βίου θεωρητικου* ("On a Contemplative Life." See Yonge's translation of Philo, Bohn's edition, vol. iv. 1-20). The treatise was formerly attributed to Philo; but it is now adjudged to be a Christian forgery of an ascetic origin, and the Therapeutæ to be creatures of the imagination. The grounds for this decision are solid. (1) The style of the treatise is not that of Philo. (2) If the book is his, why was the sect not mentioned in *Quod omnis probus liber* ("On the Virtuous being also Free"), where the Essenes are spoken of? (3) Why is the Greek philosophy despised, the Old Testament apparently neglected, and the word, "the law," so frequent in Philo, displaced by "the priestly law," peculiarities unlike Philo? If the sect ever existed, how comes it that neither Josephus, nor Pliney, nor any one else of antiquity, ever heard of them? This imaginary sect is described minutely. Its members were of both sexes; lived in separate cells, and only united in sabbath worship; had no support save what the charitable gave them; ate only one meal a day, and that exclusively bread and water. Unlike the Essenes, they revered the temple at Jerusalem and the priesthood. The location of the sect was near Alexandria, on the shores of the Mareotic Lake. See **LUCIUS:** *Die Therapeuten und ihre Stellung in der Geschichte der Askese*, Strassburg, 1879; and cf. art. "Therapeutes," by E. STÄPFER, in **LICHTENBERGER'S Encyclopædie**, vol. xii. pp. 118-120.

**THEREMIN**, Ludwig Friedrich Franz, b. at Gramzow in Brandenburg, March 19, 1780; d. in Berlin, Sept. 26, 1816. He descended from a French family which had sought refuge in Prussia after the revocation of the Edict of Nantes;

studied theology at Halle and Geneva; was elected pastor of the French-Reformed congregation of Berlin in 1810; and appointed preacher to the court in 1811, and professor of homiletics at the university in 1839. He has a place in the history of homiletics, though he formed no school, and published *Die Beredtsamkeit eine Tugend*, Berlin, 1811, 2d ed., 1837 (*Eloquence a Virtue*, translated by Professor W. G. T. Shedd, Andover, 1850, 3d ed., 1864), and *Demosthenes und Massillon*, 1815. He was also much appreciated as a preacher, and published ten volumes of sermons, besides several other books of devotion: *Abendstunden*, 1833-39, 3 vols., 6th ed., 1869.

**THERESA**, Ste., b. at Avila in Old Castile, March 28, 1515; d. at Alba de Liste, Oct. 15, 1582. She entered the monastery of the Carmelites at her native place in 1533, and began in 1561 on her great task of reforming the Carmelite order. For that purpose she founded at Avila a convent for the Barefooted Carmelites, also called the Theresians, and before she died she had founded seventeen such convents for nuns, and fifteen for monks. The first collected edition of her works, mystical and enthusiastic in their devotion, appeared at Salamanca, 1587; the last in Paris, 1847. There is a complete French translation, edited by Migne, Paris, 1840-46, 4 vols. Her life was written by RIBERA, Salamanca, 1590; **BOUCHER**, Paris, 1810, 2 vols.; **PÖSL**, Ratisbon, 1847; **BOUIX**, Paris, 1865; and in English, by **MANNING**, London, 1865; **FRENCH**, 1875. See also **MRS. JAMESON:** *The Legends of the Monastic Orders*, pp. 415 sqq.; **TICKNOR:** *History of Spanish Literature*; **ST. ALPHONSUS LIGORI:** *Novena in honor of Ste. Teresa*, Baltimore, 1882; **VACCARI:** *The Wonders of the Heart of Ste. Teresa of Jesus*, Baltimore, 1882.

**THESSALONIANS**, Epistle to the. See **PAUL**.  
**THESSALONICA**, a city of Macedonia, at the north-east corner of the Thermaic Gulf. Its original name was Therna, or Thermé (*Θερμη*), i.e., hot bath, so called from the hot salt-springs found about four miles from the present city. Its later name was probably given to it by Cassander, who rebuilt it in B. C. 315, and called it after his wife. It is now called Saloniki. Being well situated for commerce, it was a town of importance from very early times. It was taken from the Macedonians, and occupied by Athenians, about 432; restored soon after; repopled by Cassander, king of Macedonia, 315; became the great Macedonian naval station; surrendered to the Romans after the battle of Pydna, 168, and was made the capital of the second of the four divisions of Macedonia, or *Macedonia Secunda*, between the Strymon and the Axios; and when the four were reduced to one province, under the jurisdiction of a proconsul, it was the virtual metropolis, and there the proconsul lived, although not at first so called. There Cicero lived from April till November, 58, during his exile; and there the party of Pompey and the Senate had their headquarters during the first civil war, 49. It took the side of Octavius (Augustus) against Sextus Pompeius (42-39), and in reward was made a free city. At the opening of the Christian era it was the capital of the whole country between the Adriatic and the Black Sea, and "the chief station on the great Roman road, called the Via Egnatia, which con-



nected Rome with the whole region to the north of the Ægean Sea." Before Constantinople was built, it was virtually the capital of Greece and Illyricum, as well as of Macedonia, and shared the trade of the Ægean with Ephesus and Corinth. In the middle of the third Christian century it was made a Roman "colony;" i. e., soldiers were permanently settled there in order to increase its strength as a bulwark against the Gothic hordes. In 390, in a sedition there, the prefect Botericus was murdered: in dreadful revenge, nearly seven thousand persons were massacred by Theodosius (see art.). From the fourth to the eighth century Thessalonica withstood many attacks from Goths and Slavs. On July 30, 904, it was taken by the Saracens; on Aug. 15, 1185, by the Normans of Sicily, and by the Turks in 1380; ceded to the Greek emperor Manuel, 1403; sold to the Venetians by Andronicus, and finally taken by the Turks from the Venetians, 430. The modern city has a population of eighty thousand, of whom thirty thousand are Jews, and ten thousand Greeks. Its commerce is extensive, and it retains its ancient importance.

The apostle Paul introduced Christianity into Thessalonica upon his second missionary journey, 51. He came with Silas and Timothy, preached for three Sundays in the synagogue there, and, as the result of the work, a church was gathered, principally composed, however, of Gentiles. Among the converts were Caius, Aristarchus, Secundus, and perhaps Jason (Acts xvii. 1-13, xx. 4, xxvii. 2; cf. Phil. iv. 16; 2 Tim. iv. 10). Paul wrote the Thessalonian Church two epistles from Corinth (close of year 52, or beginning of 53), which are the earliest of his preserved writings, "perhaps the earliest written records of Christianity" (Bishop Lightfoot). In striking proof of the minute accuracy of Luke, upon the arch of the Vardar gate, so called because it leads to the Vardar, or Axios, there occurs the word *πολιταρχοντων* (*politarchs*) as the designation of the seven magistrates of the city, a word unmentioned in ancient literature, yet the very word Luke employs to designate them (Acts xvii. 8, *πολιταρχας*).

From Thessalonica the gospel spread quickly all around (1 Thess. i. 8). "During several centuries this city was the bulwark, not simply of the later Greek Empire, but of Oriental Christendom, and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it received the designation of the 'Orthodox City'" (Howson). Its bishop baptized the Emperor Theodosius. Its see had well-nigh the dignity of a patriarchate; and it was because Leo III. (*Isaurus*) severed the trans-Adriatic provinces, which had been under its immediate jurisdiction, from the Roman see, that the division between the Latin and Greek was in great measure caused. Eustathius, metropolitan of Thessalonica (1175-91), was not only a man of great learning, as his invaluable commentary upon Homer proves, but also a true Christian and an able theologian. From 1205 to 1418 there were Latin archbishops in Thessalonica. At the present day it is the seat of a Greek metropolitan, and contains numerous churches and schools of different denominations. Many of the mosques were formerly churches.

LIT. — The great authority upon Thessalonian history and antiquities is TAFEL: *Dissertatio de*

*Thessalonica ejusque Agro geographico*, Berlin, 1839. Cf. the Lives of Paul, by CONYBEARE and HOWSON, LEWIN, FARRAR, and the art. "Thessalonica," by HOWSON, in SMITH'S *Dict. of the Bible*. For the modern city, see MURRAY'S *Handbook for Greece*.

**THEU'DAS**, a popular leader mentioned by Gamaliel in his speech before the Sanhedrin (Acts v. 36). He was not the Theudas mentioned by Josephus (*Antiq.*, XX. 5, 1); because that Theudas rebelled under Cuspius Fadus, in A. D. 41, some ten years after Gamaliel's speech. Nor was he some obscure person, otherwise unknown; since it is unlikely that Gamaliel would, under the circumstances, allude to such a one. But in all likelihood he was the man called Matthias by Josephus (*Antiq.*, XVII. 6, 2, and *War.* 1. 33, 2); because *Ματθίας* is the transliteration of *מַתִּיָּתָן*, whose Greek translation is *Ουδοβιος*, i. e., *Ουδοβας*, i. e., *Ουδοβας*. This Matthias was an eloquent teacher, who headed a band in the days of Herod, and destroyed the Roman eagle set up by the king over the great gate of the temple. A. KÖHLER.

**THEURGY** (from *θεοῦ ἔργον*, "God's work"), a kind of magical science or art which enabled man to influence the will of the gods by means of purification and other sacramental acts. It developed in Alexandria, among the Neo-Platonists, and finally superseded there all philosophical and theological speculation, sinking down into the grossest superstition.

**THIBET**, Religion of. See BUDDHISM and LAMAISM.

**THIETMAR**, b. July 25, 976; d. Dec. 1, 1018; a Saxon of noble descent, related to the imperial house; was educated in the cloistral school of Magdeburg, and made bishop of Merseburg in 1009. He wrote a chronicle, of which especially the last four books, comprising the reign of Henry II. (1002-18), are of the greatest importance for the history of Germany. It was edited by Lappenberg, in *Mon. Germ. Hist.*, vol. iii., and translated into German by Laurent, 1849.

**THILO**, Johann Karl, b. at Langensalza in Thuringia, Nov. 28, 1794; d. at Halle, May 17, 1853. He was educated at Schulpforte, studied at Leipzig, began to lecture at Halle in 1819, and was in 1822 appointed professor of theology there. His *Colect Apocryphum N. T.* remained incomplete. The first volume, containing the apocryphal Gospels, appeared 1832, and was followed by *Acta apostolorum Petri et Pauli* in 1838, and *Andrea et Matthie* in 1846. His *Bibliotheca patrum Græcorum dogmatica* also remained incomplete. Only one volume, containing the dogmatical works of Athanasius, appeared 1853.

**THIRLWALL**, Connop, a scholarly English bishop; was b. at Stepney, Middlesex, Feb. 11, 1797; d. at Bath, July 27, 1875. He displayed such remarkable precocity, that in 1809 he published, under his father's direction, a volume of essays and poems entitled *Primæ*. He was educated at the Charter House and Trinity College, Cambridge, where he graduated as senior chancellor's medallist, 1818, and became fellow and tutor; studied law, and was called to the bar at Lincoln's Inn, 1825. He took orders in 1828; became rector at Kirby-under-Dale, Yorkshire, and bishop of St. David's, 1840. He resigned his see in 1871. He was an active member of the

Old-Testament Company on Bible Revision. His remains were interred in Westminster Abbey, at the side of those of Grote. Bishop Thirlwall was an intimate friend of Julius Hare, and jointly with him translated two volumes of Niebuhr's *History of Rome*, 1828-31. He also published a translation of *A Critical Essay on the Gospel of St. Luke*, by Dr. F. Schleiermacher, with an original Introduction (1825). His principal literary work was a *History of Greece*, published at first in LARDNER'S *Cabinet Cyclopadia*, 1835-40, and separately (revised edition, London, 1845-52, 8 vols.), and again, 1855, 8 vols. Grote (Preface to his *History of Greece*, 1846) says he would probably never have conceived of writing a history of Greece if Thirlwall's work had appeared a few years earlier. Thirlwall's letters, charges, etc., are collected under the title of *Literary and Theological Remains*, edited by Dean PEROWNE, London, 1875-76, 3 vols. See his *Letters*, 1881, 2 vols., and new edition of his *Letters to a Friend*, edited by Dean STANLEY, 1882.

**THIRTY YEARS' WAR, The (1618-48)**, one of the fiercest and most protracted of wars, was so far forth a religious war, as at that time religion formed one of the principal elements of politics. But of how mixed a character the whole affair was, may be seen from the circumstance, that though Roman Catholics on the one side (headed by Austria, Spain, and Bavaria), and Protestants on the other side, under various leaders (Bohemia, Denmark, and Sweden), always formed the groundwork of the party position, Roman-Catholic powers, as, for instance, France, would at times ally themselves with the Protestants, and Protestant princes with the Roman Catholics, as, for instance, the electors of Brandenburg and Saxony.

The war began in Bohemia. In 1517 Ferdinand of Styria, a brother of the Emperor Matthias, a pupil of the Jesuits, and a fanatical enemy of Protestantism, was crowned king of Bohemia; and persecutions were immediately instituted against the Protestants. But the Protestants, under the leadership of Count Thurn, penetrated into the castle of Prague, threw the imperial commissioners out of the window (May 23, 1618), organized a general rising throughout the country, entered into alliance with Bethlen Gabor, prince of Transylvania, and the Evangelical Union in Germany; and as Matthias died on March 20, 1619, and Ferdinand shortly after succeeded him as emperor, they declared the Bohemian throne vacant, and offered it to the young elector-palatine, Friedrich V., a son-in-law of James I. of England. He accepted the offer, but was very unfortunate. The Protestant army was completely routed in the battle at the White Mountain, just outside the walls of Prague, Nov. 8, 1620, by Tilly, the commander of the imperial army, which chiefly consisted of the contingent of the Holy League; and Bohemia was speedily reduced to order; that is, more than thirty thousand families belonging to the Lutheran or the Reformed denomination were driven out of the country, and their property, valued at more than forty million crowns, was confiscated. Next year the Palatinate was invaded by a Spanish army under Spinola; and at the diet of Regensburg, March 6, 1623, Friedrich V. was put under the

ban of the empire, and the Palatinate was given to Maximilian of Bavaria, James I. looking on in idleness. In 1625 the Protestant princes of Germany again rallied under the head of Christian IV., king of Denmark, a mediocrity of considerable dimensions, but of a rather coarse description; but he was utterly defeated in the battle at Lutter-am-Barenberge, Aug. 27, 1626, by Tilly. The Danish peninsula was flooded with imperial troops; and the peace of Lubeck, May 22, 1629, made an end of the direct participation of Denmark in the war.

In the latter part of June, 1630, Gustavus Adolphus, king of Sweden, landed in the Island of Usedom; and in a very short time he conquered Pomerania and Mecklenburg. Gustavus Adolphus was a Christian hero, a great general, and a great statesman. The hope of conquest, of making the Baltic a Swedish sea, was, no doubt, one of his motives in taking up the cause of the Protestants in Germany; but his conviction of the justice of that cause was as surely another, and perhaps the stronger one. His army was a model of an army, infinitely superior in moral character to the armies of Tilly and Wallenstein. The Swedish soldiers of Gustavus Adolphus resembled the Ironsides of Cromwell. Tilly was defeated at Breitenfeld, Sept. 17, 1631, and on the Lech, April 15, 1632. In the latter battle he was killed; and his army, composed of mercenary rabble, disappeared like vapor in the air. But Ferdinand charged Wallenstein with the formation of a new army, and Wallenstein was generally considered the equal of Gustavus Adolphus as a general. They met at Lützen, Nov. 16, 1632. Wallenstein was defeated; but Gustavus Adolphus fell, and the emperor found breathing-room again. Though Wallenstein remained inactive in Bohemia, where he finally was assassinated at Eger, Feb. 25, 1634, the standard of the Swedish army rapidly sunk after the death of Gustavus Adolphus; and the Protestant army suffered a severe defeat at Nördlingen, Sept. 6, 1634, after which the electors of Brandenburg and Saxony deserted the Protestant cause, made peace with the emperor, and turned against the Swedes.

Nevertheless, the position of the emperor continued to be very critical, and his prospects of final success were very small. Richelieu, whose whole foreign policy turned upon the humiliation of the house of Austria as its true pivot, and who for that very reason had subsidized the Swedes from the very beginning, now took the army of Duke Bernhard of Saxe-Weimar into French service; and the war against Austria and her allies was carried on with a fierceness and cruelty hitherto unheard of. In 1646 no less than a hundred villages were burnt down in Bavaria, and the inhabitants driven away. And at the same time the Swedish general Torstenson developed an activity which seemed to threaten the very existence of the Hapsburg dynasty. He defeated one Austrian army under Piccolomini at Breitenfeld, Nov. 2, 1642, and another, under Hatzfeld, at Jankow, March 6, 1645; and he actually approached Vienna in order to form a connection with Prince Rakoczy of Transylvania, and lay siege to the city. The immediate danger drifted away by the somewhat peculiar proceedings of Rakoczy. But Austria was completely

exhausted; and the peace of Westphalia (which art. see), Oct. 24, 1648, was as necessary to her as it was welcome to Germany, which lay prostrate, and cruelly devastated from one end to the other. See the various descriptions of the war by SCHILLER (1802), MENZEL (1835), FLATHE (1840), MEBOLD (1840), SÜLTE (1840), BARTHOLD (1842), HEILMANN (1851), KLOPP (1861), HAUSER (1862), GINDELY (1869; Eng. trans., New York, 1884, 2 vols.), RANKE (1869), S. R. GARDINER (1871), and STIEVE (1875); also art. WESTPHALIA, PEACE OF.

**THOLUCK, Friedrich August, D.D.**, an eminent German divine and pulpit orator; b. in Breslau, March 30, 1799; d. in Halle, June 10, 1877. Descended from very humble parentage, he first learned a trade, but by the assistance of friends attended the gymnasium of his native city, and the university of Berlin. When he left college, he delivered an address on *The Superiority of the Oriental World over the Christian*, which was chiefly a eulogy on Mohammedanism. But during his university course he was thoroughly converted from his pantheism and scepticism, under the influence of the lectures of Schleiermacher and Neander, and more especially by personal intercourse with Baron Ernst von Kottwitz, a member of the Moravian brotherhood, who combined high social standing and culture with a lovely type of piety. His character is finely described in the unnamed "patriarch" in Tholuck's *Weise des Zweiflers*. (See Jacobi, *Erinnerungen an B. v. K., Halle, 1882*.) In 1821 he was graduated as licentiate of theology, and began to deliver lectures as *privat-docent*. In 1821 he was appointed extraordinary professor of Oriental literature, in the place of Dr. DeWette. In 1825 he made a literary journey to Holland and England, at the expense of the Prussian Government, and in 1826 was called to the university of Halle as ordinary professor of theology, in the place of Dr. Knapp, which he occupied to the time of his death, with the exception of a brief period (1827-28), which he spent in Rome as chaplain of the Prussian embassy on Capitol Hill, in intimate intercourse with Bunsen. In Halle he had at first to suffer a good deal of opposition and reproach from the prevailing rationalism of his colleagues (Gesenius and Wegscheider), but succeeded in effecting a radical change; and the whole theological faculty of Halle has since become decidedly evangelical. In Dec. 2, 1870, his friends prepared a surprise for him by the celebration of the semi-centennial jubilee of his professorship. The university and magistrate of Halle, delegates of several universities and of all schools of theology, took part in it; and his pupils in Europe and America founded a seminary adjoining his own home, for beneficiary students of theology, as a perpetual memorial of his devotion to students. He was always in delicate health, but by strict temperance and great regularity of habits he managed to do an unusual amount of work till within the last years of his life. He was incessant in his lectures, preached regularly as university chaplain, and found time to write many books.

His principal works are as follows: *Sin and Redemption, or the True Consolation of the Sceptic* (Berlin, 1825, many times reprinted; translated

into English by Ryland, with an Introduction by John Pye Smith; republished in Boston, 1851, under the title, *Guileo and Julius, or Sin and the Propitiator*), in opposition to DeWette's *Theodore, or the Consolation of the Sceptic*, 1825; *Blüthen-sammlung aus der morgenländischen Mystik*, 1825 (a collection of translations from the mystic poets of the East); *Commentary on the Epistle to the Romans* (4th ed., 1812; twice translated into English, last by R. Menzies, Edinburgh, 1848, 2 vols.), the first exegetical fruit of the new evangelical theology; *Commentary on the Gospel of John*, 1826 (7th ed., 1857, translated into English by Kaufmann, 1836, and by Dr. C. P. Krauth, Philadelphia, 1859), less thorough and permanent, but more popular, and better adapted for students, than his other commentaries; *Commentary on the Sermon on the Mount*, 1833 (3d ed., 1844; translated into English by R. L. Brown, Edinburgh, 1860; new ed., 1869), his most learned, elaborate, and valuable exegetical production; *Commentary on the Hebrews*, 1836 (3d ed., 1850; translated by James Hamilton, Edinburgh, 1852); *Commentary on the Psalms*, 1843 (translated by Dr. Mombert, Edinburgh and Philadelphia, 1859); *The Credibility of the Gospel History*, 1837 (2d ed., 1838), a vindication of the Gospels against the mythical theory of Strauss; and *Hours of Christian Devotion*, 1840, 2 vols. (well translated by Rob. Menzies, Edinburgh and New York, 1875), containing several original hymns. In this book he pours out his fervent evangelical piety with all the charm of fresh enthusiasm. He was one of the most eloquent German preachers in his day, and published a series of university sermons (collected in 5 vols., 3d ed., Gotha, 1863-64, one volume being translated, *Light from the Cross, Sermons on the Passion of our Lord*, Philadelphia, 1858). He issued also two very interesting volumes of *Miscellaneous Essays*, 1839. His last works were contributions to German church history since the Reformation, derived in part from manuscript sources; namely, *Lutherische Theologen Wittenbergs im 17ten Jahrh.* (Hamburg, 1852), *Das akademische Leben des 17ten Jahrh.* (Hamburg, 1852, 1851, in 2 vols.), and *Geschichte des Rationalismus* (part I, Berlin, 1865, never finished). A complete edition of his works appeared 1863-72, in 11 vols. He also republished the Commentaries of Calvin on the Gospels and Epistles, and his *Institutio Christiana Religiosis*, and made that great divine better known in Germany, although he himself was of Lutheran descent and predisposition. He conducted for several years a literary periodical, and contributed largely to the first edition of the *Encyclopädie* of Herzog, whom he recommended as editor to the publisher, having first himself declined the position.

Tholuck was one of the most fruitful and influential German theologians and authors during the second and third quarters of the nineteenth century, and better known in England and America than any other. He was original, fresh, brilliant, suggestive, eloquent, and full of poetry, wit, and humor. He cannot be classified with any school. He was influenced by Pietism, Moravianism, Schleiermacher, Neander, and even Hegel. His elastic mind was ever open to new light; but his heart was always right, and never shaken in faith and love to Christ. He had an extraordinary

talent for languages, and could speak English, French, Italian, Greek, Arabic, and several other tongues, ancient and modern, almost like a native. In that line he was scarcely surpassed by Cardinal Mezzofanti, whom he met in Rome. His learning was extensive rather than thorough and exhaustive. He gathered honey from the literature of all ages, from the old Orient down to Goethe, but made it tributary to faith. He is one of the regenerators of German theology, leading it from the barren heath of rationalism to the green pastures of the Scriptures and the literature of the Reformation. His Commentaries broke a new path. His personal influence was as great and good as that exerted by his works, and yields only to that of Neander among his contemporaries. He was gifted with personal magnetism, and brilliant powers of conversation. Having no children, he devoted all his paternal affections to his students, and was nobly assisted by his second wife (a most lovely and refined Christian lady). He loved, as he said, candidates more than ministers, and students more than candidates, because he was more interested in the process of growth than in the result of growth. His life was a life with the young, fruitful in blessings. He was in the habit of taking long walks with two or three students every day from eleven to twelve, and from four to five: he invited them freely to his house and table, tried experiments on their minds, proposed perplexing questions, set them disputing on high problems, inspired and stimulated them in the pursuit of knowledge, virtue, and piety. He had great regard for individuality, aimed to arouse in every one the sense of his peculiar calling rather than to create a school. Like John the Baptist, he sent all away from him to a higher Master. His chief aim was to lead them to a humble faith in the Saviour, and to infuse into them that love which was the ruling passion of his heart. He adopted, as he says, Zinzendorf's motto, "I have but one passion, and that is He, and He alone." His lecture-room was truly a school of Christ. And herein lies his chief significance and merit. Thousands of students from different lands owe to him their spiritual life. To Americans he was especially attached, and a most useful guide in the labyrinth of German theology. He was very intimate with Dr. Edward Robinson, Dr. Charles Hodge (who studied at Halle in 1827, and was daily in his company), Dr. Henry B. Smith, Dr. Prentiss (who studied there in 1840), and Dr. Park of Andover. He called them "his American pets." I once met him promenading with a pious Canadian Methodist, and an American sceptic who never went to church, but worshipped God, as he said, in his own temple, under the blue skies, and basking in the light of the sun. "But," asked Tholuck smilingly, "what do you do when it rains?" He told me afterwards that this agnostic was seeking religion, and we must aid him. He often tried the wits of American students by curious questions; e.g., "Why did God make so many Chinese, and so few Yankees?" or, "How is Mr. Erbsenkörper" (*Peabody*, the philanthropist)? He was invited to the General Conference of the Evangelical Alliance in 1873, and promised to the writer to come (with the humorous remark, "I am afraid of your American mobs, your hot cakes for breakfast, and especially

of your kindness"). But his feeble health prevented him; and he sent one of his favorite pupils as his representative, with a modest sketch of his labors and the condition of theology in Germany. It is the last public document from his pen (except some letters), and gives a faithful idea of this lover of youth for Christ's sake.

LIT.—The biography of Tholuck was originally intrusted to his colleague, Professor Martin Kähler, but was written by Professor LEOPOLD WITTE, *Das Leben D. Friedrich August Gottreu Tholuck's*, Bielefeld, 1884-86, 2 vols. Cf. THOLUCK's *Zweifler's Weihe* in part autobiographical ("Guido" represents him; "Julius," his friend, Julius Müller); an autobiographical sketch by THOLUCK, with a paper by LEOP. WITTE, in the *Proceedings of the Evangelical Alliance Conference of 1873*, New York, 1874, pp. 85-89; an account of the semi-centennial jubilee of Tholuck, by Professor KÄHLER, in German, Halle, 1871, and in English by SCHAFF, with two letters from Tholuck, in the *American Presbyterian Review* for 1871, pp. 295-301. See also the church histories of HASE and KURTZ; SCHWARTZ: *Gesch. d. neuesten Theol.*, 4th ed., Leipzig, 1869, pp. 109 sqq. (unfavorable, but acknowledging his great personal influence, and devotion to students); NIPPOLD: *Handbuch der neuesten Kirchengesch.*, 2d ed., Elberf., 1868, pp. 244 sqq.; KAHNIS (one of his pupils): *Der innere Gang d. Protestantismus*, 3d ed., 1874 (in the second volume). Consult also the *Memoirs of CHARLES HODGE* and H. B. SMITH, which contain a number of Tholuck's letters. PHILIP SCHAFF.

THOMAS THE APOSTLE was also known by the Greek equivalent *Didymus*, meaning twin. In the Gospels he is associated with Matthew (Matt. x. 3; Mark iii. 18; Luke vi. 15); in the Acts, with Philip (Acts i. 13). He was probably a Galilean, as the mention of his name with the other Galilean fishermen among the apostles (John xxi. 2) seems to indicate. According to the oldest tradition, he was born in Syrian Antioch, preached the gospel to the Parthians, and was buried at Edessa (Euseb., III. 1; Socrat., I. 19, etc.). According to later statements, he preached to the Medes and Persians, baptized the three kings [the wise men from the East]; and Gregory Nazianzen (*Orat.* 25) speaks of his laboring in India, where a later tradition makes him suffer a martyr's death by being pierced to death by lances at the king's command. The Thomas Christians show his grave at Meliapur, India. His relics, according to the tradition of the Catholic Church, were removed to Edessa, and thence to Ortona, Italy. The Greek Church commemorates his memory June 3; the Latin Church, Dec. 21. The name "Thomas Christians," by which the old Christians of India were known, seems to confirm the tradition that Thomas labored in India; but this conclusion is denied by Philo and others. [See CHRISTIANS OF ST. THOMAS, and NESTORIANS.]

Two apocryphal works are associated with the name of Thomas, *The Gospel according to Thomas* [*Evang. sœ. Thomæ*, edited by Tischendorf, who gives two Greek texts and a Latin translation, and by Dr. W. Wright in Syriac], and *The Acts of Thomas (Acta Thomæ)*, edited by Thilo, Leipzig, 1823. Our authority for a characterization of Thomas is three passages in John's Gospel (xi. 16, xiv. 5, xx. 24). They present him as one

whom a deep earnestness of spirit inclined to melancholy, and a desire of knowledge made a doubter. He is the representative, among the apostles, of the critical spirit. By the way of honest doubt and questioning, he arrived at an imperturbable and joyous conviction and faith. [See BUTLER, *Lives of the Saints*, for the legendary additions to his life. For a translation of the *Gospel of Thomas*, see B. HARRIS COWPER: *The Apocryphal Gospels*, London, 1867, pp. 118-170. At the appearance of Thilo's and Tischendorf's editions of the Greek *Acts of Thomas*, only five of the twelve divisions extant in Latin and Syriac versions existed in Greek. But in 1883 Max Bonnet published an edition of the twelve complete, from a Greek manuscript he discovered in the National Library in Paris (*Acta Thoma*, Leipzig). The most exhaustive treatise upon the subject is LUNDS: *Die Apokryphen Apostelgeschichten u. Apostellegenden*, Braunschweig, 1883, vol. i. pp. 225-317.]

J. P. LANGE.

**THOMAS À BECKET.** See BECKET.

**THOMAS A KEMPIS.** See KEMPIS.

**THOMAS CHRISTIANS.** See CHRISTIANS OF ST. THOMAS.

**THOMAS OF AQUINO** (or Aquinas), the profoundest and keenest defender of the doctrines of the Roman-Catholic Church; was b. in 1225 or 1227, in the castle of Rocca Sicca, near Aquino, a city not far from Naples; d. March 6, 1274, in the Cistercian convent of Fossa Nuova, near Terracina. 1. *Life.*—Thomas, who was of noble birth, was placed in his fifth year under the monks of Monte Casino. In his tenth year he went to Naples; and in his sixteenth year, in spite of the opposition of his family, which was finally overcome by the intervention of Pope Innocent IV., he entered the Dominican order. In 1245 he was sent to Cologne to enjoy the instruction of Albertus Magnus, who directed his attention to Aristotle's philosophy and the writings of Dionysius the Areopagite. In 1248 he was made baccalaureate of theology in Paris, and the same year began to lecture on the *Sentences* of Peter Lombard, at Cologne. Returning to Paris, he taught there a large throng of students. Urban IV. repeatedly offered him high ecclesiastical preferment, which he in his humility declined. Under the pontificate of Clement IV. and till 1268, he taught in Rome, Bologna, and Paris. In 1272, in obedience to his order and the wish of King Charles, he made Naples the seat of his activity. The last years of his life were principally occupied with the completion of his great work, *Summa theologicæ*. He died on his way to the church council at Lyons. In 1323 he was canonized by John XXII. If any one is entitled to this dignity by his life and works, Aquinas was. His piety, though monkish, was unfeigned; and he prepared himself for his writings, lectures, etc., by prayer. Louis IX. several times consulted him on matters of state. His industry, as his writings show, was intense. [Aquinas was declared a doctor of the church by Pius V. in 1567, and has a place with Augustine, Jerome, and Ambrose, among the most authoritative teachers of the church. Leo XIII., in an encyclical dated Aug. 1, 1879, recommended his works to the Catholic seminaries and theological faculties throughout the world, as a proper foundation of their religious and philo-

sophical teaching, and particularly emphasized his political doctrines as conservative for society. The special title of this great theologian is the "Angelic Doctor," *Doctor Angelicus*.]

II. *Theology.*—In certain respects, Thomas of Aquino marks the culminating point of scholasticism. He sought to establish for the science of theology a position of superior dignity and importance over the science of philosophy, and, on the other hand, the harmony of the two sciences, by distinguishing in revelation the religious truths which can be excogitated by the use of reason from those which are only known by revelation. The doctrinal creed of the church, Thomas treats as absolute truth; but it is a remarkable fact, that he uses the arguments of the church-teachers only as of probable authority (*Summa theol.*, i. qu. 1, art. 8). He refers more frequently to biblical texts than the other scholastics; but this practice does not purify his theology, but helps to confirm the church-doctrines. His exegetical principles were good; and he expressly commended the literal interpretation of the Scriptures, *omnes sensus scripture fundantur super unum sensum literalem ex quo solo potest trahi argumentum*, etc. (*Summa*, i. qu. 1, art. 10), but could not free himself from ecclesiastical authority. Thomas did not grant the ontological argument of Anselm for the existence of God. He gives several forms of the cosmological and teleological arguments, but says, that, while reason can prove that God exists, it cannot discover what his nature is. His fundamental conception of God is that of spiritual and active being. God is intelligence and will (*intellectus et voluntas*), the first cause. Thinking and willing are inseparable from his being. He is consequently forever returning to the idea of the absolute identity and simplicity of God. He employs all his speculative talent to explain the doctrine of the Trinity; and yet he declares that it is beyond the sphere of reason to discover the distinction of persons in the Godhead, and affirms that he who tries to prove the doctrine of the Trinity by the unaided reason derogates from faith: *qui probare nititur Trinitatem personarum naturali ratione, fidei derogat* (*Summa*, i. qu. 32, art. 1). Although Thomas did not, like his teacher Albertus Magnus, regard the world as an emanation from God, he refers its origin to God's active will, which is nothing more than his active intelligence, which, in turn, is only the essence of God working as the first cause. He is again and again forced to regard the world as a necessary product of the Divine Being, and inclines to the thesis of its eternal existence; so that he contents himself with saying, "It is credible that the world had a beginning, but neither demonstrable nor knowable: *mundum incepisse credibile est, sed non demonstrabile et scibile*" (*Summa*, i. qu. 46, art. 2). The doctrines of election and reprobation he considers in connection with the doctrine of providence. Every thing occurs under the Divine Providence, and serves a single and final end. Both reprobation and election are matters of divine decree; and the exact number of the reprobate, as well as of the elect, is determined in advance. Reprobation, however, consists not in a positive action on God's part, but in a letting-alone. God is not the cause of sin. He simply withholds his grace, and man falls by his own will. In opposition to the Arabic philoso-

phers, Thomas insists upon the efficiency of second causes (*Summa*, i. qu. 105, art. 5), through which God works. He lays emphasis on the ability of the will to choose between two tendencies in the interest of the doctrines of guilt and merit.

Passing over to the creatures of God, Thomas dwells at length upon the subject of the angels, which he discusses with minute care and speculative skill. He teaches, with Augustine, that the original righteousness of Adam was a superadded gift. He spent special pains upon the elaboration of the doctrine of Christ's person and work. He affirms the meeting in Christ of the two absolutely opposite principles of human ignorance and imperfection, and divine omniscience and perfection. He departs in some details from the Anselmic doctrine of Christ's work, as when he denies the absolute necessity of the incarnation, and affirms that God might have redeemed man in some other way than by his Son. A human judge cannot release from punishment without expiation of guilt; but God, as the Supreme Being, can forgive without expiation, if he so chooses (*Summa*, iii. qu. 46, arts. 1, 2). The satisfaction of Christ removes all original guilt; and, by the application of his merit, the sinner secures freedom from and forgiveness of sin. Man's nature is corrupt, and grace alone enables him to reach eternal life. Thomas passes directly from the consideration of the work of Christ to the sacraments. The number of the sacraments had already been fixed at seven, but his treatment had a shaping influence upon the discussion of the subject in after-time. He proved the necessity of seven sacraments, and the immanence in them of a supernatural element of grace. His treatment of the Eucharist, penance, and ordination, is characteristic. He held to the change of the elements to the body and blood of Christ, justified the withholding of the cup from the laity with casuistical arguments, and spoke of the sacrifice of the mass, now as a "symbolical picture of the passion" (*imago representatiue passionis*), now as a real sacrifice. It is noticeable, that, in his doctrine of the mass, he does not emphasize, as do his successors, the idea of sacrifice to the detriment of the sacramental idea. The subject of indulgences, Thomas handled at length; teaching that the efficacy of an indulgence does not depend upon the faith of the recipient, but upon the will and authority of the church, and extends to the dead as well as to the living (*Summa*, iii. qu. 71, art. 10). The discussion of eschatology follows the discussion of the sacraments. Thomas teaches the doctrines of purgatory and the intercession of saints. He treats the doctrines of the resurrection and future blessedness at length, and teaches that the body of the resurrection will in form be identical with the present body, even to the hair and the nails.

Thomas was not less great as a teacher of ethics than as a theologian. Neander has said, that, next to that of Aristotle, his is the most important name in the history of ethics (*Wissensch. Abhandlungen*, ed. Jacobi, p. 46). But both as a moralist and a theologian he was a true son of the church. His system is, as Baur says, only an echo of the doctrinal teaching of the church. In the spirit of the day he discussed many idle and useless questions with casuistical minuteness and far-fetched argumentation. But he was in this

respect more moderate than his contemporaries. On the other hand, he discussed many important subjects with a depth and clearness of insight which make his views permanently interesting and valuable.

After the death of Aquinas, a conflict went on over his theology; Duns Scotus being the leader of the other school. The Dominicans were ranged on the side of Aquinas, whose followers were called Thomists; and the Franciscans on the side of Duns Scotus, whose followers were known as Scotists. The difference between the teachers was not in the doctrines they taught, but in their treatment of these doctrines. With Scotus, theology was a practical science; with Aquinas, a speculative science. The controversy lasted down to the eighteenth century; and the Franciscan De Rada mentions in his work, *Controversia inter Thomam et Scotum* (Cologne, 1620), no less than eighty-six points of difference between the two schools. The most important points of controversy were the cognoscibility of God, the distinction between the divine attributes, original sin, the merits of Christ, etc. On the subject of the immaculate conception of the Virgin Mary, the two teachers held divergent views; Thomas denying it, Scotus asserting it. The Jesuits opposed Thomism, as Bellarmin's example proves; but it prevailed at the Spanish universities of Salamanca, Coimbra, and Alcalá. The Roman-Catholic Church cannot forget the most profound and penetrating defender of its doctrines until it renounces them; and the Protestant Church will not fail to share in the admiration of Thomas Aquinas so long as it continues to admire literary greatness.

LIT. — The principal works of Thomas on theology are his Commentary on Peter the Lombard's *Sentences*, a work of his earlier years, in which his own system is worked out; the *Compendium theologicum* (incomplete); the *Summa de veritate fidei catholicae*, or *Adversus Gentiles*, whose purpose was apologetic, to defend the creed of the church; and *Summa totius theologiae*, the work of his ripe thought, which, however, breaks off at the doctrine of penance, and was completed in the fifteenth century, from the Commentary on the Lombard's *Sentences*. His exegetical works include some commentaries on the Old Testament, a commentary on the Pauline Epistles, and a valuable one on the Gospels (*Aurea catena in Evangelia*), containing excerpts from eighty church writers. Complete editions of the works of Aquinas have appeared at Rome, 1572, 17 vols. [1882 sqq., ed. Zigliara]; Antwerp, 1612; Paris, 1660, 23 vols.; Venice, 1787, 28 vols.; Parma, 1852-71, 25 vols. [Migne has published an edition of the *Summa theologiae*, Paris, 1841 sqq., in 4 vols. There is another edition by Nicolai, Sylvius, Billuart, and Drioux, Regensburg, 1876, 8 vols. An English translation of the *Catena aurea* appeared at Oxford, 1845 (7 parts); a French translation of the *Summa theologiae*, by Drioux, Paris, 1850-54, 8 vols. Works on Thomas. — HOERTEL: *Th. von Aquino u. seine Zeit*. Augsburg, 1846; HAMPTEN: *Life of Thomas Aquinas*, London, 1848; WERNER: *Die heil. Th. v. Aquino*, Regensburg, 1858-59, 3 vols. (elaborate, learned, but ill digested); J. DE LITZSCH: *Die Gotteslehre d. Thomas von Aquino kritisch dargestellt*, Leipzig, 1870; VAUGHAN (Ro

man-Catholic Archbishop of Sydney): *Life and Labors of St. Thomas Aquin*, London, 1871-72, 2 vols.; CIOGNANI: *Sulla vita di S. Tommaso*, 1874, *Life of Thomas Aquinas*, London, 1882; F. MORGOTT: *Die Mariologie des hl. Thomas von Aquin*, Frieberg-i-Br., 1878; SCHNEFMANN: *Die Entstehung d. thomastisch-molinistischen Controversen*, Frieberg-i-Br., 1879; *Weitere Entwicklung d. Controversen*, 1880; J. DIDOT: *S. Thomas d'Aquin et les actes du pape Leon XIII.*, Arras, 1880 (31 pp.); P. KNOODT: *Die Thomas-Encyclica Leo's XIII. vom 4. Aug. 1879*, Bonn, 1880 (31 pp.); REINHARD DE LIECHTY: *Albert le Grand et S. Thomas d'Aquin*, Paris, 1880; L. SCHÜTZ: *Thomas Lexicon* (explanation of technical terms), Paderborn, 1881; KLING: *Description Summa theologiae Th. Aquinatis*, Bonn, 1841; OESCHINGER: *D. spekulatiue Theol. d. Th. v. Aquino*, 1858. For his philosophy, see JORDAIN: *La philosophie de S. Th. d'Aquin*, Paris, 1861, 2 vols.; THOMAS HARPER: *The Metaphysics of the School*, London, 1880; also the histories of philosophy by UEBERWEG, STÖCKL, HAUREAU, etc.]

**THOMAS OF CELANO**, a native of Celano in Abruzzo Ulteriore; was appointed *custos* of the Minorite monasteries of Cologne, Mayence, Worms, and Spire, by Casarius of Spire, the first provincial of the Franciscan order in Germany, about 1221. Nothing more is known about him; but the authorship of the oldest biography of St. Francis of Assisi, and of the celebrated hymn, *Dies ire, dies illa*, is generally ascribed to him. With respect to the biography, there is nothing which positively contradicts his claims; though it is singular that Mark of Lisbon, in enumerating the twenty-five first and most noted pupils of St. Francis, does not mention Thomas, while the biography evidently is written by one who lived familiarly with the saint from an early date. With respect to the hymn, Bartholomew Albizzi of Pisa is the first who mentions him as the author, in *Liber conformitatum* (1385); and most of the other claimants or pretenders are absolutely impossible. PALMER.

**THOMAS OF VILLANOVA**, b. at Fuenlana, in the diocese of Leon, 1487; d. at Valencia, Nov. 8, 1555. He studied at Alcalá; entered the order of the Augustinian hermits in 1517; became the provincial of his order for Andalusia and Castile; confessor to Charles V., and in 1541 bishop of Valencia. In 1698 he was canonized by Alexander VII., *Act. Sanct.*, Sept. 5. He published some sermons and a Commentary on the Canticles; published at Alcalá 1581, Brescia 1613, Cologne 1611, and Augsburg 1737. His life was written by Quevedo, and translated into French by Maimbourg, Paris, 1666.

**THOMASIN OF ZIRKLARIA**, in Tyrol, flourished in the beginning of the thirteenth century, and wrote in 1215 *Der wälsche Gast*, a didactic poem, which inaugurated that long series of poems so interesting for the moral and religious history of the middle ages. Though it does not mention the Virgin, and says some sharp truths concerning the church, it is not polemical against the pope and the priests. It was first printed at Leipzig, 1852, ed. by H. Ruckert. See L. Diestel, in *Kieler Allgem. Monatschrift*, August, 1852.

**THOMASIVS, Gottfried**, b. at Egenhausen, Franconia, 1802; d. at Erlangen, Jan. 21, 1875.

He studied theology at Erlangen, Halle, and Berlin, and was appointed preacher at Nuremberg in 1829, and professor of systematic theology at Erlangen in 1842. His studies were principally occupied with the history of doctrines, and in that line he published *Origines*, Nuremberg, 1837, and *Die christliche Dogmengeschichte*, 1874-76, 2 vols.

**THOMASSIN, Louis**, b. at Aix, Aug. 28, 1619; d. in Paris, Dec. 21, 1697. He entered the Congregation of the Oratory in 1632, taught for some time philosophy at Lyons, afterwards theology at Saumur and in the seminary of St. Magloire in Paris, until he in 1668 retired in order to devote his whole time to study. His first work was his *Dissertationes in concilia generalia et particularia*, 1672; but his principal work is his *Ancienne et nouvelle discipline de l'Eglise touchant les bénéfices et les bénéficiaires*, 1678-79, 3 vols. fol., which he translated into Latin, and which is said to have made a very deep impression on Innocent XI.

**THOMPSON, Joseph Parrish, D.D., LL.D.**, b. in Philadelphia, of Scotch-Irish ancestry, Aug. 7, 1819; was graduated at Yale, 1838; ordained October, 1840; pastor of the Broadway Tabernacle Church in New York from 1845 till 1871, when, on account of ill health, he resigned, and went to Germany, and d. in Berlin, Sept. 20, 1879.

In 1843 he became associated with five other gentlemen in establishing and conducting *The New-Englander*. In 1848, in connection with Drs. Leonard Bacon, Joshua Leavitt, and Richard S. Storrs, he established *The Independent*, a weekly newspaper which at once became a leader of public thought on all matters affecting the welfare of the nation and the kingdom of Christ. For fourteen years a large measure of editorial responsibility for the paper devolved upon Dr. Thompson. Apart from this editorial work, he was a prolific writer of books, addresses, occasional pamphlets, and reviews. The list of his separate publications includes more than ninety titles; among them are, *The Theology of Christ in his own Words* (1870), *The United States as a Nation* (1877), and *Church and State in the United States* (1873), a work which was printed in German, French, Italian, and English.

During thirty-one years of pastoral work he recognized the paramount claims of the pulpit upon his best energies; and though he had unusual gifts as a platform speaker, and peculiar facility in adapting himself to his surroundings, he rarely ventured to appear in the pulpit without an elaborate written sermon. This conscientious fidelity in official work was rewarded with large success, and his congregation came to be one of the largest and most intellectual in the metropolis. At the same time he bore a conspicuous part in the missionary work of his denomination and in its local councils, as well as in movements to promote general philanthropy and reform.

No sketch of this period of his life would be complete which did not hold up to view the immense influence which he exerted by pen and voice in the pulpit, on the platform, and in every appropriate way, in the discussions which preceded the overthrow of slavery. At a time when slavery found apologists in Northern pulpits, when antislavery sentiments were unpopular to the last degree, when criticism of the fugitive-slave law

exposed one to obloquy, when an appeal to a higher law was denounced even by the religious press, he had the nerve to do what many shrink from doing, and the pluck to carry out his convictions in speech and act. In all this he was untrammelled by ecclesiastical or political ties; and it is believed that few men of this generation have exerted a larger influence over thoughtful minds in the elucidation of principles and the application of those principles to the life of the nation. During the whole period of the civil war he labored with assiduity for the maintenance of national unity on principles of universal freedom. Unfortunately, these arduous labors, in connection with personal exposure while on a visit to the Union army as an officer of the Sanitary Commission, resulted in such physical prostration, that in 1871 he was compelled to resign his pastoral office, and seek repose abroad.

A visit to Egypt as long ago as 1853 had led him to take a deep interest in Egyptology, and to make extensive preparations for writing an elaborate work on the Life and Times of Moses. It was his hope that a residence in Berlin would enable him to carry out this design. He did not readily abandon it: but his temperament was such that he could never be indifferent to the living questions of the hour; and finding in Germany a state of things which seemed to call for a defence of American institutions, and an exposition of American ideas, he took up that line of work, and became, as Professor Dornier fitly said, "a living link" between the United States and Germany. Though a private citizen, without emolument or rank, his residence in Berlin brought him into intimate relations with statesmen and scholars. Year after year he was called on to make the annual "Thanksgiving" address in the American chapel. In 1873, in the dead of winter, he went to Thorn, on the confines of Germany, to represent the American Geographical Society at the four hundredth anniversary of the birth of Copernicus. In Berlin he made addresses commemorating Agassiz, Bryant, and Bayard Taylor. He regularly attended the meetings of the Association for the reform and codification of the Law of Nations, and contributed papers which were held in high esteem by jurists. Three years in succession he spoke on the Papacy and Protestantism in Glasgow, where the papers styled him "that fiery American from Berlin."

Many of his addresses and papers were designed to show that difficulties which threatened the peace of Europe were to be overcome by following the American plan of separating Church and State. During the "centennial" year he vindicated his native land against European prejudices by a course of six philosophical lectures on American political history, which he delivered in Berlin, Florence, Dresden, Paris, and London. His personal influence secured the inscription, in the Berlin Treaty of 1878, of a clause favoring religious liberty. Among his last works was the preparation, for the Evangelical Alliance at Basle (1879), of a memorial in behalf of religious liberty in Austria. The paper was adopted; and the Alliance appointed a deputation of prominent men, of whom he was one, — the sole representative from the United States, — to wait on the Emperor of Austria, and invoke redress. On hearing of this

result, he said, looking at his helpless arm, "This old hand has struck one more blow for liberty." Before the deputation could fulfil its mission, he died in Berlin, and was buried in the cemetery of the Jerusalem Church. EDWARD W. GILMAN.

**THOMSON, Andrew, D.D.**, Scotch Presbyterian; b. at Sanquhar, Dumfriesshire, July 11, 1779; d. in Edinburgh, Feb. 9, 1831. He was graduated at the university of Edinburgh, and at his death was pastor of St. George's Church, Edinburgh. He made a memorable attack upon the British and Foreign Bible Society for circulating the Apocrypha. He "opposed the abuses of lay-patronage in the Church of Scotland, effectually denounced British colonial slavery and other evils, and did much to promote education, morality, and evangelical religion in Scotland" (Allibone). He published several volumes of sermons and lectures: for list, see ALLIBONE'S *Dictionary*, s. v. The memorial volume of *Sermons and Sacramental Exhortations* (Edinburgh, 1831, Boston, 1832) contains his memoir.

**THOMSON, Edward, D.D.**, Methodist-Episcopal bishop; b. at Portsea, Eng., Oct. 12, 1810; d. at Wheeling, W. Va., March 22, 1870. He with his father came to America in 1818, and settled in Wooster, O., 1820. He was graduated in medicine at the university of Pennsylvania in 1829. Brought up a Baptist, he joined the Methodist Church, December, 1831, and was admitted to the Annual Conference in 1831. From 1838 to 1843 he had charge of the Norwalk Seminary, Ohio; from 1844 to 1846 he was editor of the *Ladies' Repository*; from 1846 to 1860, president of the Ohio Wesleyan University; and from 1860 to 1864, editor of the *New-York Christian Advocate*. In 1864 he was elected bishop, and in that capacity made an extensive tour through Europe and the East. Among his publications may be mentioned *Educational Essays*, new ed., Cincinnati, 1856; *Moral and Religious Essays*, 1856; *Evidences of Revealed Religion; Our Oriental Missions*, — India, China, and Bulgaria, 2 vols.

**THOMSON, James**, b. at Ednam, in Roxburghshire, Sept. 11, 1700; d. at Kew Lane, near Richmond, Aug. 27, 1748; studied at Edinburgh, and went to London 1724; held government posts, and was patronized by the Prince of Wales; wrote *The Seasons*, 1726-30; *Liberty*, 1735-36; *The Castle of Indolence*, 1748; several tragedies, etc. Memorable here for *A Hymn on the Seasons* and *A Paraphrase on the Latter Part of the Sixth Chapter of St. Matthew*. F. M. BIRD.

**THORAH** (the law). 1. *The Feast of the Law*. — On the evening of the eighth day, which concludes the feast of tabernacles, commences what is called the "Feast of the Rejoicing of the Law," — which fitly celebrates the termination of the year. — by reading of the law and the beginning of another cycle. Two of the richest men of the synagogue are chosen to perform the ceremonies connected with the festival. The first, called the "Bridegroom of the Law," after the singing by the cantor of a long Hebrew formula of address, reads Deut. xxxiii. 27-xxxiv. 12, the closing verses of the Pentateuch: the other, called the "Bridegroom of Genesis," after a similar introduction, reads Gen. i.-ii. 3. The two "bridegrooms" distribute alms and presents. The festival is of Babylonish origin.



2. *The Writing of the Law-scrolls*, being an honorable and important work, can only be intrusted to a grown-up and experienced man. The scrolls are made of parchment prepared expressly for the purpose by a Jew from the hide of a clean animal slaughtered by a Jew. It must not be so porous or thin as to allow the writing to show through. The leaves should be joined by gut-string from a clean animal; but silk may, if necessary, be used. If a thread breaks, it can be once joined; if it breaks again, it must be thrown aside. The leaves thus fastened together are rolled upon a wooden rod with wooden or silver handles. Each leaf has an upper margin not less than three fingers broad, and a lower not less than four, and a space between every two columns two fingers broad. No column must be wider than half the height of the leaf, nor have less than forty-eight, or more than sixty lines. No line must be longer than three four-syllable words, or have space for more than thirty letters. The leaf is lined before the writing begins. The ink is made of lampblack, oil, or grease, and pounded charcoal, with honey; and the mass is then thoroughly dried. The ink is prepared for use by being moistened with water colored by gall-nuts. The writing-instrument is a stylus. The sample to be copied must be fully correct. No word may be divided. The square character is the only one used. They must be placed equidistantly. The letters א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת, must have each three little strokes; ה, little points on the head; פ, should have in it a double broken line, as if two "p's" were written one within the other. Where the sign ש stands, there must be a space left of three, where פ, of nine, letters; for these signs marked off the sections. At the close of the book there must be left a space of four lines. With particular care the sacred name "Jehovah" (יהוה) is to be written. Before beginning, the pen must be wiped, then dipped carefully in the ink, so that it may not blot. No word must the scribe speak while writing it and the next three words, not even if the king spoke to him. If in the copy a mistake is made, it must be corrected within thirty days; otherwise the copy cannot be used. If there are more than four mistakes on a leaf, it must be discarded. Every Jew must either write a roll, or have one written. If he inherits one, he cannot sell it, except for money to support himself during his studies, or to pay his wedding-expenses, or to buy his freedom. A thoroughly correct law-roll is the object of especial respect. So long as it is open, no one may spit, move out his foot, or tarn his back. When it is carried by, all must stand. The bearer must assume the attitude of the profoundest reverence. It is defilement to touch the text with the naked finger; therefore a hand holding a silver stylus is used to trace the words with in the public reading. To pack up the rolls, and carry them upon beasts of burden, is forbidden: they must be carried by riders, and close to their hearts.

**THORN, The Conference of** (*Colloquium caritativum*), took place in 1645. In Poland the attempt at reconciling the various Christian denominations was not altogether fruitless. The Bohemian Brethren and the Reformed entered into community with each other in 1555. A

consensus was established between those two parties on the one side, and the Lutherans on the other, in 1570; and in 1573 the *Pax Dissidentium*, a kind of toleration act, became part of the Polish constitution. Nevertheless, the arrogance and intrigues of the Jesuits every now and then produced great irritation, and utterances of jealousy and rancor were by no means wanting. As now, the overwhelming majority of the population of Poland proper was Roman Catholic, while in the two greatest fiefs of the Polish crown (Courland and Prussia) the majority of the population was evangelical, it became to the king of Poland a problem of the greatest political moment to prevent an open and general outburst of discord. For this purpose, Ladislaus IV. invited twenty-eight representatives of each of the three Christian denominations found in his realm to meet at Thorn, and by a congress of three months' duration to try to come to some general agreement. The most prominent among the Roman-Catholic representatives were Bishop Georg Tyszkiewicz of Samogitia; the Jesuit, Gregory Schönhof; the Carmelite, Hieronymus Cyrus a St. Hyacintho; and the former Protestant, Bartholomew Nigrinus, preacher in Dantzic; among the Reformed, Johann Bergius, court-preacher to the elector of Brandenburg; Fr. Reichel from Frankfurt-on-the-Oder; Amos Comenius, bishop of the Moravian Brethren; Johann Bythner, superintendent of Great Poland; and Zbigneus Gorayski, castellan of Culm; among the Lutherans, Hulsemann from Wittenberg; Calovius and Botsack from Dantzic; Georg Calixtus from Helmstadt; Mich. Behm from Königsberg; and Sig. Guldenstern, starost of Sturn. The conference opened Aug. 18, 1645, under the presidency of Prince Georg Ossolinski, chancellor of the Polish crown, and closed Nov. 21, same year. No result was arrived at. The Lutherans showed the same unmitigated hatred to the Reformed as to the Roman Catholics. They began with foul intriguing among themselves, in order to exclude Calixtus, whom they knew to be in favor of a union, from any active participation in the debate. They went on disturbing the business of the assembly with ridiculous questions of etiquette (who should sit on the front seats, — the Lutherans, or the Reformed; who should make the opening prayer, — a Lutheran, or a Reformed, etc.); but they were finally debarred from participating in the debate, as the other representatives chose to speak Polish, which the Lutheran theologians did not understand. The principal points of controversy between the Reformed and the Roman Catholics were the demand of the former to style themselves *catholic*, and the refusal of the latter to incorporate with the official acts of the conference the Confession which the Reformed had presented to the assembly, and which had been read in a general session, — the so-called *Declaratio Thorniensis*. The Roman Catholics were, as Schönhof happened to intimate, afraid that their own flock, by reading the Reformed Confession in the report, should find it too sensible, and lose something of their fanaticism. The assembly separated, however, with many courteous compliments: whence it has been called *caritativum*.

LIT. — The official *Acta Conventus Thorniensis* (Warsaw, 1646) are very defective. A better

report is given in CALOVIUS, *Historia syncretistica*, though it is full of printing errors. The publication of the acts gave, of course, rise to some bitter controversies. There appeared a *Calvinische Relation*, of which Hulsemann wrote a *Widerlegung*; also Calixtus wrote a *Widerlegung* against Weller. Helmstädt, 1651. See HERING: *Beiträge zur Geschichte der reformirten Kirche in Preussen*, Berlin, 1787; KRASINSKI: *History of the Reformation in Poland*, Lond., 1842. HENKE.

**THORNDIKE, Herbert**, is supposed to have been born in 1598, but no satisfactory proof of this date can be found; nor is it known where he was first educated, it being certain, however, that he became a pensioner at Cambridge in 1613, and a Trinity-College scholar the following year. He was made canon of Lincoln in 1636; vicar of Claybrooke, Leicestershire, in 1639; rector of Barley in Hertfordshire, 1642; master of Sidney College in 1643. Being a staunch Churchman of the Anglo-Catholic type, he was ejected from his preferments during the civil wars, but restored to them at the Restoration. He, however, resigned them on being appointed a stall at Westminster Abbey in 1661. He published a Hebrew, Syriac, and Arabic lexicon in 1635, assisted Walton in the preparation of his Polyglot during the Commonwealth, and designed an edition of Origen, which he did not execute. He also entered into plans for preserving and restoring episcopal institutions in those unsettled times. He assisted at the Savoy Conference in 1661, and had a share in the revision of the Prayer-Book the same year, being then a member of convocation. He resumed his residence at Cambridge, in broken health, in 1662, and afterwards divided his time between the university and the abbey. The plague drove him from Cambridge in 1666; after which he vacated his fellowship, and died at Chiswick in 1672. He is best known by his writings, and must be regarded as the most learned, the most systematic, and the most powerful advocate of Anglo-Catholic theology and High-Church principles in the seventeenth century. His theological works, which include a number of treatises, have been collected in the Oxford edition of six volumes, 1844-57. This edition presents a model of editorship: being enriched with explanatory notes, which form a guide to the study of controversial theology in general, and not only as it appeared in Thorndike's day. The book which most succinctly unfolds his scheme is entitled *An Epilogue to the Tragedy of the Church of England* (1659), in which he treats of the principles of Christian truth, the covenant of grace, and the laws of the church. The covenant of grace is his central idea. He dwells upon the condition of the covenant as being baptism, the necessity of the covenant as arising out of original sin, the mediator of the covenant as the divine Christ, and the method of the covenant as an economy of grace. In the treatment of this branch, he brings out the Anglican doctrines of salvation as distinguished from those of Puritanism. His trains of thought are prolix and excursive, and his style is crabbed and unreadable. His works could never be popular, but they demand the attention of all who would be accomplished theological scholars [see SROUGHTON: *Religion in England*, 1881, 6 vols. (Index)]. JOHN SROUGHTON.

**THORNTON, Robert H., D.D.**, an early, earnest, and laborious minister of the Canadian Presbyterian Church; b. in the parish of West Calder, Scotland, April, 1806; d. in Oslawa, Can., Feb. 11, 1875. He was descended from a godly ancestry. His father was an elder in the church, and his mother was a woman of singular piety. At the early age of fourteen he became the assistant of his elder brother, Patrick, as a teacher of a school in Falkirk, where, with great diligence and self-denial, he prosecuted his classical studies. He entered the university of Edinburgh well prepared, and took a high place in his classes. He obtained the warm commendation of the professors, specially of Professor Wilson, who characterizes him in a certificate as "a most able student." Attracted by the fame of Dr. Thomas Chalmers, he attended a session at St. Andrews. In 1829 he entered the Divinity Hall of the Secession Church in Glasgow, and for four years attended the lectures of Dr. Dick and Dr. Mitchell, *nomina nobilissima*. In 1833 he was licensed and ordained as a missionary to Canada. He began his labors in that province in July, 1833, along the north shore of Lake Ontario, a territory at that time wild, and sparsely settled. He was installed as pastor of a congregation in the township of Whitby, which formed the centre of his widely extended evangelistic and missionary circuit. His labors extended for fifty miles along the lake-shore, and as far northward as settlers were to be found. His labors were arduous and most abundant. He organized many stations which are now large and prosperous congregations. He was among the foremost in every good work, a fearless and vigorous advocate of temperance at a time when a man needed the courage of his convictions to withstand the reproaches of his friends and the assaults of the vice. His efforts in the cause of general education were second to few; and every movement for the social, intellectual, and civil improvement of society, found in him a ready and eloquent supporter. He lectured frequently and gratuitously in all sections of the country, and was for a time the able and efficient agent of the Bible Society. He held a prominent place in the esteem of the community, and was fully appreciated by the church, and his brethren in the ministry. He was for many years clerk of his presbytery, and occupied the moderator's chair of the synod. In 1859 the College of Princeton, N.J., conferred on him the honorary title of D.D., — an honor well bestowed.

After a most active and widely extended ministry of forty-two years, and a life of varied and valuable services as a citizen, patriot, and philanthropist, Dr. Thornton died of pneumonia, after a few days' illness. Thoroughly devoted to his life-work, happy in his family, revered by his congregation, honored by his brethren, he has left a stainless memory as a legacy to his children and to the church. His congregation erected a monument to his memory. The motto of his life, however, was "Prolesse quam conspici." WILLIAM ORMISTON.

**THORNWELL, James Henley, D.D., LL.D.**, one of the most eminent of the divines, educators, and polemics which the South has produced; b. in Marlborough District, S.C., Dec. 9, 1812; d. at Charlotte, N.C., Aug. 1, 1862. To his mother, a

woman of great intelligence, piety, and strength of character. He acknowledged his indebtedness, when in the zenith of his fame he spoke of her in a public address as one "who had taught him from his cradle the eternal principles of grace" as they were contained in the Confession of Faith of the Presbyterian Church.

Notwithstanding the hindrances of early poverty, he obtained the elements of a good education under the training of an excellent teacher, and soon displayed such original genius and capacity for acquisition as to attract the attention, and secure the patronage, of two noble men, whose honor it was to furnish him with every facility for the prosecution of his studies, and whose reward was in the distinction to which he attained as a scholar, professor, pastor, and theologian. While a student of South-Carolina College, Columbia, before his seventeenth birthday, his dialectic talent, his passionate love for the classics, and his devotion to metaphysical studies, united with an extraordinary power of abstraction and mental concentration, together with a capacity for long-continued application without rest or sleep, gave presage of the distinction he was afterwards to win on every arena to which duty summoned him.

It is a remarkable circumstance in his history, that with the knowledge of the fact fully before him that his generous patrons had destined him to the study of the law, neither of them at the time professors of religion, and not yet being a professor himself, he came to the unalterable decision, that, inasmuch as it was the duty of every one to devote his life to the glory of God and the good of man, he could best fulfil the end of his being by becoming a minister of the gospel. Three years after this he became a member of the church; and then, after spending about two years in the business of teaching, in the prosecution of his great design he went first to the theological seminary at Andover, Mass., but, without matriculating there, he repaired to Cambridge, where, in the divinity school of Harvard University, he commenced the study of Hebrew and biblical literature. But, finding the climate too cold for his constitution, after a few months' stay he returned to South Carolina.

He was licensed to preach by the presbytery of Harmony in 1831. His first pastorate was in Lancaster, in the presbytery of Bethel.

In 1837 he was elected to a professorship in Columbia College, South Carolina. In 1839 he resigned his chair in that institution to become pastor of the Presbyterian Church in Columbia, but was recalled to the college in 1841, and remained connected with it as professor or president, with a few intervals of service elsewhere, for fifteen years.

At the close of 1855 he was transferred from the college to the theological seminary; and the beginning of 1858 found him, in what was perhaps the noblest sphere of his life, in the chair of didactic and polemic theology, and also editor of the *Southern Quarterly Review*.

Twice during his life Dr. Thornwell visited Europe. Ten times he represented his presbytery in the General Assembly; and he was moderator of the assembly [Old-School Branch] which met in Richmond, Va., in 1847.

It was at the assembly held in Rochester, N.Y. [1860], that the great debate between himself and the Rev. Charles Hodge, D.D., took place, on the subject of church boards.

Dr. Thornwell took a leading part in the organization of the Southern General Assembly in 1861. On the 1st of August, 1862, he died in Charlotte, N.C., where he had gone to meet his wounded son, then a soldier in the Confederate army. He was taken away in the meridian of his fame and usefulness, not yet having completed his fiftieth year, his last words being those of wonder and praise.

The collected writings of Dr. Thornwell, edited by Rev. James B. Adger, D.D., Richmond, 1871-73, are contained in four volumes, the first of which is entitled *Theological*; the second, *Theological and Ethical*; the third, *Theological and Controversial*; and the fourth, *Ecclesiastical*. See his *Life and Letters*, by B. M. PALMER, Richmond, 1875.

MOSES D. HOGE.

**THREE-CHAPTER CONTROVERSY**, The, was intimately connected with the Monophysite Controversy. Theodorus Ascidas, bishop of Cæsarea in Cappadocia, a devoted Origenist, represented to the Emperor Justinian that many of the Monophysites might be won for the church if some action were taken against the chief representatives of the Antiochian (Nestorian) theology. The emperor issued an edict in 511 condemning the so-called "Three Chapters" which Theodore proposed, (1) the person and writings of Theodore of Mopsuestia, (2) the writings of Theodoret in defence of Nestorius, and (3) the letter which Ibas was said to have written to the Persian Maris. Theodore had died at peace with the church, and Theodoret and Ibas had been expressly recognized as orthodox by the Council of Chalcedon (451). Thus the support of the "Three Chapters" implied a partial condemnation of the Council of Chalcedon. The Greek bishops yielded assent after a public resistance. Pope Vigilius wavered, but in 518 condemned the Three Chapters in the *Judicatum*, but at the same time insisted on the authority of the Council of Chalcedon. The Latin Church, however, tenaciously resisted the condemnation, and a synod of Carthage excluded Vigilius from church communion. Vigilius subsequently withdrew the *Judicatum*, refused to be present at the second Council of Constantinople (553), in which the Three-Chapter Controversy was considered, and in a decree of May 14, 553 (*Constitutum de tribus capitulis*), expressly protested against the condemnation of the "Three Chapters." The Council of Constantinople, however, followed the wishes of the emperor. The Greek churches accepted the decision confirming the condemnation of the articles. The Roman Church fell in, and in 559 the North African Church gave its assent. But the recognition of the authority of this council by Vigilius and Pelagius was the occasion of the separation of the churches of Northern Italy, with Aquileja and Milan at their head, from the Roman Church. The schism continued till the pontificate of Gregory the Great. The Latin Church takes very little notice of the fifth (Ecumenical) Council (Second Council of Constantinople).

LIT.—MANSI: *Coll. Concil. ampliss.* ix.; LIBERATUS: *Breviarum causæ Nest. et Eutych.*, Paris,

1675; and in Migne, *Latin. Patrol.*, lviii.; FACUNDUS HERMIANE: *Pro defens. trium capit.*, in Migne, *Lat. Patrol.*, lxvii.; HEFELE: *Concilien-gesch.*, ii. 798-924, 2d ed. W. MÖLLER.

**THUGS** (Hindi, *Thugna*, "to deceive"), an organized body of secret assassins and thieves, who for many years had been the terror of India. They were worshippers of the bloody goddess Kali, who presided over impure love and death. Roaming about through the country, they usually strangled their victims by a skilful use of the handkerchief. They devoted one-third of their plunder to their tutelary divinity. The administration of Lord William Bentinck (1828-35) succeeded in putting an end to their dreaded deeds. See Capt. SLEEMAN: *Ramasecana, or a Vocabulary of the Peculiar Language used by the Thugs*, 1836; MEADOWS TAYLOR: *The Confessions of a Thug*, London, 1858.

**THUMMIM**. See URIM and THUMMIM.

**THURIBLE, THURIBULUM, or THYMIATE-RIUM**, a vessel for burning incense, a censer, generally made of precious metal, in the form of a vase, with a pierced cover, and suspended in three chains for swinging. In this form, however, the thurible is not found until the twelfth century. The thuribles which Constantine presented to the churches of Rome, or Chosroes to the churches of Constantinople, must, by reason of their weight, have been stationary.

**THURIFICATI**. See LAPSED.

**THYATIRA**, a city of Asia Minor, on the northern border of Lydia, near the road from Pergamum to Sardis, which was about twenty-seven miles distant. The Lycus flows near it. Its early names were Pelopia, Semiramis, and Euhippia. Lydia, the seller of purple stuffs, who received Paul so kindly, came from Thyatira (Acts xvi. 14). Dyeing was apparently an extensive industry there, and the scarlet cloth now produced there is very famous. Lydia very likely belonged to the dyers' guild. She was probably helpful in the establishment of the church of Thyatira, if not the founder. This church was honored with one of the Epistles of Revelation (ii. 18-29). Some commentators explain "the woman Jezebel" as the sibyl Sambatha, whose fane stood outside the walls. The modern city is called Ak-Hissar ("white castle"), and numbers some twenty thousand.

**TIARA**, a head-dress worn by the Pope on solemn occasions, consisting of a high cap of gold-cloth, encircled with three crowns, and provided, like the mitre, with two flaps hanging down the neck. The original tiara had only a golden circle along the nether brim. John XIII. (965) added the first crown; Boniface VIII. (1295), the second; and Benedict XIII. (1335), the third.

**TIBERIAS**, the modern Tuberieh, stands on the western shore of the Sea of Galilee, at a point where the cliffs, generally surrounding the lake, retreat from the waters, and form an open plain. It was built by Herod Antipas, and named after the Roman Emperor Tiberius; and it was the capital of Galilee from that time till the reign of Herod Agrippa II., who removed the seat of government back to its old place at Sepphoris. As Herod Antipas was educated in Rome, the city he built was, with its palaces, theatres, gymnasi-ums, etc., more Roman than Jewish, and the strict

orthodox Jews felt a kind of aversion to it. This may explain why Christ, who spent most of his time in Galilee, never visited the city, though perhaps, also, the fate of John the Baptist may have been the reason. The city is mentioned three times in the New Testament, — John vi. 1, 23, xxi. 1. During the war with Rome, it played, on account of its fortifications, quite an important part; and when, in the middle of the second century, it was the seat of the Sanhedrin, removed thither from Jammia, it became one of the four holy cities of the Jews. At present it has some four thousand inhabitants, of whom about one-quarter are Jews, the rest Mohammedans and Christians. It stands at the northern end of the plain; but the ruins extend far away to the southern end, where are the famous warm baths which are mentioned by Pliny.

**TIG'LATH-PILE'SER** (Heb., תִּגְלַת פִּלְזֶסֶר, also Authorized Version, "Tiglath-Pileser"), LXX., Θαλασφιλλασίρ, Θαλασφιλλασίρ, Θελασφιλλασίρ, Θελασφιλλασίρ, Θαλασφιλλασίρ, etc.; Assyrt, Tuklat-apal-šarra, ("My) trust (is) the son of the house of favor," or "house of assembling;" *apal-šarra* is probably a title of the god Adar, the second Assyrian king of that name, who reigned B.C. 745-727, and is identical with PUL (Heb., פּוּל; LXX., φοῦλ, φάλως, φάλωχ, φουά), — see below, — is mentioned under one or other of these names in six passages of the Bible (2 Kings xv. 19, 29, xvi. 7-10; 1 Chron. v. 6, 26; 2 Chron. xxviii. 20), and as "Tuklat-apal-šarra" in various Assyrian inscriptions.

The identity of Tiglath-pileser and Pul appears from the following grounds. (1) The Bible and the inscriptions agree in making Azariah of Judah and Menahem of Israel contemporaries. As the Assyrian king contemporary with both, the Bible names Pul; the inscriptions, Tiglath-pileser. (2) The inscriptions leave no room for Pul as a king distinct from Tiglath-pileser. The Eponym Canon, or list of Assyrian officials who gave names to the successive years, and includes the kings, does not allude to him; and the hypothesis of a break in the list, resulting in the omission of his name, is groundless. Nor does Tiglath-pileser, whose inscriptions are numerous and full, ever allude to such a person as a rival or rebel. (3) Berosus, the Babylonian priest and historian (third century B.C.), says that Phul the Chaldean reigned before Sennacherib, and invaded Judæa. No mention is made of the name Tiglath-pileser. See Alex. Polyhistor in *Euseb. Armen. Chron.*, I. 4. (4) Pōros (Πώρος), according to Ptolemy's Canon, became king of Babylon in 731. Pōr(os) can easily be the same with Pul, as Persian inscriptions give *Bābiru* for *Bābilu*, Babylon, etc. The Assyrian inscriptions tell us that Tiglath-pileser, who called himself "King of Shumēr and Akkad" (i.e., Southern and Northern Babylonia), reduced the Babylonian princes to subjection in 731. (5) Ptolemy's Canon gives the name of another Babylonian ruler, Chinziros (Χιζίρου) for the same year, 731, and puts it before that of Pōros. The inscriptions tell us that among the Babylonian princes who did homage to Tiglath-pileser in 731 was *Ukinzēr*. (6) The inscriptions tell us that Tiglath-pileser's

successor ascended the Assyrian throne B.C. 727. Ptolemy's Canon gives 726 as the first year of Pōros' successor in Babylonia. These considerations make the identity of Pul with Tiglath-pileser a matter of the strongest historical probability. The name Pul was not unknown in Assyria, and was probably the private name of this king, who seems not to have been the son of his predecessor. The name Tiglath-pileser would then have been assumed on his ascending the throne.

The Bible makes the following statements about this king: (1) That he threatened the northern kingdom (Israel), and that Menahem the king gave him a thousand talents of silver to secure his favor and support (2 Kings xv. 19); (2) That in the days of Pekah, a usurper, the second successor of Menahem, he took Ijon, Abel-beth-maachab, Janoah, Kedesh, Hazor, Gilead, and Galilee, "all the land of Naphtali," "and carried them captive to Assyria" (2 Kings xv. 29; cf. 1 Chron. v. 6, 26); (3) That Ahaz, king of Judah, induced him by homage and presents to come to his aid against Syria and Israel; that he captured Damascus, carried the inhabitants away captive, and slew Rezin the king; and that Ahaz went to Damascus to meet him (2 Kings xvi. 7-10; cf. 2 Chron. xxviii. 20, which, however, says, "Tiglath-pileser, king of Assyria, came unto him [Ahaz], and distressed him, but strengthened him not"). These statements are partly explained, partly supplemented, by the inscriptions, from which we are enabled to give, with approximate accuracy, a sketch of Tiglath-pileser's reign. In B.C. 745, his first regnal year, he made a successful expedition to Babylonia. In 744 he was occupied in the countries east of Assyria. In 743 his forces were engaged, partly in Armenia, partly before the city of Arpad, in the land Chatti, west of the Euphrates, receiving tribute from the kings of Karkemish, Tyre, etc. The years 742-740 were occupied in the siege of Arpad. In 740 Hamath was punished for revolting to "Azariah of Judah," who was himself not molested. This agrees with what the Bible tells us of Azariah's formidable power. In 739 there was an expedition to the land of Uluba and the city Birtu (on the Euphrates?). The conquered Hamathites were transported to Uluba. In 738, besides other conquests, the king received tribute from Rezin of Damascus, Menahem of Israel (cf. 2 Kings xv. 19), Hiram of Tyre, and various rulers of Asia Minor, Phœnicia, and Arabia. The years 737-735 were spent in the East; but in 734 the king marched to Pīlīsta (Philistia), taking in Phœnicia, Israel, Judah, Edom, Moab, and Ammon. Before this expedition, or in its early stages, must be placed the homage, gifts, and treaties of Ahaz (2 Kings xvi. 7, 8). Tiglath-pileser speaks, in one inscription, of receiving tribute from "Ja-u-cha-zi (Ahaz, 𐤎𐤏𐤍 of Judah." His account of the campaign of 734 (cf. 2 Kings xv. 29) supplements the biblical statement; for he tells us that he plundered the kingdom of Israel ("the land of the house of Omri"), and, killing Pekah the king, set Hoshea on the throne. This shows us what power was at work behind the conspiracy and usurpation of Hoshea (mentioned 2 Kings xv. 30). After this the Assyrian king turned toward Damascus, and besieged it for

two years, finally capturing it, and putting Rezin to death (cf. 2 Kings xvi. 9). It must have been at this time that Ahaz visited him at Damascus (2 Kings xvi. 10). In 731 occurred the second expedition to Babylon, with the subjugation of Merodachbaladan (see art.) and Ukinzēr (see above). 730-728 were spent in Assyria, where the king's death probably occurred in 727.

The only difficulty occasioned by the comparison of the biblical with the Assyrian accounts of this king is a chronological one. He reigned, according to the Eponym Canon (which is fixed by its mention of the solar eclipse of B.C. 763, and by its correspondence with Ptolemy's Canon), B.C. 745-727. But the received biblical chronology puts the death of his contemporary, Azariah, in B.C. 758, and that of Menahem B.C. 761. It also gives 739, and not 734, as the date of Pekah's death, putting the invasions of Judah by Pekah and Rezin in 742-741. The discrepancies are in part due to the same causes which we find operating in the previous century, in the times of Ahab, Jehu, and Shalmaneser II. (see SHALMANESER), but are connected in part with some special inaccuracies in the present text of that section of Kings with which we are here concerned. A solution of the difficulty cannot be attempted here; but it must be sought in the restoration of correct numbers in the Hebrew text, and not in a modification of the Assyrian dates, which are here self-consistent and well-attested.

LIT. — E. SCHMADER: *Die Keilinschriften u. das Alte Testament*, Giessen, 1872, 2d ed., 1883 (Eng. trans. in progress, 1883); *Zur Kritik d. Inschriften Tiglath-Pileser's II., des Asarhaddon und des Assurbanipal*, Berlin, 1880 (Abhandl. der Berl. Akad., 1879); G. RAWLINSON: *Five Great Monarchies of the Ancient Eastern World*, 4th ed., London, 1879, New York, 1880. FRANCIS BROWN.

TILLEMONT, Louis Sébastien, Le Nain de, a Roman-Catholic historian; b. in Paris, Nov. 30, 1637; d. there Jan. 10, 1698. He was educated in Port-Royal, shared the views and fortunes of the Jansenists, and was consecrated priest in 1676. [He took his name from the town of Tillemont, near Paris, where he was rector.] He devoted much time to historical studies, and, after furnishing biographies for editions of several of the Fathers, published the first volume of his larger work, *Histoire des Empereurs et des autres princes qui ont régné durant les six premiers siècles de l'Église, des persécutions qu'ils ont faites aux chrétiens, etc.*, 1690. He published three more volumes of this work during his life. Two posthumous volumes were added. His principal work was the *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles*. The first three volumes were published at Paris, 1694. Thirteen others followed [till 1712] after the author's death, bringing the history down to 513. This was the first church history based upon conscientious researches published in France up to that time. It consists for the most part of quotations from the Fathers, arranged in chronological order. The author's own remarks are included in brackets, or consigned to the foot of the page as notes. Tillemont's labors do not satisfy the present generation of scholarship, but were valuable for their minuteness and care. C. SCHMIDT.

TILLOTSON, John, b. at Sowerby in Yorkshire, October, 1630; son of a clothier, who was a zeal-

ous Puritan; studied at Clare Hall, Cambridge, where Puritan principles were inculcated, and where he shared the same room with Francis Holcroft, one of the subsequently ejected clergy. But Tillotson did not imbibe Puritan doctrines; he rather leaned in what was called the "Latitudinarian" direction. The Cambridge school of divines, including Cudworth, More, Smith, Wilkins, and others, manifested a bias of that kind; and they probably exerted an influence over the future archbishop. Chillingworth, through his writings, is also said to have moulded Tillotson's opinions. Yet he appeared on the Presbyterian side at the famous Savoy Conference, but was too young to take any important part in that assembly. How, when, or where, he was ordained is a mystery; but he was a preacher in 1661, and was offered the church of St. Mary Aldermanbury in 1662, when Edmund Calamy was deprived of it. After submitting to the Act of Uniformity, he was appointed to the rectory of Kedington, Suffolk, and soon afterwards preacher at Lincoln's Inn. He began as an author in 1664, by publishing a sermon on *The Wisdom of being Religious*, and another in 1666, on *The Rule of Faith*. It was as a preacher, and the author of sermons, that he became most distinguished; his plain, almost colloquial style, free from learned quotations, artificial arrangement, and endless subdivisions, making him popular with the middle classes, whilst his good sense and cultured mind made him acceptable, also, with the learned. Dryden even was under literary obligations to Tillotson; and high praise has been bestowed on him by Taine, the French critic. He was a thorough Protestant, and at home in the Popish controversy, and appealed to reason as well as revelation in support of his opinions. He showed a strong Erastian tincture in a book entitled *The Protestant Religion vindicated from the Charge of Singularity and Novelty*, in which production he curiously said that "no man is at liberty to affront the established religion of a nation, though it be false." This brought him into trouble with many of his friends, and he soon retreated from such a strange position. He was a Whig in politics, opposed to the despotism of the Stuarts, and an advocate of ecclesiastical comprehension. He attended Lord William Russell on the scaffold, and hailed with joy the Revolution of 1688; after this he took part in the ecclesiastical commission for revising the Prayer-Book. Not without high preference before, for he was dean successively of Canterbury and St. Paul's, he rose to the primacy of all England in 1691, where he endured many insults from the Nonjurors. Stricken with palsy, he died Nov. 22, 1694.

JOHN STOUTINGTON.

**TIMOTHY**, the friend and co-laborer of Paul, was the son of a heathen father and a Jewish mother named Eunice (Acts xvi. 1; 2 Tim. i. 5). His home seems to have been at Lystra, where he enjoyed the pious instructions of his mother and grandmother Lois (2 Tim. i. 5), and was probably converted at Paul's visit on his first missionary journey. Paul frequently calls him his child (1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. i. 2, etc.). At the time of his conversion he must have been very young; for Paul exhorts him, years afterwards, to let no man despise his youth (1 Tim. iv. 12), and to flee youthful lusts (2 Tim. ii. 22).

When the apostle visited Lystra on his second missionary journey, he heard the best reports of Timothy, and determined to take him with him as a companion. He was probably ordained at that time (1 Tim. iv. 14; 2 Tim. i. 6), and circumcised (Acts xvi. 3). Timothy accompanied Paul on his second missionary journey to Macedonia, as it would seem from Acts xvi. 1-3, and as far as Berea (Acts xvii. 14, 15), where, with Silas, he remained behind for a time, while Paul went on to Athens. He afterwards met Paul at Athens, whence he was despatched on a mission to the church in Thessalonica (1 Thess. iii. 2). Having accomplished his mission, he met Paul again at Corinth (Acts xviii. 1, 6), and took part with him in the proclamation of the gospel there (2 Cor. i. 19). We meet Timothy again on Paul's third missionary journey at Ephesus (Acts xix.). He was despatched thence on an important mission to Corinth (1 Cor. iv. 17), and was in Corinth, or thought to be there, when the First Epistle to the Corinthians was written (1 Cor. xvi. 10, 11). He was sent by the apostle, in company with Erastus, to Macedonia (Acts xix. 22), was with him when the Second Epistle to the Corinthians was written (2 Cor. i. 1), and accompanied him back to Asia from Corinth (Acts xx. 5).

We have no other notices of Timothy till Paul's first imprisonment, when we find him with the apostle at Rome (Col. i. 1; Phil. i. 1; Philem. 1). The remaining facts of his life are drawn from the pastoral epistles and Heb. xiii. 23. After Paul's first Roman imprisonment, Timothy seems to have moved from Philippi (Phil. ii. 19-23) to Ephesus. In his first letter to Timothy, Paul urges him to oppose false theological and ascetic tendencies in the Ephesian Church (1 Tim. i. 3 sq.). Timothy himself seems to have given way to the false theology and asceticism (1 Tim. iv. 7, 8, v. 23, etc.). Paul expresses in this epistle the hope that he might visit Timothy at Ephesus. He seems not to have realized his expectations; and from his second imprisonment at Rome, and in the near prospect of death, he wrote the Second Epistle to Timothy, who was still at Ephesus (2 Tim. i. 18, iv. 12, 13). The earnest admonitions of this document (2 Tim. i. 8, 13, ii. 3, iv. 1, 2, 5, etc.) seem to indicate that Timothy had departed somewhat from his early faith; but the cordial invitation for him to come to Rome attests Paul's unchanged affection. If Hebrews was written after Paul's death, and by Lnke, which seems probable, then Timothy complied with the apostle's wish, and shared with him a part of the second Roman imprisonment (Heb. xiii. 23).

According to tradition (EUSEB. iii. 1; *Const. Apost.* vii. 46; NICEPHORUS; *Hist. Eccl.* iii. 11), Timothy was the first bishop of Ephesus, and suffered a martyr's death under Domitian. For his life, see the commentaries on 1 and 2 Timothy. A. KÖHLER.

**TIMOTHY, Epistles to.** See PAUL.  
**TINDAL, Matthew**, a distinguished English deist; was b. at Beer Ferrers, Devonshire, about 1657; d. in London, Aug. 16, 1733. He studied at Lincoln and Exeter colleges, Oxford, took his degree in 1676, and was made fellow of All-Souls. Under James II. he joined the Roman-Catholic Church, but returned to the Church of England soon after. His principal work, — *Christianity as*

*Old as the Creation, or the Gospel a Republication of the Law of Nature*,—which appeared in 1730, when the author was seventy years old, marks the culminating point of the deist controversy. The second volume of this work was withheld by Bishop Gibson, to whom the author had entrusted the manuscript. "It has not the force of style or the weight of thought which could secure a permanent place in literature," says Leslie Stephen (*History of English Thought*, i. 135). It asserts that none of the real truths of Christianity required a revelation. The law of God is unalterable and perfect, and was communicated to the first members of the human family. He attacked the religion of the Old Testament, ridiculed the command of circumcision and sacrifices as implying a low and unworthy conception of God, and laid great stress upon the inconsistencies of the patriarchs, the wars of extermination, etc. Conybeare, James Foster, Leland, and others attacked Tindal's work; and it was to it, more than to any other, that Bishop Butler's *Analogy* was meant to be a reply. Tindal's other works are, *The Rights of the Christian Church Asserted*, an attack upon High-Church assumptions (1706), and some pamphlets. See LECHE: *Deism*; FARAR: *Critical History of Free Thought*, London and New York, 1863 (sect. iv.); LESLIE STEPHEN: *History of English Thought*, 2d ed., New York, 1881, 2 vols. (i. pp. 134-163).

**TISCHENDORF, Lobegott (Ænotheus) Friedrich Constantin**, b. Jan. 18, 1815, at Lengfeld in Saxony; d. Dec. 7, 1871, at Leipzig. Tischendorf was the ninth child of his father, who, by birth a Thuringian, served as village physician and apothecary at Lengfeld in the Saxon Vogtland. Leaving the village school in 1829, he entered the gymnasium at Plauen, and in 1831, at Easter, aged nineteen, he was matriculated at the university of Leipzig. At school he had been remarkable for his diligence and for his poetical gifts, and the evidences of both have been seen by the writer in the school-records. He was known among his fellow-pupils as somewhat reserved, and as by no means unconscious of his own merits. The influence of Gottfried Hermann and of Georg Benedict Winer<sup>1</sup> inspired classical and sacred research at that time in the university of Leipzig, and found in Tischendorf a ready disciple. In the autumn of 1836 he took a prize medal for an essay upon the *Doctrine of the Apostle Paul as to the Value of Christ's Death as a Satisfaction*, and this essay was published in 1837. This, his first scientific publication, was followed at Christmas by a collection of poems which showed no little evidence of a fine imaginative faculty; but his lyric talents were put into the shade by his work upon texts, and he rarely did more in later years than write an occasional verse at a birthday or other family festival. Easter, 1838, brought him a second prize medal for an essay upon *Christ the Bread of Life*; and he became a doctor of philosophy. Teaching at a school near Leipzig, for his future father-in-law, Pastor Zehme of Gross-Studteh, he made a brief journey through Southern Germany and Switzerland, visiting also

Strassburg, and then, returning to Leipzig, he began to prepare an edition of the Greek New Testament. It should be distinctly observed, that Tischendorf appears to have made Lachmann his guide for the line of his work, not merely in so far as he followed, to a certain extent, Lachmann's example in discarding the so-called *textus receptus*, but even in particular points. We need only refer to the first striking success of Tischendorf,—the publication of the Parisian palimpsest, the *Codex Ephraemi*, and then to his edition of the *Codex Claromontanus*, the publication of both of which Lachmann had called for in 1830, declaring that Parisian scholars could win immortal honors by it. The young German did what Paris failed to do. Lachmann, however, spoke most slightly of Tischendorf's first New Testament; and Tischendorf seems, only a short time before his death, to have recovered that impartial balance of mind necessary to do full justice to his great predecessor.

Reaching the opening of his academical career with his habilitation as *privatdozent*, in October, 1840, and issuing his first Greek New Testament with the date 1841, he left in the same month for Paris, where he remained until January, 1843, save a visit to Holland in the autumn of 1841, and to England at the close of the summer of 1842. At Paris, not to mention a Protestant and a Catholic edition of the Greek New Testament, or his collations of Philo and of the sixtieth book of the Basilicas, his chief work was the deciphering of the above-mentioned *Codex Ephraemi*, a biblical manuscript which had been erased, and re-written with the works of Ephraem Syrus. Tischendorf did not spoil the manuscript with chemicals: that was done by the librarians while he was a school-boy at Plauen. From Paris he sped to Rome, only delaying at Basel to collate *Beza*; and he remained in Italy about a year, working diligently at the uncial manuscripts of the Bible. But the best one, the *Codex Vaticanus*, was denied to him, because Mai had an edition under way; and it was only after the personal intervention of the Pope that he received permission to use it for three hours each, on two days, and to make a *facsimile*. He looked, however, with eagerness towards the East, and was so fortunate as to succeed in his plans for a journey thither.

On March 12, 1841, he sailed from Livorno for Alexandria, whence he proceeded to Cairo; and after examining the manuscripts in the Cairo monastery of Mount Sinai, and visiting the Coptic monasteries of the Libyan Desert, he started for Sinai on May 12, and reached it by the 21th, remaining until June 1. Here he discovered the forty-three leaves of the *Codex Frederico-Augustanus*, now at Leipzig, which are a part of the famous *Codex Sinaiticus*: the leaves of it that he was not allowed to bring with him were the incitement to his later Eastern journeys. With a glance at Palestine, Constantinople, and Patmos, he passed through Vienna and Munich, and reached Leipzig in January, 1845, well supplied with treasures. He married Miss Angolika Zehme on Sept. 18, 1845. During this and the next few years he published the Old-Testament part of the *Codex Ephraemi*, the *facsimile* of the *Codex Frederico-Augustanus*, the *Monumenta Sacra Inedita*, with fragments of seven New-Testament manu-

<sup>1</sup> By one of the singular coincidences of life, the widow of Winer has of late, perhaps 1881-83, been residing in the same house as Tischendorf's widow.—In Tischendorf's own house, at Leipzig.

scripts, his two volumes of travels in the East, and the *Codex Palatinus*. He visited London, Paris, and Oxford again in 1849, and in the same year published a new edition of the Greek New Testament, with increased critical apparatus. The year 1850 dates the edition of the *Codex Amiatinus*, and his ordinary honorary professorship, and his edition of the Septuagint version of the Old Testament; while the next year saw the issue of his essay upon the origin and use of the Apocryphal Gospels, of his edition of the Apocryphal Acts of the Apostles, and of his Synopsis of the Gospels; and in 1852 the *Codex Claramontanus* appeared.

His second Eastern journey, in 1853, failed in its chief intention, namely, the recovery of the rest of the leaves of the *Codex Frederico-Augustanus*, but supplied him with a number of manuscripts in various languages, which now adorn the shelves of the libraries at Oxford, London, St. Petersburg, and Leipzig. The holidays of 1854, 1855, and 1856, were used for collations at Wolfenbüttel and Hamburg, at London, Oxford, and Cambridge, and at Munich, St. Gallen, and Zürich. A new collection of his *Monumenta Sacra Inedita* appeared in 1855, and this ran into a series not yet completed. A famous controversy took place, in the following year, about the forgeries of a sharp Greek named Simonides, who tried to sell his productions as old manuscripts. Simonides was arrested at Leipzig on Feb. 1. The large amount of material gathered together during these years was presented in a compact form, in his "seventh larger critical edition" of the Greek New Testament, which began to appear in 1856, and was completed at Christmas in 1858. Up to that date no edition had offered such a mass of valuable various readings.

After long effort, Tischendorf succeeded in gaining from the Russian Government the necessary pecuniary support, and the scarcely less valuable moral support, of the Russian emperor, for a new Eastern journey; and he left Leipzig on Jan. 5, 1859, reaching Sinai on the 31st. He searched in vain for the desired leaves. But on the afternoon of Feb. 4 the steward of the monastery called his attention to a manuscript which he had laid away; and to Tischendorf's joy it proved not merely to contain the leaves left behind in 1844, but also a large number of other leaves, containing the New Testament, Barnabas, and part of Hermas. Tischendorf, almost beside himself with joy and thankfulness, spent much of the night in copying the then unique Barnabas, completing it and the fragment of Hermas before he left the monastery on Feb. 7. The prior had gone to Cairo, where Tischendorf found him on the 14th; and at his order a sheik brought the manuscript to Cairo by Feb. 23. Aided by two Germans, he copied it quire by quire, as it was loaned to him. After many delays incident to the election of a new archbishop, he received permission to carry the original to Europe to edit it, and, if the monastery so decided, to give it to the emperor. This year (1859) is the date of Tischendorf's ordinary or full professorship. The *Codex Sinaiticus* appeared in four large folio volumes in 1862; the New-Testament part, in a quarto volume, in 1863, and somewhat modified, in octavo, in: 1865.

The following years were broken by journeys to England, to Italy, and to St. Petersburg. In 1865 appeared the first edition of his work upon the date of the Gospels: *When were our Gospels written?* and this was speedily replaced by new editions; while Danish, Dutch, English, French, Italian, Russian, Swedish, and Turkish translations scattered the book abroad. He published in 1867 an edition of the New-Testament part of the *Codex Vaticanus*, and an appendix to the *Sinaiticus*, *Vaticanus*, and *Alexandrinus*. During this time, however, beginning with 1864, he had been issuing the "eighth larger critical edition" of his Greek New Testament; and the last part of the text with the critical apparatus appeared in 1872. He was filled with plans for a new journey to the East, and he had prepared already for a voyage to America to attend the General Conference of the Evangelical Alliance in New York; but upon May 5, 1873, he was disabled by a stroke of apoplexy, and never recovered sufficient power to work again. He died on Dec. 7, 1874, and was buried in the new cemetery at Leipzig. Five of his eight children are daughters; the eldest son, Paul Andreas, is second dragoman in the German embassy at Constantinople; the second, Johannes, is a lawyer, at present attached to the Imperial Law Office at Berlin; the third, Immanuel, is a physician, at present assisting a professor at Kiel.

Tischendorf was a man of unusual mental ability and diligence. His services to biblical students cannot easily be over-estimated and will be more and more gratefully acknowledged as the increase of distance in time removes the observer from the influence of that prejudice against him due to his estimate of himself. His editions of the New Testament, culminating in the eighth, are very valuable for the text presented, and still more for the vast amount of material which they place at the disposal of the student of the text; and the comparative agreement of Tregelles and of Westcott and Hort with him shows that his critical judgment was of a high order. A list of his works may be found in the writer's article in *Biblioth. Sacra* (And, January, 1876, pp. 183-193), and in the *Prolegomena* to his *N. T. Gr. ed. VIII. crit. mai.*, Leipzig, first part, 1884, pp. 7-22.

CASPAR RENÉ GREGORY.

**TITHES.** Down to the seventeenth century it was generally held that all tithes, without exception, had been introduced by the Church on the basis of the Mosaic law, and had only been confirmed and extended by the State. The investigations, however, of Selden, Hugo Grotius, and others, proved that tithes (*decimæ*) were also known to the Roman law, and had in many cases been introduced from it into the economical organization of the mediæval state. Any one who obtained a part of the public land (*ager publicus*) in a conquered country paid a tenth of the revenue he derived from it as a rent to the State, and generally he transferred this system of rent to the colonists he settled on the soil. Nevertheless, when speaking of tithes as part of the ecclesiastical organization, they had, no doubt, their origin chiefly in the Church, which, again, had borrowed the institution from the Synagogue.

It was an old custom, older than Moses, to offer up one-tenth of one's income as a sacrifice



to God (Gen. xiv. 20). Moses himself ordered (Num. xviii. 21) that the Levites should be paid for their service in the sanctuary from the tithes which were paid by the other Israelites, and which, properly speaking, belonged to Jehovah (Lev. xxvii. 30-33), and that one-tenth of those tithes should be set apart for the Aaronic priests. After the exile, these prescripts, as the Mosaic law in general, were enforced with the greatest strictness, and from the Synagogue the whole arrangement was transferred to the Church. When the epistles of the apostles never mention tithes, the reason is simply, that in their time the voluntary offerings of the members still sufficed for the wants of the church. But complaints arose as soon as the zeal began to grow lukewarm (Cyprian; *De unitate ecclesie*, 23). In the East, all soon agreed in demanding the introduction of tithes in accordance with the prescripts of the Old Testament (comp. *Constit. Apostol.*, ii. 25, 35, vii. 29, viii. 30; *Can. Apostol.* 4, 5), and in the West, Jerome and Augustine spoke in favor of the same idea. It was recommended by the Second Council of Tours, 567 (Hardouin; *Coll. Concil.*, iii. 368), and commanded, under penalty of excommunication, by the Second Council of Macon, 585 (Brunns; *Concil. Matiscon.*, ii. 5). Even the confessional was used to enforce the decree. Not to pay tithes was represented as a sin (see *Pœnitentiale Theodori*, in *Wasserschleben; Bussordnungen*, Halle, 1851). During the Carolingian age the institution became firmly established in the Frankish Empire; that is, in France and Germany. Charlemagne imposed it upon even the newly converted Saxons (see *Capitulare Paderbrunn.* of 785). At the same time tithes were introduced in England, first in Mercia by Offa, and then throughout the Saxon dominion by Ethelwolf. In Portugal and Denmark they were introduced in the eleventh century; in Sweden, in the thirteenth.

Partly on account of the different origin, and partly under the influence of social circumstances, there soon developed different kinds of tithes. There are secular and ecclesiastical tithes (*decimæ seculares*, or *ecclesiasticæ*); the former having been established for some secular purpose, the latter for the benefit of the Church. There are also lay and clerical tithes (*decimæ laicales*, or *clericales*); the former being in the possession of a layman, the latter in the possession of a clergyman. By freedom of buying and selling, it was quite natural that secular tithes should come into the possession of clergymen, and ecclesiastical tithes into the possession of laymen; though the latter kind of proprietorship was never recognized by the Church. Gregory VII. spoke of laymen's holding ecclesiastical tithes as a crime, and later popes repeated the idea. There are finally personal and real tithes (*decimæ personales*, or *reales*); the former paid from the income of some profession or trade, the latter from the income of some kind of real estate. The latter are again divided into *decimæ præsiales*, from grain, wine, fruit, and other products of the soil, and *decimæ animalium*, from the products of the flock and the poultry-yard; this division, however, is nearly identical with that into *decimæ majores* and *decimæ minores*. With the Reformation the tithing-system was not immediately abolished: on the contrary, in

most places it was retained for the support of the evangelical Church, as it had been established for the support of the Roman-Catholic Church. Luther spoke in favor of it (see *Werke*, edition Walch, x. 1006, and xvii. 46, 85). Even the peasants, during the peasant wars, were willing to pay tithes (see Oechsle; *Geschichte des Dauernkriegs*, Heilbronn, 1830). Nevertheless, in course of time there arose a strong opposition to the system, partly from reasons of political economy, and partly from antipathy to the Church; and in France it was entirely swept away by a decree of the National Assembly of 1789. In other countries, tithes were not absolutely abolished, but commuted into a fixed annual sum of money, — a form which in some cases has found favor with even the Roman curia. See TAXATION, ECCLESIASTICAL.

LIT. — THOMASSIN: *Vetus ac nova ecclesie disciplina*, Paris, 1678-79 (p. iii. lib. i. cap. i.-xv.); BARTHEL: *De decimis*, in his *Opuscula*, Bamberg, 1756; ZACHARIÄ: *Aufhebung u. Ablösung d. Zehnten*, Heidelberg, 1831; BIRNBAUM: *Die rechtliche Natur d. Zehnten*, Bonn, 1831. H. F. JACOBSON.

#### TITHES AMONG THE HEBREWS (תְּשִׁיבָה,

*dekárâ*, "a tenth"). Not only the Hebrews, but other ancient peoples, devoted the tenth part of their produce, cattle, or booty, to sacred purposes. The Phœnicians and Carthaginians sent to the Tyrian Hercules yearly a tithe (11od. Sic., xx. 14); the Lydians offered a tithe of their booty (Herod., i. 89), as also the Greeks (especially to Apollo) and the Romans (to Hercules) applied a tenth to the gods. These, however, were voluntary rather than obligatory offerings. The Mosaic law of tithes was not an innovation, but a confirmation of a patriarchal practice. The earliest instances of tithes in the Old Testament are Abraham's offering of a tenth of the spoil to Melchisedec (Gen. xiv. 20), and Jacob's devotion of a tenth of his property (Gen. xxviii. 22). The tithed objects consisted of the fruits of the ground and cattle. The cattle were selected by the practice of having them pass under the rod (Lev. xxvii. 32); the tenth one being set apart, no matter whether it were bad or good, blemished or unblemished. The Talmud ordains that only the cattle born during the year, and not those that were bought, or received as presents, were to be tithed, and that, unless ten animals were born, there should be no offering. According to the Talmud, the sheep were tithed as they passed out of an enclosure, the tenth being touched with a rod steeped in vermilion. The alleged contradiction of the rules in Deuteronomy to those of Leviticus and Numbers cannot be made out. If Deuteronomy only prescribes vegetable tithes, and enjoins that they shall be eaten at the altar by the offerer and the Levites in company, these injunctions are to be regarded as a development of the previous rules (Winer); or the omission of reference to the tithal feast in Leviticus and Numbers is to be looked upon as due to the fact that its existence was taken for granted by them (Michaelis, Hengstenberg, Keil, etc.).

The principal tithal rules are as follows. (1) The tenth part of the fruits of the earth and cattle were given to the Levites, who received it as a compensation for their want of an inheritance,

and might eat it at their several places of abode (Num. xviii. 21). (2) The Levites must give one-tenth part of this tithe to the priests (Num. xviii. 26); this latter portion after the exile (Neh. x. 38), and perhaps before (2 Chron. xxxi. 12), had to be delivered at Jerusalem. (3) A second tenth was eaten at the tabernacle, at a joyous feast (Deut. xiv. 22 sq.); the offerers, if they were ceremonially clean, and the Levites, joining therein. In case the distance was so great as to make the transportation of the tenth part inexpedient, it might be converted into money, and the money used again in the purchase of the necessary vegetables and meat for the feast (Deut. xiv. 25, 26). (4) Every third year this tithal feast was celebrated by the people at their homes (Deut. xxvi. 12); the Levites, stranger, fatherless, and widows being invited thereto.

The tithes were considerably neglected after the exile (Neh. xiii. 10; Mal. iii. 8, 10); and, at the later period of Roman rule, high priests often laid violent hands on the priestly tithes (Joseph., *Ant.* XX. 8, 8; 9, 2). The Pharisees, on the other hand, insisted upon the tithal rules as conditions of righteousness, and entered upon a casuistical and minute application of them. Our Lord refers to their particular care in this regard (Matt. xxiii. 23).

LIT. — SELDEN: *The History of Tithes*, 1618; J. H. HOTTINGER: *De Decimis Judæorum*, 1723; SPENCER: *De Legibus Hebræ.*, 1727; SIXTINUS AMAMA: *Com. de decimis Mos.*, 1618; SCALIGER: *Diatr. de decimis app. ad Deut. xxvi.*; CARPZOV: *App.*, pp. 135 sqq., 619 sqq. LEYRER.

**TITTMANN, Johann August Heinrich**, a distinguished German theologian of moderate rationalistic tendencies; was b. in Langensalza, Aug. 1, 1773; d. in Leipzig, Dec. 30, 1831. He studied at Wittenberg and Leipzig, and was made professor of theology at the latter university. His principal works were, *Institutio symbolica ad sententiam eccles. evangel.*, 1811, *Ueber Supranaturalismus, Rationalismus u. Atheismus*, 1816, and an edition of the Symbolical Books, 1817.

**TITULAR BISHOP**, same as *Bishop in partibus*. See *EPISCOPUS IN PARTIBUS*.

**TITUS**, the "fellow-helper" of Paul; a Gentile (Gal. ii. 3); was probably one of Paul's converts (Tit. i. 1), but was never circumcised (Gal. ii. 3). He is not mentioned in the Acts, and first appears in connection with the apostle on his journey to the Council of Jerusalem (Gal. ii. 1-3). We next find him at Ephesus during Paul's third missionary journey. Paul sent him thence, with a companion, on a mission to Corinth (2 Cor. vii. 14, xii. 18). After meeting Paul in Macedonia (2 Cor. vii. 6), he was sent again to Corinth (2 Cor. viii. 6, 16-24). Our next information about Titus is found in Paul's Epistle to him. At the time the apostle wrote, Titus was in Crete (Tit. i. 5), where the apostle had left him after his release from the first Roman imprisonment. Titus was with Paul in the second Roman imprisonment, and left him to go to Dalmatia (2 Tim. iv. 10). According to tradition (Euseb., III. 4; *Constitutiones Apostolicæ*, vii. 46; Hieronymus on Tit. ii. 7; Theodoret on 1 Tim. iii.), Titus died as Bishop of Crete.

A. KÖHLER.

**TITUS**, Bishop of Bostra in Arabia; a distinguished opponent of Manichæism; d., according

to Jerome, in the reign of Valens. Nothing further is known of his personal history than that he came into a personal conflict with Julian the Apostate, who in a letter to him accused him of exciting the Christians to acts of violence against the heathen. This letter, which falls in the year 362, was written from Antioch. The great reputation of Titus in the early church rests upon his work against the Manichæans. Jerome mentions it twice, and speaks of its author as one of the most important church-writers of his time (*Ep.* 70, 4, ed. Villarsi). Sozomen (iii. 14) likewise speaks of him as one of the most distinguished men of his day. In this work, Titus denies the conceivability of two beginnings, admits the distinction of good and evil only in the moral sphere, denies that death is an evil for the good, and starts from the general proposition of Plato concerning the beauty of the world. The three books which are preserved of this work were originally known only by the Latin translation of Turrianus, but have since been edited from a Greek manuscript at Hamburg, in the *Thesaurus Causii*, and by Gallandi, in his *Bibliotheca*, v. 269 sqq. The *Commentary on Luke* and the *Oratio in ramos*, edited by Gallandi, and ascribed to him, are probably spurious. See TILLEMONT: *Mémoires pour servir à l'histoire ecclésiastique*; BAUR: *D. Manichäische Religionssystem*, p. 9; NEANDER: *Church History*, vol. ii. II. SCHMIDT.

**TOBIT**. See *APOCRYPHA*.

**TOBLER, Titus**, b. at Stein in the canton of Appenzel, Switzerland, June 25, 1806; d. Jan. 21, 1871, in Munich. He studied medicine at Zurich and Vienna, and undertook for medical purposes a journey in Palestine (1835-36): *Lustreise im Morgenland*, Zurich, 1839. Having become interested in the geographical and topographical investigations of the Holy Land, he made three more journeys to Palestine, the first in 1845; and as the literary results of this journey appeared, *Bethlehem*, St. Gall, 1849; *Plan of Jerusalem*, 1850; *Golgotha*, 1851; *Die Siloahquelle und der Oelberg*, 1852; *Denkblätter aus Jerusalem*, 1853 (2d ed., 1856); *Topographie von Jerusalem und seinen Umgebungen*, Berlin, 1853-54, 2 vols. After the second he published *Planographie von Jerusalem*, Gotha, 1858, and *Dritte Wanderung nach Palästina*, Gotha, 1859. In 1865 he undertook his last journey to Palestine, and published his *Nazareth*, Berlin, 1868. See also his *Bibliographia Geographica Palestinae*, Leipzig, 1867, *Palæstinae Descriptiones ex Seculo ir., e., et ri.*, Leipzig, 1869, and *ex Seculo viii., ix., xii., et xv.*, Leipzig, 1874. His life was written by Heim, Zurich, 1879.

**TODD, Henry John**, Church of England; b. about 1763; d. at Stettrington, Yorkshire, Dec. 24, 1845. He was graduated M.A. at Oxford, 1786; rector in London; keeper of manuscripts at Lambeth Palace, 1803; rector of Stettrington, 1820; prebendary of York, 1830; archdeacon of Cleveland, 1832; and queen's chaplain. He edited Milton (1801), Spenser (1805), Johnson's *Dictionary* (1814); wrote *Some Accounts of the Deans of Canterbury*, Canterbury, 1793; *Indication of our Authorized Translation and Translators of the Bible*, London, 1819; *Memoirs of Rt. Rev. Brian Walton*, 1821, 2 vols.; *Life of Archbishop Cranmer*, 1831, 2 vols.; *Authentic Account of our Authorized Translation of the Bible*, 1835.

**TODD, James Henthorn, D.D.**, Irish Church; b. at Dublin, April 23, 1805; d. at Silveracre, Rathfarnham, near Dublin, June 28, 1869. He was graduated B.A. at Trinity College, Dublin, 1825; fellow, 1831; Donnellan lecturer, 1835 and 1841; regius-professor of Hebrew, 1849; librarian to the University, 1852; precentor of St. Patrick's, 1864; and president of the Royal Irish Academy for five years. He wrote two courses of Donnellan lectures, viz., *On the Prophecies relating to Antichrist in the Writings of Daniel and St. Paul*, Dublin, 1840, ditto, in the *Apocalypse of St. John*, 1846; *Historical Memoirs of the Successors of St. Patrick and Archbishops of Armagh*, 1861, 2 vols.; *Memoir of St. Patrick's Life and Mission*, 1863; edited some of Wielik's writings (see literature under that art.), and greatly distinguished himself as an Irish antiquary.

**TODD, John, D.D.**, Congregationalist; b. at Rutland, Vt., Oct. 9, 1800; d. at Pittsfield, Mass., Aug. 24, 1873. He was graduated at Yale College, 1822; studied four years at Andover Theological Seminary; was pastor in Groton, Mass., 1827 to 1833, Northampton to 1836, First Congregational Church, Philadelphia, to 1842, and Pittsfield, to 1872. He offered prayer at the driving of the last spike of the Central Pacific Railroad. He was a man of national reputation, and the author of many excellent and widely circulated books, among which may be mentioned *Lectures to Children*, Northampton, 1834 and 1858, 2 series (translated into French, German, Greek, etc., printed in raised letters for the blind, and used as a school-book for the liberated slaves in Sierra Leone); *Student's Manual*, 1835, new English edition, London, 1877; *Index Rerum*, 1835 (prepared for noting books read); *Sabbath-school Teacher*, 1836; *Simple Sketches*, Pittsfield, 1843, 2 vols.; *Future Punishment*, New York, 1863; *Hints and Thoughts for Christians*, 1867; *Woman's Rights*, 1867; *The Sunset-land, or the Great Pacific Slope*, 1870. A collected edition of his books appeared in London, 1853, later edition, 1879. See *John Todd, the Story of his Life told mainly by Himself*, New York, 1876.

**TOLAND, John**, a distinguished English deist; was b. near Londonderry, Ireland, Nov. 30, 1669; d. at Putney, March 11, 1722. He was born of Roman-Catholic parentage (was charged with being the illegitimate son of a priest), changed his original name, Janus Junius, at school, and became a Protestant at the age of sixteen. He studied at the universities of Glasgow, Edinburgh (where he graduated M.A., 1690), and Leyden, where he studied theology with a view to becoming a dissenting minister. He spent several years at Oxford, and in 1696 published his principal work, *Christianity not Mysterious* (2d ed., Amsterdam, 1702), which made a great sensation. The conclusions of the book are not very distinct; but the author defines that to be "mysterious" which is "above," not "contrary to," reason, and declares that Christianity contains nothing "mysterious" (that is, not before revealed). He declares himself a good Christian and a good Churchman. The book was burnt by the hangman at Dublin on Sept. 11, 1697, Toland being in the city at the time. "The Irish Parliament," says South, "to their immortal honor, sent him packing, and, without the help of a fagot, soon made the king-

dom too hot for him." From this time on, he led a Bohemian life, flitting between London and the Continent; wrote some political pamphlets favoring the claims of the house of Brunswick; spent some time at Berlin in a semi-official position, and died a pensioner of Lord Molesworth. He defended his *Christianity not Mysterious*, in an *Apology for Mr. Toland*, London, 1697, and *Vindicius liberius*, London, 1702. He published an edition of Milton's *Works, Historical, Political, and Miscellaneous, with a Life*, London, 1697, 1698, 3 vols.; *Amynor, or a Defence of Milton's Life*, 1699 (construed into an attack upon the canon); *Tetratylmus*, 1720; *Impartial History of Secretists*, 1724, etc. An historical account of his life and writings appeared in 1722, and a *Life* by HUNDLESTONE, Montrose, 1814. His *Posthumous Works* were published, London, 1726, in 2 vols., with a *Life* by DES MAIZEAUX. See LELAND: *Deist Writers*; LECHLER: *Deismus*; A. S. FARRAR: *Critical History of Free Thought* (lect. iv.); STEPHEN: *History of English Thought*, etc. (i. 101 sqq.).

**TOLEDO, Councils of.** The old Spanish city of Toledo (*Toletum*), on the Tagus, [forty-two miles south-west of Madrid, with a population to-day of eighteen thousand, and still the seat of an archbishop], early became the seat of a bishopric, and was the scene of numerous church synods. The First Council was called by Bishop Patronus, or Petruinus, of Toledo, in 400. With eighteen other bishops, he passed twenty canons against the Priscillianists. A second council was probably held there in 447, in obedience to the demand of Pope Leo the Great, that the Spanish bishops should take further measures against the Priscillianists. The bishops of four provinces constructed a creed in Toledo, in which it is to be noticed that the phrase, "proceeding from the Father and the Son" (*a patre filioque procedens*), occurs. In the eighteen anathemas that are appended to it are found the best materials for the knowledge of the doctrines of the Priscillianists. The Roman dominion in Spain was overthrown in the latter part of the fifth century by the West Goths, who ruled for fifty years from Toulouse as the seat of power. They were zealous Arians, but did not institute severe persecutions against the Catholics. The Second Council of Toledo (*synod. Toletana II.*) was held in 531 (or 527), and passed five unimportant canons. In 531 the king of the West Goths took up his residence in Toledo. This change gave to the city great importance as a civil and ecclesiastical centre. In 581 or 582 the Arian King Leuwigild held a synod of the Arian bishops in the city to take measures for the conversion of the Catholics. But the Goths, instead of converting the Catholics, were themselves converted; the Catholic bishops having full control of the people who were Catholics, and never ceasing to denounce the Gothic rulers as foreigners, barbarians, heretics, etc. King Recared entered the Catholic Church in 589, and in the same year called the celebrated Third Council of Toledo. After three days of fasting and prayer, the assembly held its first sitting May 8, being opened by the king, who used in his address the phrase, *procedit a patre et a filio* ("proceedeth from the Father and the Son"). He announced, as the reason for his having convened

the synod, his desire to lay down a confession of his orthodoxy. He pronounced the anathema over Arius, and expressed his acceptance of the creeds of Nicea, Constantinople (with the addition of the statement, "proceeding from the Father and the Son"), and Chalcedon. The Goths who took part in the synod condemned Arianism in twenty-three articles. The synod also passed twenty-three articles bearing upon the administration of the church and social evils. These were signed by the king, sixty-four bishops, and seven episcopal substitutes. Leander of Seville closed the proceedings with an address.

The Fourth Council of Toledo (two local councils having been held in 597 and 610) was called by King Sisenand, and convened Dec. 5, 633. Sixty-four bishops were present, and Isidore of Seville acted as president. The king, who had dethroned his predecessor Suintila, threw himself prostrate before the bishops, and with tears begged their intercession with God for himself. The synod passed seventy-five articles confirming the rights of the king, pronouncing eternal excommunication upon all who engaged in rebellion against the throne, etc. The Fifth Council of Toledo convened in 636, at the command of the King Chintila, who sought thereby to confirm his power. The Sixth Council of Toledo was summoned by the same king, in 638. Fifty-two bishops were present. All crimes against the king were declared punishable with eternal damnation. The Seventh Council of Toledo was held in 646, under Chindaswinth, who had risen to the throne by violence. In the collections of the acts of the councils, decrees about the offices of archdeacon, presbyter, sacristan, etc., are attributed to this council, which have no connection with it whatever. The Eighth Council of Toledo was opened by King Recceswinth, on Dec. 16, 653. Fifty-two bishops, twelve abbots, sixteen knights, and ten episcopal vicars, were present. The council re-affirmed the sacredness of the oath of fealty to the king, and took measures against the Jews and heretics. The Ninth Council of Toledo convened Nov. 2, 655, transacted no important business. The Tenth Council met in 556, and established the celebration of the feast of the Annunciation of Mary on Dec. 18. The Eleventh Council of Toledo was called by King Wamba in 675, took measures against the licentiousness of the priests, and recommended them to study the Bible assiduously. In 681 Erwig, who had come to the throne by intrigue, called the Twelfth Council of Toledo, in order to have his claims to power confirmed by the hierarchy. New measures were determined upon for the suppression of the remainders of heathenism. The Thirteenth Council of Toledo, consisting of forty-eight bishops, twenty-seven episcopal substitutes, several abbots, and twenty-six civil lords, was convened Nov. 4, 683. Again all are threatened with an endless anathema who make any attempt upon the person of the king or queen. At the Fourteenth Council, in 681, Monothelitism and Apollinarianism were condemned. The Fifteenth Council was held in St. Peter's and St. Paul's Church, 688, with sixty-one bishops present, and refused to change the expression *voluntas genuit voluntatem* of the preceding synod, which Benedict II. had condemned. It also defended, as against the

Pope, the proposition that in Christ there were three substances or natures. The Sixteenth Council of Toledo was convened May 2, 693, with fifty-nine bishops present. The licentiousness of the priests (sodomy, etc.), and the worship of trees, stones, etc., were condemned; and it was ordered that every day of the year (Good Friday excepted) mass should be celebrated in every church for the king and his family. The Seventeenth Council was opened Nov. 9, 694; the occasion for it being a conspiracy against the king, in which the Jews were said to have had the principal part. It was ordered that the Jews should be deprived of their property, and with their wives and children put under the protection of Christians as slaves: Jewish maidens were to marry Christian men; and Jewish men, Christian maidens. The Eighteenth and last Council of Toledo was held probably in 701. Its decrees are lost. Soon after its adjournment the kingdom of the West Goths succumbed to the Mohammedans, and for several centuries the Spanish Church had no opportunity to hold synods.

Looking over the history of the councils of Toledo, we find that the right was conceded to the king of calling and opening the synods, and authorizing their decrees. Civil affairs were adjudicated as well as ecclesiastical matters, and the prime occasion of many of the synods was the settlement of some question concerning the crown. The synods had become parliaments. The metropolitan of Toledo secured great power, but was not regarded as the primate of the Spanish Church. See CENNI: *De antiq. eccles. Hispaniæ*; HEFFELE: *Concilien-geschichte*; [GAMS: *Kirchengeschichte von Spanien*, 1862 sqq.] ALBRECHT VOGEL.

**TOLEDOTH JESHU** (תולדות ישו), "generations [i.e., history] of Jesus"), a Jewish apocryphon of the middle age, made up of "fragmentary Talmudic legends," which pretends to be a life of Jesus, but is in reality a clumsy and stupid fiction. Its author is unknown. Luther shows up the book in his usual vigorous style in his *Schem Hamphoras*. There are two widely different recensions of it. Wagenseil published a Latin translation of one in his *Tela Ignea Satanae*. Altdorf, 1681; and Huldrich of the other, in his *Historia Jeschue Nazarei a Judæis blasphemè corrupta*, Leyden, 1705. According to the first, Jesus was born B.C. 106-79; according to the second, B.C. 70-4. See also CLEMENS: *Die geheimgehaltenen oder sogenannten apokryphischen Evangelien*, Stuttgart, 1850, part v.; ALM: *Die Urtheile heidnischer und jüdischer Schriftsteller der vier ersten christlichen Jahrhunderte über Jesus und die ersten Christen*, Leipzig, 1864; BARING-GOULD: *The Lost and Hostile Gospels*, London, 1874; PICK, in McCLINTOCK and STRONG, s.v.

**TOLERATION.** See LIBERTY, RELIGIOUS.  
**TOLET, Francis**, a learned Jesuit writer upon ethics and casuistry, and exegete; was b. in Cordova, Oct. 12, or Nov. 10, 1532; d. at Rome, Sept. 14, 1596. After studying at Salamanca, he became professor there of philosophy, and was transferred to Rome, where he acted in the same capacity. A succession of popes held him in the highest esteem, and employed him in diplomatic offices. Clement VIII. made him cardinal, he being the first Jesuit to receive this honor. Six-

tus V. and Clement VIII. appointed him one of the laborers upon the new edition of the Vulgate. Among Tolet's numerous commentaries and philosophical works are *Introductio in dialecticum Aristotelis*, Rome, 1561; *Instructio sacerdotum de septem peccatis mortalibus*, Rome, 1601, which was translated into French and Spanish, and has frequently appeared under the title *Summa casuum conscientiarum*.

NEUDECKER.

**TOMBES, John, b.** at Beaudley, Worcestershire, 1603; d. at Salisbury, May 29, 1676. He was graduated M.A. at Oxford, 1621; entered holy orders; soon became famous for his preaching, especially among the Puritans, and was successively lecturer at St. Martin's, Oxford, preacher at Worcester, 1630, shortly afterwards at Leominster (Lemster), and 1641 at Bristol; master of the Temple, London, 1647; preacher at Beaudley, 1617. In Beaudley he had for his near neighbor Richard Baxter at Kidderrinister. Each had his numerous admirers, many of whom made a long journey each week to hear his favorite. Between Tombes and Baxter there was incessant controversy, especially upon infant baptism and church polity. In 1653 Tombes was appointed one of the triers for the approbation of public ministers, and removed to London. In 1658 he married a rich widow, and retired from pastoral duties. He conformed at the Restoration, and lived out his days in quietness and prosperity. He was a vigorous, learned, and unwearied opponent of infant baptism. He had public debates upon this topic with Baxter and others, and wrote numerous treatises upon it. For a list of his writings and further account of the man, see WOOD: *Athen. Oxon.* (ed. Bliss), iii. 1062-1067. Of his writings may be mentioned, *Two treatises and an appendix to them concerning Infant Baptism*, London, 1645; *Apology for two treatises*, 1646; *Anti-pædobaptism*, 1652, 1654, 1657, 3 parts; *Sebensheba, or the oath-book*, 1662; *Saints no smiters, shewing the doctrine of Fifth-Monarchy men to be antichristian*, 1664; *Emanuel, concerning the two natures in Christ*, 1669; *Aninadversiones in librum G. Bulli, Harmonia apostolica*, 1676.

**TOMLINE, George, D.D.**, Church of England; b. at Bury St. Edmund's, Suffolk, Oct. 9, 1750; d. at Winchester, Nov. 11, 1827. Graduated at Cambridge, he was successively rector of Corwen (1782), prebend of St. Peter's, Westminster (1781), rector of Sudbury-cum-Offord, Suffolk (1785), bishop of Lincoln, with the deanery of St. Paul's (January, 1787), and finally bishop of Winchester (July, 1820). His family name was Petyman, but he changed his own name to Tomline in order to inherit a considerable fortune. He left two hundred thousand pounds. He is best known by his *Elements of Christian Theology*, London, 1799, 2 vols. (11th ed., 1843; vol. i. separately printed as *Introduction to the Study of the Bible*: new ed., 1876); *Refutation of the Charge of Calvinism against the Church of England*, 1811; *Memoirs of Pitt*, 1821.

**TONQUES, Gift of**, a phenomenon of the apostolic age, technically known as the "glossolalia." It first showed itself in Jerusalem, upon Pentecost (Acts ii. 1), but was repeated in other places (x. 46, xix. 6; 1 Cor. xii. xiv.). Paul, in the passages last cited, gives a full description of it. But it has been questioned whether the "glossolalia"

of Pentecost was identical with that at Cæsarea, Ephesus, and Corinth. The true view seems to be that it was: viz., an "act of worship, and not of teaching. With only a slight difference in the medium of interpretation, it was at once internally interpreted and applied by the Holy Spirit himself to those hearers who believed and were converted, to each in his own vernacular dialect; while in Corinth the interpretation was made either by the speaker in tongues, or by one endowed with the gift of interpretation." It was not a speaking in foreign languages; for, as a matter of fact, only Greek and Hebrew were requisite for the apostles' work, and these they already knew. It had nothing to do directly with the spread of the gospel. It was an act of self-devotion, emotional rather than intellectual, excited rather than calm. If one was not in a similar condition, the glossolalia was like the incoherent talk of a drunken man.

How long the phenomenon lasted, it is impossible to say, but probably not longer than the apostolic age. In later times analogies have been found for it in the "speaking in tongues" of the Camisards, Prophets of the Cévennes, early Quakers and Methodists, Mormous, "Läsare" in Sweden (1841-43), converts in the Irish revival of 1859, and particularly in the Catholic Apostolic (Irvingite) Church.

Other explanations of the glossolalia are: (1) It was a mistake of the narrators there was no such phenomenon — this is the rationalistic explanation; (2) It was a mistake of the hearers, they only imagined it; (3) It was speaking in archaic and foreign forms of speech; (4) It was the language of heaven or of paradise; (5) It was a permanent miraculous endowment with a knowledge of those foreign tongues in which the apostles were to preach the gospel; (6) It was a temporary speaking in foreign languages, and ended with the Day of Pentecost.

See Lit. in SCHAFF: *History of the Christian Church*, rev. ed., N.Y., vol. i., 1882, p. 221, and his note *Glossolalia*, pp. 231-242.

**TONSURE, The**, denotes the practice of the Roman-Catholic and Greek churches, by which a portion of the skull of the priests is shaven. It precedes the consecration to clerical orders, and is a specific mark of distinction between the clergy and the laity (*Conc. Trid.*, xxiii. 6). He who has once received the tonsure must always retain it. It may be conferred upon candidates in their seventh year, but in this case they may not exercise spiritual functions till they are fourteen years old (*Conc. Trid.*, xxiii. 3). The tonsure is regarded as a symbol of the priest's crown of thorns, the regal dignity of the priesthood, and the renunciation of the world, and is sometimes based upon Acts xxi. 24, 26, 1 Cor. xi. 14, 15. It is held that Paul and Peter practised it. It is an historical fact, that, in the fourth century, neither monks nor priests practised the tonsure [so also Wetzlar and Welte]. The cutting of the beard, and hair of the head, was forbidden by the Council of Carthage (398); and Jerome, in his Commentary on Ezek. xlv., says that the Christian priest was not to appear with shorn head, lest he be confounded with the priests of Isis and Serapis, and other heathen divinities. The custom of cutting the hair at first prevailed

among the penitent, and was taken up by the monks in the fifth century. They shaved the hair down to the skin; and this practice was considered symbolical of penitence. From the sixth century on, the priests followed the practice. Three principal styles of tonsure have prevailed. The *Roman* tonsure consists of the shaving of the entire skull, except a ring of hair extending all around the head. According to tradition, Peter's tonsure was of this kind. The synod of Toledo, in 633, decreed this style for Spain. The extent of the shaven part was gradually diminished; but the synod of Placentia (1388) ordered that it should be at least four fingers broad. The *Greek* tonsure, also called "the tonsure of Paul," consists in shaving the fore-part of the skull entirely bare. The *Keltic* or *British* tonsure, called also "the tonsure of James or Simon Magnus," consists in shaving the head bare in front of a line drawn across the skull from ear to ear. [The style of the tonsure formed a subject of most violent controversy in England after the arrival of Augustine and his monks, until the final victory of the Roman type of Christianity over the old Keltic Church in the eighth century.]

The tonsure is conferred by the bishops, cardinal priests, and abbots (*Conc. Trid.*, xxiii. 10). The Pope may also vest the right in priests. [See BEDE: *Historia Ecclesiastica*, iv. 1; MARTENE: *De antiq. eccl. rit.*; art. "Insur," in WETZER U. WELTE.] NEUDECKER.

**TOPLADY, Augustus Montague**, was b. at Farnham in Surrey, Nov. 4, 1740; and d. in London, Aug. 11, 1778. He was "awakened" in a barn in Ireland, 1755, and "led into a full and clear view of the doctrines of grace," 1758. He was ordained 1762, and was vicar of Broad Hembury, Devonshire, from 1768 till his death. He published *The Church of England vindicated from the Charge of Arminianism* (1774, 2 vols.) and some sermons, besides many articles in the *Gospel Magazine*. His works appeared in six volumes, 1825. They are filled with the most advanced doctrine and the most conscientiously acrimonious controversy.

His intellect was precocious. In 1759, at the age of nineteen, he issued in Dublin *Poems on Sacred Subjects*, pp. 156. His later hymns add to these but one-third of their bulk, but include his most important compositions. No reliable edition of his entire verses existed prior to that of D. Sedgwick, 1860. His *Psalms and Hymns*, 1776, contained but few of his own.

As to Toplady's talent and earnestness there are not two opinions. Montgomery's remark, that "he evidently kindled his poetic torch at that of his contemporary, Charles Wesley," means merely that he could not be insensible to Wesley's example and influence. So similar were their gifts, that their hymns can be distinguished only by the dominant emotionalism of one, and the severer doctrinal tone of the other. Agreeing in every thing else, difference of opinion as to the Decrees made and kept them the worst of friends. "Mr. John Wesley," said Toplady in a sermon, "is the only opponent I ever had whom I chastised with a studious disregard to ceremony. . . . I only gave him the whip, when he deserved a scorpion." "They have defended their dear Decrees," retorted Wesley in his

*Arminian Magazine*, "with arguments worthy of Bedlam, and language worthy of Billingsgate." Yet Toplady took near half his collection from these "blind Arminians," and has frequently received credit for some of their best. His own poetry was better than his polemic, and has often "a peculiarly ethereal spirit." Some of his hymns are heavily weighted with divinity; but his "Rock of Ages" is one of the best and most popular hymns in any language. For sketched, see Bishop KYLE: *Christian Leaders of a Hundred Years Ago*, London, 1869. F. M. BIRD.

**TORQUEMADA (TURRECREMATA)**, the name of two distinguished Spanish ecclesiastics. — I. **Juan de**, b. in Valladolid, 1388, educated there and in Paris; was appointed (1431) by Eugenius IV. "master of the holy palace," sent by him to the Council of Basel, and made cardinal in 1439. He wrote *De conceptione deiparæ Mariæ, libri viii.* (Rome, 1547, ed. with preface and notes, by Dr. E. B. Pusey, Lond., 1869, etc.), and died at Rome, Sept. 26, 1468. See LEDERER: *Der spanische Cardinal Johann von Torquemada, sein Leben u. seine Schriften*, Freiburg-im-Br., 1879. — II. **Thomas de**, the famous inquisitor, was b. at Valladolid, 1420; d. at Avila, Sept. 16, 1498. He belonged to the order of St. Dominic, and gave himself up wholly to the organization of the Spanish Inquisition, and overcame the scruples of Isabella. It was at the request of Ferdinand and herself that the "Holy Office" of the Inquisition was created by Sixtus IV., Nov. 1, 1478. When this Pope determined to appoint an inquisitor-general, the appointment fell on Torquemada (1482). The laws and methods of the Spanish Inquisition were his work. The laws appeared in Madrid, 1576, with the title *Copilacion de las instrucciones del officio de la santa inquisicion, hechas par el muy reverendo senior Fray Thomas de Torquemada*, etc. It was due largely to him that the large sum offered by the Jews was not accepted by Ferdinand, and that they were expelled from Spain in 1492. Torquemada's name has become synonymous with cold-blooded cruelty. LONGFELLOW has a fine poem on the subject; and PRESCOTT has given a picture of him in his *Ferdinand and Isabella*. See INQUISITION.

**TORREY, Joseph, D.D.**, Congregationalist; b. at Rowley, Mass., Feb. 2, 1797; d. at Burlington, Vt., Nov. 26, 1867. He was graduated at Dartmouth College, 1816, and at Andover Theological Seminary, 1819; pastor at Royalton, Vt., 1819-27; professor of Latin and Greek in the University of Vermont, 1827-42; and of intellectual and moral philosophy from 1842 till his death. He was president of the university from 1863 to 1865. He edited the *Remains of President James Marsh*, 1843, the *Select Sermons of President Worthington Smith*, 1861, prefacing each volume with a carefully prepared Memoir; wrote *A Theory of Fine Art* (lectures, New York, 1874); but his greatest service was his masterly translation of Neander's *General History of the Christian Religion and Church*, Boston, 12th ed., 1851, 5 vols., with model index volume.

**TOSSANUS, Petrus (Pierre Toussaint)**, b. at Saint-Laurent, Lorraine, in 1499; d. at Mumpelgard in 1573. He studied theology at Cologne, Basel, Paris, and Rome, and was made a canon at the Cathedral of Metz. But, when the perse-

cutions against the Protestants began, he fled to Basel, and formally embraced the Reformation. Two attempts he made to propagate his views in France (at Metz and in Paris) ended with imprisonment; but in 1539 he was by the Duke of Wurtemberg made superintendent of Mumpfgard, where he introduced the Reformation, not without great difficulties, however, as he was a Calvinist, and the duke a Lutheran.

**TOULMIN, Joshua, D.D.**, English Unitarian; b. in London, May 11, 1740; d. at Birmingham, July 23, 1815. He was a Baptist minister at Taunton, 1765; but, becoming a Unitarian, he was one of Dr. Priestley's successors at Birmingham. He was the author of several books, of which may be mentioned, *Memoirs of Faustus Socinus*, London, 1777; *Review of Life of John Biddle*, 1789; *History of the Town of Taunton*, Taunton, 1791; *Biographical Tribute to Dr. Priestley*, London, 1804; *Memoirs of Samuel Bourne*, 1809; *Historical View of the Protestant Dissenters in England under King William, 1811*; and edited, with Life, NEAL'S *History of the Puritans, 1791-97*, 5 vols., the basis of all subsequent editions.

**TOULOUSE, Synods of.** Many ecclesiastical councils have been held in Toulouse, some of which are important. At the suggestion of Louis, a synod was convened in Toulouse, probably in 829. The decrees are lost. One was held in 883 to adjust the complaint which Jews had made to King Carlmann, of being abused by clergy and laity. One in 1056, summoned by Pope Victor II., consisted of eighteen bishops, and passed thirteen canons forbidding simony, insisting upon the rule of celibacy, and placing the age of ordination to priests' orders at thirty, and to deacons' orders at twenty-five. The synod of 1118 was concerned with the inception of a crusade against the Moors in Spain. The synod which Pope Calixtus II. presided over in person reiterated the laws against simony, confirmed the right of the bishops to tithes, etc. The synod of 1161, at which the kings of France and England, and legates of Pope Alexander III. and his rival, Victor III., were present, declared Alexander pope, and pronounced excommunication upon Victor. The synod of 1219 forbade the conferment of offices upon heretics, and forbade all work upon church-festival days which are mentioned by name.

The synod of 1229, in the pontificate of Gregory IX., is important. It obligated archbishops and bishops, or priests, and two or three laymen, to bind themselves by oath to search out heretics, and bring them to punishment. A heretic's house was to be destroyed. Penitent heretics were to be obliged to wear a cross on their right and left side, and might not receive an office until the Pope or his legate should attest the purity of his faith. All men of fourteen years and over, and all women of twelve years and over, were to be required to deny all connection with heresy and heretics. This oath was to be repeated every two years. Laymen were also forbidden the possession of the Old and New Testament; and the suppression of vernacular translations was especially commended. In 1590 a Council of Toulouse declared the Tridentine Decrees binding, and took up various subjects, such as relics, the consecration of churches, oratories, the adminis-

tration of hospitals, etc. As late as 1850 a provincial synod was held at Toulouse, under the presidency of Archbishop d'Astros, which declared against the tendencies of modern thought, indifference, socialism, etc. See HARDUIN, MAXI, etc.; [and for a sketch of Toulouse's religious history, VINCENT: *In the Shadow of the Pyrenees*, New York, 1883, pp. 211-232.] NEUDECKER.

**TOURNEMINE, René Joseph**, b. at Rennes, April 26, 1661; d. in Paris, March 16, 1735. He was educated by the Jesuits: entered their order, taught theology and philosophy in several of their houses, and was in 1695 placed at the head of the *Journal de Trévoux*, which he conducted till 1718 with great moderation and tact. He also published in 1719 an excellent edition of the *Brevis expositio sensus literalis totius scripturæ* (Cologne, 1630, 2 vols.) of the Jesuit Menochius (b. at Padua, 1576; d. at Rome, Feb. 4, 1655); but his principal work, *Traité sur le Deisme*, remained unfinished. See *Journal de Trévoux*, September, 1735.

**TOURS, Synods of.** The first synod of Tours of which any account has been preserved convened in 461, passed thirteen canons re-affirming the decrees of former synods, forbidding priests to whom the privilege of marriage was accorded to marry widows, pronouncing excommunication upon priests who renounced their orders, etc. The synod of 567 met with the consent of King Charibert, and passed twenty-seven canons regulating matters of church-discipline. The synod of 813 was convened by the order of Charlemagne, and passed fifty-one canons defining the duties of bishops, putting the ordination of priests in their thirtieth year, regulating the relation of nuns and monks, forbidding markets on Sunday, etc. The canons close with a profession of absolute submission to Charlemagne. Another synod was held at the time the remains of St. Martin were conveyed from Auxerre to Tours,—either in 912 or 887. The synod of 912 is barely mentioned, and that of 1055 was convened with reference to the views of Berengar concerning the Lord's Supper, which had been condemned as heretical. Berengar on that occasion renounced his views.

In 1060 the cardinal legate Stephen convened a synod at Tours, which concerned itself with the purchase and sale of church-offices, the licentiousness and concubinage of the clergy, etc. The council of 1096 was occupied with the release of King Philip of France from the ban of the church, and with the preparation for the first crusade. In 1163 Pope Alexander III. presided in person over a synod at Toulouse which excommunicated the antipope, Victor IV., and recognized his own claims. The synods of 1236 and 1282 were concerned with matters of church-discipline. The important synod of 1510 took up the violent conflict which was then raging between Louis XI. of France and the belligerent Pope, Julius II. The chancellor of Louis opened the council with complaints against the Pope, and in the king's name presented several questions to the assembled dignitaries bearing upon the relations of states to the papal see. The first of these was whether the Pope might carry on war against princes who with their lands acknowledge allegiance to the church. The synod answered that the Pope had no right to begin any such war. A second question con-

cerned the right of a prince with whom the Pope was at war to enter the Pope's dominion, in case of certain abuses; and this the synod likewise answered in the affirmative. A provincial council was also held at Tours in 1583, to confirm and take measures to carry out the Tridentine Decrees. See HARDEUIN, MANSI. NEUDECKER.

**TOWIANSKI, Andreas**, Polish mystic; b. at Antoszwiniac, Lithuania, Jan. 1, 1799; d. at Zurich, Switzerland, May 13, 1878. From 1818 to 1826 he practised law at Wilna; in 1835 became a convert of St. Simon at Paris; and on Sept. 27, 1841, he began the public proclamation of his revolutionary views, which called for a total upheaval of society and a new arrangement. The Polish poet Mickiewicz was one of his followers. See SEMENKA: *T. et sa doctrine*, Paris, 1850; and MICKIEWICZ: *L'église officielle et le Messianisme*, 1842-43, 2 vols.

**TOWNLEY, James, D.D.**, English Wesleyan; b. in Manchester, May 11, 1774; d. at Ramsgate, Dec. 12, 1833. After a good school education he became a local preacher at the age of nineteen, and was from 1796 to 1832 a regular minister. In 1827 he was appointed general secretary of the Wesleyan Missionary Society. He presided at the conference at Sheffield, 1829, and again at the Irish conference, 1830. He was, next to Dr. Clarke, the most learned man among his brethren in all biblical matters, and wrote, among other works of less value, the excellent *Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the Earliest Period to the Present Century, including Biographical Notices of Translators and Other Eminent Biblical Scholars* (London, 1821, 3 vols.; New York, 1842, 2 vols.), and translated pt. iii. 26-49 of Maimonides' *Reasons of the Laws of Moses, with Notes, Dissertations, and Life* (1827).

**TOWNSON, Thomas, D.D.**, Church of England; b. at Much Lees, Essex, 1715; d. at Richmond, April 15, 1792. He was a fellow of Magdalen College; and, after filling various appointments, he was made archdeacon of Richmond, 1780. In 1778 he published at Oxford his most admired work, *Discourses on the Four Gospels, chiefly with regard to the Peculiar Design of Each and the Order and Places in which they were written*. His *Works*, ed. by Ralph Churton, with an account of the author, appeared in London, 1810, 2 vols.

**TRACHONITIS** is mentioned only once in scripture (Luke iii. 1), where the expression, "the Trachonite region," seems to include, besides the province of Trachonitis, parts of Auranitis, Gaulanitis, and Batanea. It was bounded north by Damascus, and east by Gaulanitis. By Augustus it was taken from Zenodorus, and given to Herod the Great, from whom it devolved upon Philip. After the beginning of the second century the name does not occur any more in history.

**TRACTARIANISM**, the name of a remarkable movement in the Established Church of England, due to the so-called *Tracts for the Times*, a series of pamphlets published at Oxford from 1833 to 1841. The leaders of the movement were all Oxford men, and members of Oriel. They were John Keble, John Henry Newman, Richard Hurless Froude, Hugh John Rose, Arthur Philip Perceval, Frederick William Faber, William Palmer, Edward Bouverie Pusey, and Isaac Williams.

The series consisted of ninety tracts, of which Newman wrote twenty-four, and Keble also a goodly number. The movement was essentially a revival of mediæval ecclesiasticism and scholasticism, in protest to evangelicalism, and to that political liberalism which abolished the Test Act in 1828, and ten of the Irish bishoprics in 1833, whose occupants had voted against the Reform Bill of 1831. The way was prepared for the movement by John Keble's *Christian Year*, 1827. Its real founder was Hugh James Rose. Its start was given by A. P. Perceval's *Christian Peace-Offering*, 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Then came Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism. But, as the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published *The Churchman's Manual* (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the priesthood. On July 14, 1833, Keble preached an assize sermon upon *National Apostasy*, from I Sam. xii. 23. This sermon Newman regarded as the actual start of the movement. Upon July 25-29, 1833, Rose, Froude, Keble, Newman, Palmer, and Perceval held a conference at Haddenham, to revise the *Manual*, and devise a plan of action. It was then agreed that the two points to be aimed at were the maintenance of the doctrine of apostolic succession, and the preservation of the Prayer-Book from Socinian alteration. In September, Keble drew up the programme of the party; and on Sept. 9, 1833, the first *Tract for the Times* (designed to indoctrinate the laity in Catholic theology and polity) appeared, and the coterie, through their connection with the series of *Tracts*, received the name "Tractarians," as the writers or compilers of the tracts themselves, and as the indorsers of the sentiments advocated. The first tract was by Newman, entitled *Thoughts on the Ministerial Commission*. *The Churchman's Manual* had been sent to all the Scottish bishops, and approved by them, while the Archbishop of Canterbury did not object to its publication. And the first tracts also found a warm reception. They were looked upon as valuable allies in the defence of the Established Church against the insidious attacks of the Liberals. By November, 1835, seventy of them had appeared. The first sixty-six consist of extracts from the Fathers, Beveridge, Bull, Cosin, and Wilson, with a few original tracts. The succeeding twenty-four are longer, and more elaborate. They make altogether six volumes. But the movement was by no means a peaceful progress. In March, 1831, the *Christian Observer*, an Evangelical newspaper, decreed it as Romanistic. Newman, in *Tracts 38 and 41 (Via media)*, denied the charge. In 1836 the Tractarians vigorously opposed the appointment of Renn Dickson Hampden, D.D., principal of St. Mary's Hall, Oxford, to the regius-professorship of divinity, on the ground of his latitudinarian principles. A



great pamphlet war was thus opened; but the Tractarians were defeated. In 1837 the Rome-ward tendency of the movement more plainly manifested itself, especially in Isaac Williams's tract (No. 80), *On Reserve in Communicating Religious Knowledge*. It advocated a revival of the *disciplina arcani* of the Ante-Nicene Church, i.e., the ideas that there were doctrines which should not be publicly taught; and that the Bible should not be promiscuously circulated. Keble's tracts were in similar strain. The effect of such writing was twofold, — the public was dismayed, and certain members of the Tractarian party avowed their intention to become Romanists. In 1838 the *Library of the Fathers* (see PATRISTICS) was started by the Tractarians, and in 1840 the *Library of Anglo-Catholic Theology*, which contained old High-Church writers of the Church of England who more or less sympathized with the views of the Tractarians. But so decided was the setting of the tide towards Rome, that Newman made a vigorous effort to turn it by his famous tract (No. 90), *Remarks on Certain Passages in the Thirty-nine Articles*, in which he endeavored to show how it was possible to interpret the Thirty-nine Articles in the interest of Catholicism. He maintained that "the sixth and twentieth articles, on Holy Scripture and the authority of the Church, were not inconsistent with the Anglo-Catholic idea; that the true rule of faith is not in Scripture alone, but in apostolic tradition; that Art. XI., on justification by faith only, did not exclude the doctrine of baptismal justification, and of justification by works as well; that Arts. XIX. and XXI., on the Catholic Church and general councils, did not mean that the true church is not infallible, but that the idea of express supernatural privilege, that councils properly called shall not err, lies beyond the scope of these articles, or at any rate beside their determination; that Art. XXII., on purgatory, pardons, images, relics, and invocation of saints, only condemned the *Romish* doctrine concerning them, not any other doctrine on these subjects, consequently not the Anglo-Catholic; that Art. XXV. did not deny that confirmation, penance, orders, matrimony, and extreme unction, were sacraments, but only that they were not sacraments in the same sense as baptism and the Lord's Supper; that Art. XXXIII. only condemned gross views of transubstantiation, not the mysterious presence of the body of Christ. The articles on masses and clerical celibacy were in like manner explained away" (Stoughton). The tract appeared in March, 1841; Newman acknowledged on the 16th. The violent controversy which the tract occasioned led to the "discontinuance" of the series.

The tract, although nominally an attempt to dissuade from Rome, was denounced as in reality leading towards it. Then came a sifting of the party. Those who were content to stay in the Church of England drew all the closer together. They were such men as Pusey, Williams, Keble, and Perceval. But soon the movement swept away from this middle position such leading spirits as Newman and Faber in 1845, and Manning in 1851. Before 1853 not less than four hundred clergymen and laity had become Roman Catholics. They were "chiefly impressive undergraduates, young ladies, and young ladies' en-

rates" (Blunt). But the action of the Roman Church (October, 1850), in distributing England into twelve bishoprics, while it rendered that church more attractive, at the same time aroused the strong Protestant feeling, and doubtless checked many from going to Rome. For the present state of the tractarian movement, see art. RITUALISM.

*Tractarian Doctrine.* — The fundamental doctrines concern the sacrament of the Eucharist, which is declared to be the means of salvation, and the church with the apostolical succession, which is the divinely appointed channel of saving grace through the Eucharist. Baptism regenerates, yet the baptized can fall from grace. In the Eucharist, the bread and wine truly, but in a heavenly and spiritual manner, become the body and blood of Christ; and the worthy communicant receives the same to his spiritual welfare and salvation, but the unworthy to judgment. Because of the real presence of Christ, it is right to bow at the consecration of the elements; for one adores, not the elements, but Christ who is present in them. As regards the church as the means of salvation, founded by Christ, and perpetuated by the apostolical succession, she is the only channel of grace in Christ, because she is the only dispenser of the means of grace, the only protector and witness to the truth, and the highest authority in matters of faith and life. As channel of the means of salvation, she constitutes the communion of saints. She is one — holy, catholic, and apostolic in origin and teaching. The three marks of the true church are *apostolicity* (through apostolical succession securing the validity, the sacraments, and the power of the keys), *catholicity* (through Scripture and tradition securing truth in doctrine and life), and *autonomy* (absolute independence of external authority in matters of faith and practice). By apostolical succession was meant that Jesus gave his spirit to the apostles, and they to those upon whom they laid their hands, who, in turn, possessed the power to impart the gift; and so it has come down to our day. With this idea is connected that of the priesthood as the necessary and unique mediators between Christ and the congregation, and so a sharp line is drawn between clergy and laity. The true church thus constituted is not an ideal, but a reality, an external and visible organization. The true visible church is the communion of saints, in which the Word is preached in its purity, the sacraments administered according to Christ's ordinance, and discipline rightfully maintained. The invisible church is the household of God, in heaven and earth. The Rule of Faith is the Holy Scriptures and the Catholic tradition together.

As a theological school, Tractarianism is modern scholasticism. The realistic tendency of Tractarianism is plain. Justification, it teaches, is a real impartation of spiritual life through the sacraments; the true church is real, objective; truth is really objectively given; the gift of the Holy Spirit is really transmitted through the apostolical succession; Christ is really present in the Eucharist, so also in worship. The external must have a real meaning; it must express some idea. A change was therefore made in the accessories of worship. Everywhere beauty in

architecture, in vestments, in music (vocal and instrumental), was insisted upon, with the result of striking improvement. Enormous sums have been spent in these directions. Cathedrals have been restored, religious houses have been erected, and the appointments of the sanctuary multiplied and refined.

And Tractarianism powerfully affected the religious life of thousands. The church was to be served by organizations for religious and philanthropic action, and these have sprung into existence. The influence of doctrine upon life was emphasized; daily duties were explained and enforced; and so the movement proved a great good to the community. But it has also been a fruitful source of secession to Rome, and has produced an agnostic and rationalistic re-action in the Church of England.

Besides the works mentioned in this art., see J. H. NEWMAN: *Apologia pro vita sua*, London, 1864; J. HESSE and F. REIFF: *Die Oxford Bewegung*, Basel, 1875; the special arts., "Tracts for the Times," by JOHN STODGITON, in JOHNSON'S *Cyclopaedia*, "High-Churchmen," in BLUNT'S *Dictionary of Sects*, and especially "Tractarianism" (upon which this art. is based), by SCHOELL, in HERZOG I., vol. xvi. 212-279.

**TRACT SOCIETIES, Religious. I. Great Britain.**—The maintenance and diffusion of religious opinion by means of pamphlets or tractates is a habit older than the invention of printing; and perhaps John Wiclif was the greatest tract-writer that ever lived. But it has been reserved to modern times to make full use of the same method as a means of evangelization; and tract societies are now recognized by all churches as among their most effective instruments for good. Among the pioneers in this work, a foremost place must be given to HANNAH MORE, whose *Cheap Repository* tracts, towards the close of the eighteenth century, circulated by hundreds of thousands, served greatly to counteract the influence of the irreligious, anti-social, cheap literature which at that time was diffused, chiefly by hawkers, throughout Great Britain. The Book Society for promoting Religious Knowledge among the Poor had been formed as long back as 1750. But a new departure was taken in this direction in 1799 by the formation of the Religious Tract Society in London, chiefly through the influence of the Rev. George Burder of Coventry and his coadjutors; the Rev. Joseph Hughes of Battersea being the first secretary. The object set forth in the first minute was "to form a society for the purpose of printing and distributing religious tracts." The first meeting was held in Surrey Chapel, the Rev. Rowland Hill himself exerting much influence in the establishment of the society. Two principles from the first were recognized: first, that there is a common Christian faith, in the expression and enforcement of which all evangelical believers may unite, irrespective of ecclesiastical or doctrinal distinctions; and, secondly, that this faith may be set forth in so brief a compass and so simple a way, that even the smallest tract may contain the essentials of saving truth. A third principle, no less important than these two, had to await full recognition until a later day, — that the great verities of religion may rightly be associated with every topic of human thought

and interest; the Christianity of the Bible thus becoming the animating spirit of a various, instructive, and ennobling literature. At the outset, the production of tracts was the only aim; and the value of the method, as well as the appropriateness and interest of the first publications issued, led to a speedy enlargement of the work beyond the anticipations of its early promoters. The tracts of the society were issued by thousands, and obtained that place in the esteem of Christian workers generally which they have ever since retained. Nor was the testimony given to the real unity of Christ's church less valuable. Very early in the history of the society it was adopted as a fundamental rule, that its managers should be taken in equal numbers from the Church of England and from the ranks of Non-conformity. The experience of more than eighty years has shown that it is not only possible, but easy, for all to labor together in this work, without any compromise of individual opinions, or any entanglement in doctrinal or ecclesiastical dispute; and no Christians are excluded from the society, but such as exclude themselves, on the one hand by a rigid churchmanship, or on the other by a rationalism which seems to ignore important principles of evangelical truth. Nor has this comprehensiveness been evinced only in one special work. It was in the committee room of the Religious Tract Society, at the close of the year 1802, that the BRITISH AND FOREIGN BIBLE SOCIETY was originated, and on Tuesday, Feb. 1, 1803, that its rules were finally adopted; the diffusion of the streams thus naturally leading to the fountain-head. From the first, the two societies have labored together in brotherly union for the evangelization of the world.

The Tracts of the society, in accordance with its name and first design, claim the chief place in our notice of its publications. These are of immense variety in style and form, adapted to every class of readers, old and young. Every tract, before adoption by the society, is submitted to the whole committee, and decided on by vote. It is held as essential that every tract should set forth the way of salvation, by the atonement of Christ, and through the work of the Holy Spirit in the heart. And, further, it is required that the narratives in these tracts should be literally true. Fiction, it is held, has its becoming place in literature; but a tract, to win the highest usefulness, should deal with real personages and actual experiences. Of the tracts produced under these conditions, there are now about 3,200 on the society's catalogue, from the single-page handbill to the important series of *Present-day Tracts*, in which some of the foremost scholars and thinkers of the day have employed their pens for the defence of the Christian faith. The tract circulation in the year 1882-83, in the English language alone, amounted to 33,249,800.

But, as has been already intimated, the work of the society now extends far beyond the production of tracts. The publication of *Books* was very gradually introduced, and the earliest attempts in this direction seem to have been to popularize the standard works of "Puritan" divinity. Through the indefatigable energy of Mr. George Stokes, a gentleman of fortune (founder, in 1840, of the well-known Parker Society), who

long gave his editorial services to the society, the chief practical and experimental works of the English Reformers, and of their great successors in the seventeenth century, were issued, mostly in an abridged form. To the writings of Wiclif, Tyndale, Latimer, Becon, and many more who took part in the struggle against papal domination, were added the choicest works of Baxter, Howe, Owen, Flavel, Sibbes, Charnock, and a host of others, mostly abbreviated to suit the taste or the leisure of modern times. These writings had for a while a very large circulation, and contributed not a little to sustain among thoughtful readers the relish for the old English Protestant theology. Other publishers have since taken up the work, and the fashion of abridgments has passed away; so that in a great measure this part of the society's labor has been superseded. Besides preparing these editions, Mr. Stokes also wrote a considerable number of manuals on biblical history and antiquities in a form suited to young people and Sunday-school teachers; entering thus upon a wide field, which has since been largely occupied. Among the larger works of this period was also a *Commentary on the Holy Scriptures*, compiled from Henry, Scott, and other writers, and in some measure combining the characteristics of both of the commentators named. To this have from time to time been added other important works of biblical exposition, notably Leighton on *St. Peter*, and the American commentaries of Hodge on the *Epistle to the Romans*, and of Barnes on the *Gospels* (abridged). But the great work of the society in this special direction has been the *Annotated Paragraph Bible*, which after several years of careful preparation, enlisting the services of many eminent biblical critics of the day, appeared in 1851 under the direction of the late Mr. Joseph Gurney, treasurer of the society, who, besides providing all expenses of editorship, had the stereotype plates prepared at his own cost. This work has stood the test of thirty-two years; and, notwithstanding the more recent appearance of several important commentaries on Scripture, it still holds a high place in the esteem of competent judges. Bible dictionaries and concordances have also been issued by the society for many years, with companions and helps of different kinds, among which may be mentioned the *Bible Handbook*, by Dr. Angus, and the *Handbook to the Grammar of the Greek Testament*, by the author of the present article. In modern practical and devotional Christian literature, the work that has achieved the largest circulation, and probably the most extended usefulness, has been James's *Anxious Enquirer*; the society having circulated no fewer than 845,000 copies of this book in its several editions. Pike's *Persuasions to Early Piety* may also be mentioned as having formerly been very popular as a gift to the young. In the year 1819 the committee resolved to offer prizes to workmen for the best essays on sabbath observance. There were numerous competitors, and much was thus effected in awakening Christian thoughtfulness in our land in reference to a very important part of practical godliness. Prizes were also offered in 1850 for essays on the condition of the working-classes; the winner of the first prize, by an essay entitled *The Glory and the Shame of Britain*,—Mr. Henry Dunkley,

now of Manchester,—has since won for himself a foremost place in the ranks of English journalism.

The range of the society's publications has been gradually widened beyond that of exclusively religious teaching. Books "on common subjects written in a religious spirit," to adopt the phrase of Dr. Arnold, have been multiplied. Foremost among these in utility has been the Educational Series, including the well-known *Handbooks of the English Language* and of *English Literature*, by Dr. Angus; also *Histories of England, Greece, and Rome*, with a system of *Universal Geography*. For some years a six-penny *Monthly Volume* treated, in a popular but thoroughly competent way, many great questions of philosophy, science, and history. These were truly "small books on great subjects," and have had an important share in the education of many. Biographies published by the society have been very numerous, both of the saints and heroes of the church, and of many in humbler positions, whose example it seemed well to preserve. The lives of Tyndale and of Latimer, by the late Robert Demaus, rank among the highest in this class of literature; and it may be that almost as much real usefulness has been achieved by Leigh Richmond's *Annals of the Poor*, or the unpretending memoir of *Harlan Page*.

Books of a yet more popular class have been published by the society in great abundance. *The Pilgrim's Progress* has been issued in sixty-five languages, mainly by the society's aid. For many years the kindly humor of "Old Humphrey"—the "Christian Elia," as he was called by the late Dr. James Hamilton—irradiated many a little volume, both for younger and for elder readers. The name of this charming author was George Mowridge. He died in 1854, at the age of sixty-seven. A long array of juvenile publications, from Mrs. Sherwood's *Little Henry and his Bear*, down to the last boy's story by Mr. G. E. Sargent, or pathetic tale by "Hesba Stretton," provides reading for every taste. Of *Jessica's First Prayer*, by the last-named writer, the sale has amounted to 837,500 copies, inclusive of a penny edition recently published. *Christy's Old Organ*, by Mrs. Walton, is also well known on both sides of the Atlantic, and has been remarkably useful to many readers. The illustrations of this class of books, and of others published by the society of late years, have been, in their finish and artistic merit, a striking contrast to those contained in its earlier volumes. The highest resources of the wood-engraver's art are now called into requisition; and, in a special series of *Pen and Pencil Pictures* from many lands, the descriptive and the artistic portions vie with each other in the care with which they have been elaborated. *The Harvest of a Quiet Eye*, and other works of poetic, meditative musing, by the same author, may also be mentioned, for the beauty and finish of their pictorial illustrations.

The *Periodicals* of the society have also become a very important part of its work. The first was *The Child's Companion*, begun in 1821, and still teaching its attractive lessons to generation after generation of little ones. *The Weekly Visitor* (commenced in 1828) for many years sought to combine useful information with Christian teach-

ing; but in 1852 the same work was undertaken by *The Leisure Hour*, with a higher standard of literary merit. *The Sunday at Home* attempts for the Lord's Day what *The Leisure Hour* strives to do for the week. In 1879 *The Boy's Own Paper* was started as a weekly journal, followed by *The Girl's Own Paper* in 1880. Intended at the outset to convey healthful moral and religious teaching, with a due admixture of the attractive and amusing, so as to supersede as far as possible the frivolous and often debasing literature offered to our young people, the success of these periodicals has surpassed the highest expectations of their promoters, and English-speaking boys and girls throughout the whole world welcome them as their own magazines. The circulation of the two together now amounts to about 350,000 of each number. *The Tract Magazine* and *The Cottage and Artisan* are also published by the society.

There are now in all some 10,000 separate publications on the catalogue of the society; and taking into account the books, tracts, and periodicals, with illustrated cards, texts, and the like, the total issues of the year 1882-83 have amounted to a total of 79,379,350; being by far the largest number in any year of the society's existence.

The Religious Tract Society is also a great MISSIONARY INSTITUTION. For the furtherance of its highest purposes, the committee make every week large grants of tracts to distributors at home and abroad, either altogether gratuitously, or at a considerable reduction in price. One circumstance that contributes no little to its usefulness is, that it has at its back, so to speak, a vast army of Christian men and women who are voluntarily engaged in circulating its publications, often accompanying the silent message with the living voice, and so in a twofold manner acting the part of evangelists. Part of the constant work of the committee is to second and assist their efforts. Tracts are supplied in unstinted numbers for missionary efforts of every kind, for hospital and workhouse visitation, for emigrant and other ships, for soldiers on service abroad, and for settlers in our colonies all over the world. To a great extent, also, the circulation of the books published by the society is aided by the plans of the committee. Thus all pastors, and missionaries of all denominations, are permitted, in the first year of their ministry, to purchase these publications at a greatly reduced price. School and district libraries are furnished at a large reduction, and great facilities for purchase are allowed to Sunday-school teachers. In the efforts also to diffuse a Christian literature in *foreign languages*, the society is continually active, having representatives or correspondents in every country of Europe, and in all the chief mission-fields of the East and West. It publishes, or aids the publication of, tracts, books, and periodicals in as many as one hundred and sixty-six languages and dialects, and is, in fact, an auxiliary to every Protestant missionary society. The methods by which it acts are very various. Large money grants are made in aid of the publication-work of many missions. Gifts of printing-paper are voted for periodicals; electrotpe illustrations are also freely given, or supplied at a low price;

and grants of publications are made for gratuitous distribution. The societies and missions thus aided are naturally, for the most part, English; but those of the United States and of Germany to a large extent share also in the benefit. Important societies at Paris, Toulouse, Basle, Berlin, Hamburg, Gernsbach (Black Forest), Stockholm, Kristiania, and other places, carry on their several plans of publication and distribution; the London Tract Society being in various ways the helper of all.

To meet these varied claims, the society has to rely, first upon its benevolent income; the money it receives from subscriptions, donations, legacies, and collections, being applied, without any deduction whatever, to the missionary work of the society. But these furnish less than half what is actually expended, the remainder being supplied from trade profits after the payment of all expenses. The benevolent income for the year 1882-83 has amounted to £14,824 sterling, to which sum £25,574 have been added from the profits on sales, and £11,403 from the part payments of the individuals and societies receiving grants; making a grand total of £51,801 spent in the missionary work of the society.

These details respecting one institution, the largest of the kind in Great Britain, will illustrate the working of other societies that have a similar end in view, but work either in denominational channels, or in a more restricted way. The SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, founded in 1698, is wholly connected with the Church of England, and publishes yearly a vast amount of popular literature, reporting an issue, for the year 1881-82, of 8,525,091. The Wesleyans and the Baptists have also special organizations for tract-work. Christian workers connected with Mildmay Park in London, and various sections of Plymouth Brethren, publish many tracts. The Monthly Tract Society (founded 1837), and the Weekly Tract Society (1817), publish and issue each a tract periodically, to subscribers and others, chiefly through the post. The Pure Literature Society (1851) prepares and circulates lists of books judged suitable for reading and distribution. And, in addition to all these, the private ventures of able tract-writers make no inconsiderable addition to this class of literature: the Rt. Rev. Dr. Kyle, Bishop of Liverpool, and the Rev. P. B. Power, being especially noteworthy. In Scotland, the Scottish Tract and Book Society devotes itself rather to distribution than to publication, employing a large number of colportors with marked success; while the *Stirling Tracts*, at first prepared and printed by the private enterprise of the late Mr. Peter Drummond, a wealthy seed-merchant in that town, but now conducted by a committee, and entitled "The Stirling Tract Enterprise," are circulated by millions. A Dublin Tract and Book Repository was, until lately, carried on with a special view to Ireland; but the work for that country is now chiefly in the hands of the London and Scottish societies. Many publishers in England and Scotland find it remunerative to publish "leaflets" — miniature tracts — or single hymns, chiefly for enclosure in letters. A vast circulation is thus secured in the correspondence of relatives and friends, and much good is accomplished in a quiet

way, of which no statistics can be given. The power of the press, indeed, only begins to be understood as a means of counteracting error, of diffusing truth, and, in the largest sense of the phrase, of preaching Christ's gospel.

The *Jubilee Memorial Volume of the Religious Tract Society*, by Mr. William Jones (London, 8vo, 1850), contains in full detail the history of this institution for the first fifty years of its existence, and abounds in valuable information respecting the methods and results of tract-distribution in the earlier days of the enterprise. It is still the standard volume on the subject. The yearly reports of the various societies mentioned above must be studied to complete the details, and to bring them down to the present time.

[There are also tract societies supported by all branches of the Protestant Church in Paris, Lausanne, Toulouse, Brussels, Geneva, and other Continental cities.]

S. G. GREEN, D.D.

(Secretary Religious Tract Society, London).

II. *United States.*—The word "tract" was used by old English writers as nearly equivalent to "treatise," and was often applied to volumes, as well as to pamphlets of a few pages only, and on any subject,—scientific, political, reformatory, etc. The Scriptures themselves are a series of tracts. In our own time, though the word "tract" may still cover the same extent of meaning, in common parlance it is understood to denote a short religious appeal or pamphlet; and tract societies are voluntary associations of Christians to publish and circulate religious tracts, volumes included.

The importance of adding to the influence of spoken truth the permanent effectiveness of the printed page was early felt by Christians. What a good book can do, and how its influence may germinate and perpetuate itself, is well shown in the familiar history of Baxter's conversion, aided by reading Dr. Gibbs's book, *The Bruised Reed*, and Baxter's instrumentality in the conversion of Doddridge, by whose *Rise and Progress* Wilberforce was led to the truth, into which his *Practical Piety*, in turn, guided Leigh Richmond, the author of tracts that have brought multitudes to Christ. It was evident that much good might be wrought by short, condensed, earnest, and striking tracts; and efforts were early made by individuals to furnish these cheaply in such forms and numbers that they could be widely diffused; and the wisdom of associated efforts to this end was soon apparent. Hence sprang up various local tract societies, as in New England, Albany, Philadelphia, and Baltimore. One of the first of these was The Massachusetts Society for the Promotion of Christian Knowledge, Boston, 1803. The Connecticut Religious Tract Society, Hartford, was formed in 1807; The Vermont Religious Tract Society, in 1808. In 1812 The New-York Religious Tract Society arose, and in 1811 The New-England Tract Society, Andover, which was afterwards transferred to Boston, and in 1823 changed its name to The American Tract Society. But the friends of this form of Christian activity were ere long convinced that it could only be carried on prudently and effectively by a national association centrally located, and securing the confidence and support of evangelical Christians of all denominations. Hence originated, in May,

1825, THE AMERICAN TRACT SOCIETY, New York; the Christians of this city leading off in the organization, and the society at Boston and the Christian public joining it. A building was provided for the manufacture and sale of its publications, and the tracts of the Boston society were transferred to New York. The movement gained general approval, and rapidly expanded, and took rank with the Bible Society among the chief un-denominational Christian charities of the nation.

After two years, volumes began to be published in addition to unbound tracts. Handbills, leaflets, children's tracts, illustrated cards, wall-rolls, etc., followed in quick succession; publications in German, French, Spanish, Portuguese, Italian, Swedish, Danish, Welsh, and Dutch; publications for all ages and classes, and treating upon all ordinary phases of truth and duty, to meet every variety of religious want. In 1843 the publication of periodicals commenced, the number increasing at intervals to supply the sabbath school and the family, in English and in German. Many of these various publications were beautifully illustrated; and in excellence of contents, and attractiveness of style, were unsurpassed by any, and a stimulus and model to many.

For the circulation of its publications, the Society has depositories in Boston, Philadelphia, Rochester, Cincinnati, Chicago, and San Francisco, supplied from the Tract House at New York, and sold at uniform prices. It sells also largely through the trade. So far as its means allow, it furnishes its publications gratuitously, or at reduced prices, in aid of ministers, life-members, missionaries, chaplains, and lay Christians engaged in efforts to reform and save; and these go to soldiers and sailors, to freedmen and immigrants, to hospitals, prisons, and asylums, to poor sabbath schools, to the destitute and neglected in our cities and on our wide frontiers. In many places it has employed the services of local auxiliaries, for systematic tract-distribution, by voluntary Christians making a monthly visit to each house, or canvassing the whole region, to leave a well-chosen volume by sale or gift in each family. For the vast population outside of church care it has employed numerous colportors, going from house to house, supplying some of its publications to all, if possible, by sale or grant, conversing with the families, holding meetings for prayer, and organizing sabbath schools. This system of union missionary colportage this Society originated for this country, sending godly and faithful men to the destitute wherever found,—on our vast and rapidly-advancing frontiers, to the freedmen and to the immigrants. The wisdom, necessity, and efficiency of the plan, are so evident, that the Christian public recognized it as an essential part of national evangelization. It rapidly expanded, and has accomplished a vast work that could not have been done by any church organization. In its forty-two years it has performed the equivalent of some 5,500 years' labor for one man, has made 12,800,000 family visits, has sold or granted 14,600,000 volumes, and led to the organization of very many sabbath schools and churches.

For the direction of its operations, the Society has an executive committee composed of a publishing, distributing, and finance committee of

six members each; and the undenominational character of its issues and all its work is assured by the election of men representing at least six different denominations, whose action in the publishing committee must be unanimous. There are three secretaries (each at the head of a distinct department), a treasurer, a business-agent, editors, and a depository. The Tract House is furnished with all facilities for composing, stereotyping, printing, binding, and issuing its books, tracts, and papers, including tens of thousands of stereotype-plates and engravings. The whole cost of the manufacture of its issues and of the administration of its business is defrayed by the sales. But for its benevolent work of grants and colportage, it is dependent on its friends; and to this work all gifts and legacies not donated for special purposes are devoted without abatement. These "benevolent" moneys are the voluntary annual gifts of its friends, in many cases coming regularly and unsolicited; in others it is found necessary to call upon them individually, or by public appeals in each church, and subsequent collections, — a service requiring the employment of several district secretaries, or collecting agents, who are also, in some of the fields, superintendents of colportage.

The *foreign work* of the Society is mainly carried on by the aid of missionaries at seventy different stations in the nominally Christian, Mohammedan, and heathen world. At the principal mission-centres, committees are formed, each member representing one of the several denominations there laboring, and these prepare and recommend the tracts proper for publication by this Society; and to these undenominational and soul-saving books the annual grants of the Society are devoted. These grants are everywhere highly prized. They have amounted in fifty-eight years (1883) to \$646,000, besides many thousands in engravings, books, and other helps. Many valuable books also have been printed at the Tract House for the sole use of foreign missions, — in Armenian, Hawaiian, Zulu, Grebo, etc. The Society has printed more or less, at home and abroad, in 146 languages and dialects, and at foreign stations 4,310 different publications, including 694 volumes, — a work which has borne a very considerable part in conquering heathendom for Christ.

The issues of the Society from its home presses, — numbering 6,671, of which 1,481 are volumes, — have amounted in fifty-eight years to nearly 29,000,000 volumes and 409,000,000 tracts.

Of its periodicals, which are now seven in number, — *The Illustrated Christian Weekly* and *Deutscher Volksfreund*, *The American Messenger* and its companion family monthly in German, and two monthly and one weekly children's papers, finely illustrated, — the total issue for one year is about 4,500,000 copies.

The American Tract Society, Boston, in 1858 resumed for some years its separate organization and work, chiefly for greater freedom of action respecting slavery, but since 1878 again co-operates with the National Society. The Western Tract and Book Society of Cincinnati also co-operates with the Society at New York. W. W. RAND, D.D.

(Publishing Secretary A. T. R.).

**TRADITION.** It is a fact, that, for a long time, oral tradition was the only source from which the

Christian faith drew its living waters. Congregations were founded in foreign countries, among foreign people; but paper and ink had nothing to do with the affair. Independent of the fragmentary notices from the hands of the apostles, which circulated among the congregations, but made no claims on completeness, either with respect to history or doctrine (John xxi. 25), the fulness of the faith lived on from mouth to mouth. It was oral tradition which linked an Ignatius, a Papias, a Polycarp, to the apostolical church; and yet their testimony was accepted without doubt as authoritative. There soon came a time, however, when the state of affairs began to change. When the voices of the apostles and of the disciples of the apostles grew silent, and the proofs of the genuineness of tradition demanded some power of discrimination, while at the same time an idea sprang up of the overwhelming grandeur of the part which Christianity was destined to play on earth, it was quite natural that tradition should retire to the background, and more prominence be given to the written documents from the apostolical age. When, about 200, the canon was fixed, it seemed probable, that, within a short time, the writings of the New Testament should become not only the best guaranteed, but even the sole legitimate, source of Christian knowledge.

But just at that very moment circumstances gave to tradition a new significance. Christianity, not yet politically established, but fighting its way through the antagonism of Paganism, had to encounter its first and most formidable rival, Gnosticism. It was the pretensions of the Gnostics which had compelled the Christian Church to fix her canon; and it was now discovered that the apostolical writings, upon which also the Gnostics proposed to take their stand, were insufficient to decide the contest, since they could be interpreted in one way by the catholics and in another by the heretics. In this emergency, tradition was caught at as a saving remedy. Irenæus says, "About the single passages of Scripture there can be different opinions, but not about the totality of its contents, that which the apostles have deposited in the church as the fulness of all truth, and which has been preserved in the church by the succession of bishops." Tertullian goes still farther, transferring the idea of prescription from the material to the spiritual, from the legal to the religious sphere. As the heretics, he says, reject some of the books of Scripture, and distort the rest by their false interpretation, the first question is, From whom originated the Scriptures, for whom were they intended, by whom have they been preserved, etc.? The answer must be, From the Christians, for the Christians, by the Christians, etc. Consequently, where we find Christian faith and Christian life, there we may seek for the true Scriptures and their true interpretation; while the heretics, by the very law of prescription, are excluded from forming any legitimate opinion. Thus, in the tradition of the *sedes apostolica*, people believed they had found an unconquerable weapon against all heresy, not yet surmising that in reality they had found a magical formula by which any thing could be conjured up from the obscurity of the apostolical age, even though all scriptural testimony were lacking.

It took some time, however, before the idea be

came clearly defined, and attained full practical power. Although, in the congregations of Asia Minor and Greece, there existed a living apostolical tradition, besides the written testimonies of Paul and John, it must not be understood that any one — even not Tertullian, though he recommended such a measure — ever sent messengers to Ephesus, Corinth, Philippi, and Thessalonica, to ask what the apostles had orally taught concerning subordinationism or modalism. On the contrary, Tertullian, in whose interest it certainly lay to argue from tradition, in his work *De præscriptione*, drew all his arguments, not from the general doctrine of his church, but from the books of the New Testament; and Irenæus, who actually addressed the faithful of his time for advice to Ephesus and Smyrna on the one side, and Rome on the other, made in the Easter controversy the humiliating experience, that the apostolical traditions of those congregations contradicted each other. A tradition with the true characteristic of *antiquitas* — that is, well-authenticated connection with the source — had become an impossibility. A new characteristic of what was true tradition had to be adopted, namely, that of *universitas*; that is, universal acceptance throughout the church. But even thus difficulties arose. Cyprian, who invented the theory of the collected episcopacy as the true representative of the church, could not agree with his brother bishop of Rome concerning the validity of heretical baptism, and fell back upon the dangerous proposition that tradition without truth was only an old error. For a long time the state was one of transition, fermentation, and confusion.

Under these circumstances the Arian controversy came to exercise a decided influence. Quite otherwise than during the previous contest with Gnosticism, the orthodox theology had now to encounter an adversary, who, like herself, stood on biblical ground. The question was not now of excluding some apparently Pagan element. The whole controversy lay fully within the pale of Christianity; it was essentially exegetical. But in exegetical respect the orthodox theologians were not the proper match for the Arians, and they were consequently compelled to seek aid from tradition. It was, indeed, by claiming to be possessed of the true ancient interpretation of certain passages of Scripture, that the orthodox succeeded in overthrowing Arius at Nicea; and doctrinal tradition was thus introduced under the guise of exegetical tradition. But the mask was soon thrown off. In the East the doctrine of a secret apostolical tradition, from which the master theologians drew their wisdom, was first developed by the three Cappadocians. Basil the Great says in a passage, *In Spiritu Sancto*, 27 (which, however, is much contested), that Christian theology is derived partly from Scripture, and partly from a secret apostolical tradition, both of which have equal authority; and on the basis of this proposition he develops his doctrine of the Holy Spirit. In the West it was Vincentius of Lirinum who gave the final definition of the idea of true tradition. In his *Commonitorium* occurs the famous passage, *Magnopere curandum est, ut illi tenentur, quod ubique, quod semper, quod ab omnibus creditum est* ("we must be sure that we hold that which has been believed everywhere, always, and by all").

However aptly the rules of the *Commonitorium* were formulated, they would, nevertheless, hardly have been able to take hold of the course of the development, if the idea whose practical organ they were had not happened to find another and most potent agency. But, such as the actual circumstances were, the tradition found in the œcumenical councils, not only a natural ally, but its necessary organ. After the Council of Nicea (325), all duly convened synods were, in accordance with Acts xv. 28, considered as standing under the immediate guidance of the Holy Spirit, as inspired: their decrees were infallible. But as the *universitas*, that is the general acceptance throughout the church, was the only guaranty of their infallibility, they appeared as the true twin-brother of the tradition: indeed, their true object was to manufacture tradition. No wonder, then, that the seventh œcumenical council (Nicea, 787) laid its anathema on any one who should dare to reject the tradition of the church, be it oral or written tradition; and the next councils repeated the condemnation. From that moment, tradition, so to speak, flooded the church, carrying along with it every thing, — dogmas, constitutions, etc. Theoretically Scripture and tradition were co-ordinated. But practically it is generally the case, when two principles are placed in coordination to each other, that one of them gains the ascendancy; and before long even the most prominent theologians began to argue exclusively from tradition, referring to Scripture only in order to find confirmatory passages. All original productivity ceased, and was supplanted by the compiler's industry, digging in all the corners of the Fathers and the councils, and trusting itself to do nothing above a slight re-arrangement of the materials. In the East this whole movement reached its consummation in John of Damascus. In the West it was still continued for several centuries on account of a somewhat different idea of inspiration, according to which, not only the Fathers and the œcumenical councils were inspired, but also the Pope and the great doctors, and the mystics and the monks, in short, the whole church. Abelard's *Sic et non* fell flat to the ground, with no more effect in the West than the works of Stephanus Gobarus in the East; and as all who felt the need of reform, and practically worked for it, — the Waldenses, the Wiclifites, the Hussites, etc., — naturally turned to Scripture, the Bible received from the church, which had its foundation on tradition, the name of the "book of heretics."

After centuries of slow growth, the new form of the conception of tradition became visible in the negotiations which were carried on between Nicholas of Cusa, as representative of the Council of Basel, and the Hussites, 1433-52. What Gerson in 1401, in discussing the Immaculate Conception dogma, had said with some cautiousness and reserve, — that the Holy Spirit might communicate to later teachers such which had remained unknown to the earlier, — was now repeated by Nicholas of Cusa with rudeness and cynicism, in arguing for the withdrawal of the cup from the laity in the celebration of the Lord's Supper. The church, he argued, was not bound by the letter of the Bible; on the contrary, the scriptural text could and should be variously interpreted

according to the various circumstances of its application. But who was to decide on such a question? The Pope. The *universality* of tradition, established by the complete representation of the church in the oecumenical councils, was superseded by its *unity*, enforced by the verdict of the Chair of Peter. This conception, however, did not appear fully developed until after the breach between the Roman-Catholic Church and the Reformation had taken place. Luther's opposition to tradition became one of principle as early as 1520, and in 1522 he declared that tradition could be tolerated only so far as it was in perfect harmony with Scripture. Over against this principle of Scripture being the highest, the absolute authority, which was carried out with still greater rigorously by the Reformed Church, the Council of Trent placed the declaration (April 8, 1546), that there were two sources of Christian knowledge, Scripture and tradition, and that the interpretation of Scripture had to be regulated by tradition; which, however, simply meant the Pope. The arguments on both sides are fully set forth in Martin Chemnitz (*Examen concilii tridentini*, 1565-73), and Bellarmin (*De verbo Dei*, 1581). Within the Protestant camp, however, various movements have been made in favor of tradition, — by Lessing, Delbrück, and Daniel in Germany; by Pusey and the Tractarians in England; and by N. F. S. Grundtvig in Denmark.

LIT.—JACOB: *Die kirchliche Lehre von d. Tradition u. heiligen Schrift*, Berlin, 1847; HOLTZMANN: *Kanon u. Tradition*, Ludwigsb., 1859; TANNER: *Das kathol. Traditions- und prot. Schriftprincip*, Lucerne, 1862. HEINRICH HOLTZMANN.

TRADITORES. See LAPSED, THE.

TRADUCIANISM. See CREATIONISM.

TRAJAN (Marcus Ulpius Trajanus), emperor of Rome (98-117), was, no doubt, one of the best rulers of the Roman Empire, and a sincere, mild, even benevolent character. Nevertheless, he was the emperor who issued a decree against the Christians. He made persecution of Christianity legal. The occasion was the appointment of the younger Pliny as governor of Bithynia. In the East, Christianity numbered many more adherents than in the West. In the great cities, more than one-half of the inhabitants were Christians; and the Pagan temples began to be left empty and almost desolate. Pliny noticed it with alarm, and in lack of anything better he determined to apply the laws against secret societies to the case. But the accusations were so numerous, and the results of the legal proceedings so unsatisfactory, that he felt obliged to address the emperor himself for instruction. Trajan's answer is very characteristic. It forbids to search after suspected persons, to pay any regard to anonymous accusations, etc., and it grants full forgiveness to those who repent and abjure; but it also authorizes the punishment of such as are convicted and will not retract. As a consequence of this rescript, the general position of the Christians became very insecure, not to say dangerous. Among those who actually suffered martyrdom were Simeon of Jerusalem, and Ignatius of Antioch. See the Epistles of Pliny, book x. (Bohn's ed., Lond., 1878), and his panegyric of Trajan.

TRANSCENDENTALISM IN NEW ENGLAND. Towards the end of the last century and

the beginning of this, a strong re-action took place against materialism. As philosophy, it began in Germany. Voltaire brought from London to Paris the ideas of Hume. From Paris they went with him to the court of Frederick, king of Prussia, and became ruling principles of thought. Kant subjected them to searching analysis in his famous work, the *Kritik of Pure Reason*, published in 1771, and became the leader in a great philosophical reform. Materialism took no deep root in the German mind. The great names in German idealism are Kant, Fichte, Schelling, and Hegel; and the sequence of their doctrine, so far as it can be conveyed in very few words, is as follows: Kant sounded the depths of the human mind; Fichte imparted reality to the idea of the human person; Schelling combined the inward and the outward by supposing an Absolute, which he called reason; Hegel transformed what was to him the unsubstantial reason into a being, thus completing, as is claimed, the fundamental "categories" of Kant. The word "transcendental" is of Kantian origin. It means that which is valid beyond the experience of the senses, though present to the knowledge of the mind. It describes a form of idealism. In the judgment of Dr. J. H. Stirling, "The transcendental philosophy is a philosophy of the merely speculative pure reason; for all moral practice, so far as it involves motive, refers to feeling, and feeling is always of empirical origin." Again: "I call all cognition *transcendental* which is occupied not so much with objects as with the process by which we come to know them, in so far as that process has an *a priori* element. A system of such elements would be a transcendental philosophy."

In France, materialism was represented by Condillae, Cabanis (author of the saying that "brain secretes thought, as the liver secretes bile"), and others; idealism, by Maine de Biran, Destutt de Tracy, Cousin, Jouffroy, and others.

In England, not to mention the poets, who are always idealists, Coleridge reflected Schelling; and Carlyle, Goethe and Richter. The *Aids to Reflection* and *Friend*, of Coleridge, were early reprinted in this country. The writings of Carlyle — articles, reviews, essays (produced from 1827 onward), *Signs of the Times*, *Characteristics*, later, *Sartor Resartus* — were eagerly read in American editions. So far as this goes, transcendentalism in this country was of foreign extraction, an invasion of the German intellect; though it doubtless had roots and a character of its own, being derived from the same general impulse, but shaped by peculiar circumstances.

In New England, materialism was abroad, sometimes implicitly, sometimes by formal statement. Unitarianism, itself a protest, on the ground of common sense, against "Orthodoxy" and "Evangelicalism," was infected with the metaphysics of John Locke. It was a system of rationalism, prosaic, unimaginative, critical, suspicious of ideal elements and manifestations. Its teaching was didactic, its worship was uninspiring, its interpretations of Scripture were literal in the extreme. It was, in the main, a negative system, its forms mechanical, its beliefs traditional, its associations conventional. It was destitute of genius. The elder men, like Channing and Lowell, retained the sentiments of piety which



they had brought with them from the faith they had left; but the new society did not share the original enthusiasm. A spirit of individualism was in the air, running occasionally into deism and atheism. In 1832 Abner Kneeland founded *The Investigator*: in 1836 he was prosecuted for blasphemy. There was great interest in clairvoyance, mesmerism, and kindred doctrines. As early as 1824 F. H. Hedge raised the banner of revolt (in the *Christian Examiner* for November) against the materialism implied in phrenology, which even then was getting possession of the public mind. There was a rage for the expositions of Gall. The popular lectures of Spurzheim were attended by crowds. Later, Combe's book on the *Constitution of Man* was hailed as a gospel. Regeneration by bread was proclaimed in the name of Graham. Every kind of medicament was called in to do the work of the Holy Spirit.

At this juncture, idealism appeared in the shape of a protest against the drift of the time towards animalism and externalism. The soil was prepared by orthodox mystics, who proclaimed "the life of God in the soul of man;" by the spiritualism taught by Jonathan Edwards; by the Reformed Quakers, with their doctrine of an all-sufficing "Inner Light;" by the traditions of Abby Hutchinson, Mary Dwyer, and the apostles of soul-freedom. Not that the positions taken by these men and women were the same as those assumed by the transcendentalists. They were not: they were quite different. Indeed, they were precisely opposite; for these all recognized some supernatural authority, whereas the transcendentalists as a class were pure "naturalists," believers in the inspiration of the individual soul; but they looked only at apparent results, disregarding adjacent beliefs. The leaders were young men, almost without exception, educated for the ministry, Unitarians, members of the best class in society, eloquent speakers and talkers, scholars, men of liberal culture, outspoken in the declaration of their opinions. Of these Ralph Waldo Emerson was chief, most scraphic and persuasive, most uncompromising, too, in his ecclesiastical action. He resigned his charge in 1832, from scruples in regard to the "communion-service," which he regarded as a spiritual rite, and was willing to continue as such, not as an ordinance imposed by church or Scripture. Later, he was unwilling to offer public prayer, and retired from the pulpit altogether, making the secular platform his sole visible elevation above the multitude, — an elevation not of authority, but of convenience. A few young men gathered round him. In September of 1836, on the day of the celebration of the foundation of Harvard College, four persons — Emerson, Hedge, Ripley, and Putnam — met together in Cambridge, and, after discussing the theological and ecclesiastical situation, agreed to call a meeting of a few like-minded men, with a view to strengthen each other in their opposition to the old way, and see what could be done to inaugurate a better. At a preliminary meeting at the house of George Ripley, in Boston, there were present Emerson, Hedge, Alcott, Bartol, Brownson, Bartlett (a young tutor at Cambridge). Then and there it was resolved, on invitation of Emerson, to hold a convention at his house in Concord during that same month of September.

Invitations were sent to as many as were known or supposed to be in sympathy with the objects of the meeting. From fifteen to twenty came, among them, W. H. Channing, J. S. Dwight, J. F. Clarke, Ephraim Peabody, Chandler Robbins, George P. Bradford, Mrs. Samuel Ripley, Margaret Fuller, Elizabeth Peabody, perhaps Theodore Parker. Convers Francis and Caleb Stetson were the only men of the older generation who took a practical interest in the movement. Dr. Channing was in sympathy with its general aims, but did not show himself. His contemporaries either did not appear, or immediately withdrew. The public got intelligence of the Concord meeting, and gave to the little fellowship the name of the "Transcendental Club," why, it is not easy to discover; for a club it was not in any proper sense of the word. There was no organization, there were no officers, there was no stated time or place of assembling, there were no topics for discussion: in fact, there appears no good reason for calling it "transcendental," unless that term was supposed to carry with it ridicule or opprobrium. The meetings were fitful, and hastily pre-arranged. In ten years there were scarcely more than as many convocations. Some members remained in the church, attempting to combine transcendental ideas with ecclesiastical forms; others left the church for other vocations. Each followed the leading of the individual disposition. The short lived *Dial* and the shorter lived *Massachusetts Quarterly* were results of the "transcendental" spirit.

At the time when the transcendental movement was at its height, the atmosphere of New England was filled with projects of reform. Every kind of innovation on existing social arrangements had its advocate, its newspaper, its meetings, its convention. Temperance, non-resistance, woman's rights, antislavery, peace, claimed attention from those concerned for the progress of mankind. Some of these projects were wild, visionary, and in the eyes of cool observers, grotesque. It is not unlikely that they owed their origin to the same impulse which produced transcendentalism, though the historical and logical connection has not been discovered. That a large part of the ridicule which was vented on the transcendentalists was owing to their presumed affiliation with these summary iconoclasts is more than probable. Nor was such a presumption unreasonable; for the transcendentalists not merely took no pains to correct the impression, but rather gave it encouragement. In 1840 The Friends of Universal Progress held conventions in Chardon Street, Emerson, who was present, gave an account of the meetings in the *Dial*. He wrote: —

"The singularity and latitude of the summons drew together from all parts of New England and also from the Middle States, men of every shade of opinion, from the strictest orthodox to the wildest heresy, and many persons whose church was a church of one member only. A great variety of dialect and of costume was noticed. A great deal of confusion, eccentricity, and freak appeared, as well as of zeal and enthusiasm. . . . Madmen, madwomen, men with beards, Dinkers, Muggletonians, Come-outers, Groomers, Agrarians, Seventh-day Baptists, Quakers, Abolitionists, Calvinists, Unitarians, and philosophers, all came successively to the top, and seized their moment, if not their hour, wherein to chide, or pray, or preach, or protest. . . . If there was not pur-

liamentary order, there was life, and the assurance of that constitutional love for religion and religious liberty which in all periods characterizes the inhabitants of this part of America. . . . These men and women were in search of something better and more satisfying than a vote or a definition."

Emerson's lecture on *Man the Reformer* was an eloquent arraignment of society. "One day all men will be lovers, and every calamity will be dissolved in the universal sunshine." In his lecture on *The Times*, delivered the same year (1841), he says, —

"These reformers are our contemporaries; they are ourselves, our own light and sight and conscience; they only name the relation which subsists between us and the vicious institutions which they go to rectify. . . . The reforms have their high origin in an ideal justice; but they do not retain the purity of an idea. . . . The reforming movement is sacred in its origin; in its management and details, timid and profane. These benefactors hope to raise man by improving his circumstances: by combination of that which is dead, they hope to make something alive. In vain. By new infusions, alone, of the spirit by which he is made and directed, can he be remade and re-enforced."

But the general public took no notice of the distinction between regeneration and reform: the great body of transcendentalists did not, as the experiment of Brook Farm bore witness. The interest of the transcendentalists in reformers was, in part at least, due to the principle of *sympathy*, which made them desirous of extending to others the liberty they claimed for themselves, — a feeling that may have led them to extremes in the direction of promiscuousness of advocacy, but saved them from practical license.

The moral tendencies of transcendentalism were what might have been expected from individualism. But the theories were bolder than the actions. Mr. Emerson, in his essay on *Self-Reliance*, said, —

"I would write on the lintels of the doorpost, *Whim*. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. . . . The idlest reverie, the faintest native emotion, command my curiosity and respect."

Yet no loftier, purer man ever lived than Ralph Waldo Emerson. Certain theoretical implications may have, to vulgar eyes, looked towards "free love;" but their authors were men of cleanest life.

In religion the typical transcendentalist might be a sublimated theist: he was not, in any accepted sense, a Christian. He believed in no devil, in no hell, in no evil, in no dualism of any kind, in no spiritual authority, in no Saviour, in no church. He was humanitarian and optimist. His faith had no backward look: its essence was aspiration, not contrition. His regard was fixed on the individual soul. Very remarkable was his confidence in nature, in natural powers and capabilities, in the results of obedience to natural law, in spontaneity, impulse, unfolding, growth. His love of childhood, flowers, landscape, was proverbial. Emerson called transcendentalism an "excess of faith." But the faith was in human nature as a possible realization of the divine.

At present there is a vehement re-action against transcendentalism, partly from the quarter of the materialists, and partly from the quarter of the supernaturalists. But, except for a few local and

incidental extravagances, its influence was noble, and the idealism which was the essence of it is the foundation of all spiritual belief. As one form of the great intuitive school of philosophy, it has, perhaps, seen its best days; but its elements will render vital other faiths, which will endure when it is forgotten. [O. B. FROTHINGHAM: *Transcendentalism in New England, a History*, New York, 1876.] O. B. FROTHINGHAM.

**TRANSFIGURATION** (Matt. xvii. 1-13; Mark ix. 2-13; Luke ix. 28-36). The transfiguration is that extraordinary episode in Christ's earthly life which anticipated his future state of glory just before he entered the path of suffering, according to his own prediction (comp. Matt. xvi. 21-28; Mark viii. 31-38; Luke ix. 21-27). It marks the culminating point in his public ministry, and stands midway between the temptation in the wilderness and the agony in Gethsemane. It is recorded, with slight variations, by all the evangelists except John, who omits this, and many other events and miracles, as being already known from the popular gospel tradition. It is also alluded to long afterwards by Peter, as an eyewitness of the transcendent majesty of the scene (2 Pet. i. 16-18).

1. The place mentioned by the synoptists is "an high mountain" (*ὄρος ἕψηλόν*). Peter calls it "the holy mountain" (*ἐν τῷ ὄρει τῷ ἁγίῳ*, 2 Pet. i. 18), from which we may infer that it was well known, and had acquired a halo of glory from the event. The Lord was wont to withdraw to a mountain for prayer (Matt. xiv. 23; Luke xxi. 37; John vi. 15): and several of the greatest events in the history of revelation, from the legislation on Mount Sinai to the ascension from Mount Olivet, took place on mountains. But the particular mount of transfiguration is in dispute. Three mountains have been named.

(a) Mount Olivet. This rests on the earliest tradition (in the *Itiner. Burdig.*, A. D. 333), but is inconsistent with the context, as Christ was in Galilee before and after the event, and a journey to Judea in the intervening time could not have been left unnoticed. The mountain must be sought in the province of Galilee.

(b) Mount Tabor (the *Ἱερατικὸν* of the Septuagint, the *Jebel et-Târ* of the Arabs), an isolated, beautiful dome-shaped mountain, wholly of limestone, on the southern border of Galilee, on the plain of Esdraelon, about eighteen hundred feet above the sea.<sup>1</sup> Owing to its isolation, it looks twice as large as it really is. It rises gracefully, like a truncated cone or hemisphere, from the plain. It is six or eight miles east of Nazareth, and can be easily ascended, on foot or on horseback, in an hour. It is often mentioned in the Old Testament (Judg. iv. 6, 11, viii. 18; Ps. lxxxix. 12; Jer. xlvi. 18), though nowhere in the New. The tradition that Tabor is the mount of transfiguration dates from Jerome, in the fourth century, and soon gained almost universal acceptance. It gave rise to the building of churches and monasteries on the summit of Tabor which should correspond to the three tents which Peter desired

<sup>1</sup> According to Ritter (vol. ii. p. 311, Eng. ed.), Tabor is 1,750 Paris feet above the sea. According to Tristram (*Land of Israel*, 2d ed., p. 135, and *Topography of the Holy Land*, 2d ed., p. 252), it is 1,400 feet from the base, and the base about 500 above the sea.

to build,—one for his Lord, one for Moses, one for Elijah, forgetting himself and the two other disciples, and "not knowing what he said," in his dreamy state of mind. It also gave the name *Tō Oaΰρον* to the festival of the transfiguration in the Greek Church. There is a poetic fitness in this tradition. No mountain in Palestine was by nature better suited for the event than Tabor. It lies in the very centre of the country, and commands from its flattened summit one of the finest views over many historic scenes of sacred history,—the hills of Nazareth and Mount Carmel in the west, the Lake of Tiberias and Mount Lebanon in the north, the mountains of Moab and Bashan in the east beyond the Jordan, and the Little Hermon and Gilboa, where Jonathan fell, and the plain of Esdraclon, the historical battle-field of Palestine, in the south. For its central location and view, it may be called the Rigi of Palestine.

But two arguments may be urged against this view, which make it at least very doubtful. (1) The fact that the summit of Tabor was occupied by a city with suburbs of the same name (1 Chron. vi. 77), and was employed without intermission, between the times of Antiochus the Great (218 B. C.) and the destruction of Jerusalem (A. D. 70), as a fortification, and hence unfit for quiet seclusion and meditation. See Polybius, V. 70, 6; Josephus, *Ant.*, XIV. 6, 3; *Bell. Jud.*, I. 8, 7, 11, 20, 6, IV. 1, 8. (2) The time of the transfiguration, which occurred only "six days" (*μεθ' ἡμέρας ἕξ*, Matt. xvii. 1; Mark ix. 2; or, more indefinitely, *ὡσεὶ ἡμέρας ἄνω*, Luke ix. 28) after the confession of Peter at Cæsarea Philippi. After the transfiguration, and the healing of the lunatic, it is said that Jesus went to Capernaum (Matt. xvii. 24; Mark ix. 33), and thence to Jerusalem. Now, it is barely possible, but not at all probable, that he should in a few days have gone from Cæsarea Philippi to Mount Tabor, passing Capernaum on the way, and gone back from Mount Tabor to Capernaum. Dr. Lange (*Commentary on Matt. xvii.* I, p. 306, Amer. ed.) remarks, "that it is exceedingly improbable that Christ should so suddenly have left his retreat in the highlands of Gaulonitis, and transferred the scene of one of his most secret revelations to Galilee, where he was everywhere persecuted."

(c) Mount Hermon (now called Jebel esh-Sheikh, i. e., "the chief mountain"), the highest peak of the Lebanon range, and the Mount Blanc of Palestine. It rises in three summits very majestically to a height of ten thousand feet above the Mediterranean, is covered with eternal snow, and is visible for many miles in every direction. It can be seen from Gerizim and Tabor, from Damascus, from the northern heights of the Anti-Lebanon and Lebanon, and the plain of Coele Syria. Moses could see it from the top of Pisgah in Moab, when "the Lord showed him all the land of Gilead unto Dan" (Deut. xxxiv. 1). It reaches down to the northern borders of Galilee. Cæsarea Philippi, or Banias, lies at its base. The way from Banias to Damascus leads over it, and presents magnificent views. In favor of Hermon as the mountain of transfiguration are, (1) its location at the very place where Christ was a few days before, and (2) its retirement from the busy crowd. "There are several retired platforms

on Mount Hermon," says Tristram, "behind the last recess of Palestine, where the scene of the transfiguration may have occurred, with the disciples 'apart by themselves.'" It is worthy of note that this event, as well as the confession of Peter, and Christ's great prophecy concerning his church, which the powers of Hades cannot overthrow, should be attached to the border-region between the Jews and the Gentiles, as indicating the point where the gospel left Palestine to become the religion of the whole world. The leading modern writers on Palestine have pronounced in favor of Hermon, and against Tabor. So Ritter: *Comparative Geography of Palestine*, ii. 312, Eng. trans.: Robinson: *Biblical Researches*, vol. ii. 330, 358 (Amer. ed.), and his *Physical Geography of the Holy Land*, p. 26; Stanley: *Sinai and Palestine*, p. 351, Eng. ed. of 1868; Trénon: *Studies in the Gospels*, p. 192; Tristram: *Topography of the Holy Land*, p. 233; Keim: *Gesch. Jesu*, ii. 585.

2. The time of the transfiguration. It probably took place in the night; because it could be seen to better advantage than in daylight, and Jesus usually went to mountains to spend there the night in prayer (Luke vi. 12, xxi. 37, xxii. 29; Matt. xiv. 23, 24). The apostles were asleep, and are described as "heavy with sleep, yet having remained awake" during the act of transfiguration (*ἤσαν βαρυσπύμνοι ὑπνοῦ, ἀγρυπνοῦσάντες δέ*, Luke ix. 32); and they did not descend till the next day (Luke ix. 37).

3. The actors and witnesses. Christ was the central figure, the subject of the transfiguration. Moses and Elijah appeared from the heavenly world as the representatives of the Old Testament,—the one of the Law, the other of Prophecy,—to do homage to Him who was the fulfilment of both. They were the fittest persons to witness this anticipation of the heavenly glory, both on account of their representative character and their mysterious departure from this world. Moses died on the mountain, as the rabbinical tradition has it, "of the kisses of Jehovah," in sight of the Holy Land, and out of sight of the world. Elijah was translated alive from earth to heaven on a chariot of fire. Both had endured, like Christ, a forty-days' fast; both had been on the holy mount in the visions of God; and now they appeared on earth with glorified bodies, "solemnly to consign into his hands once and for all, in a symbolical and glorious representation, their delegated and expiring power" (Alford).

Among the apostles, the three favorite disciples were the sole witnesses of the scene, as they were also of the raising of Jairus' daughter, and of the agony of Christ in Gethsemane. Peter alludes to the event in his Second Epistle. John, the bosom-friend of Jesus, probably had in view this, among other manifestations of his glory, when he testified, "We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth" (John i. 11). And his brother James, as the protomartyr among the apostles, was the first to follow him into that glory of which the transfiguration was a foretaste and a sure pledge.

4. The event itself. The transfiguration, or transformation, consisted in a visible manifestation and effulgence of the inner glory of Christ's person, accompanied by an audible voice from heaven, declaring him to be the Son of God, with

whom the Father is well pleased. The expression used by Matthew and Mark is that the Lord was *metamorphosed* (μετεμορφώθη). Luke, who wrote for Gentile readers, avoids this expression, and simply states "that the fashion of his countenance was altered." But it was not only his countenance which shone in supernatural splendor: even "his raiment was white and glistering." Or as Mark, borrowing one image from nature, and another from man's art, says, it "became shining, exceeding white as snow, such as no fuller on earth can whiten them." This is one of those incidental picturesque touches, not infrequent in Mark, which betray the report of an eye-witness, and may be traced to a communication from Peter (comp. 2 Pet. i. 18). We have analogies in Scripture which may be used as illustrations. When Moses returned from the presence of Jehovah on Mount Sinai, the skin of his face shone (Exod. xxxiv. 29-35), which circumstance Hilary calls a figure of the transfiguration. Stephen's face, in view of his martyrdom, shone like the face of an angel (Acts vi. 15). The human countenance is often lighted up by joy; and the peace and blessedness of the soul, in moments of festive elevation, shine through it as through a mirror.

In the case of Christ, the transfiguration was the revelation and anticipation of his future state of glory, which was concealed under the veil of his humanity in the state of humiliation. The cloud which overshadowed him was bright, or light-like, luminous (φωτεινῆ), of the same kind as the cloud at the ascension, or the clouds of heaven at the second advent of Christ (Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27), and symbolized the presence of God (Exod. xiv. 19, xix. 16; Isa. xix. 1; Dan. vii. 13).

5. *Different Explanations.*—The event is described as a vision (ὄραμα, Matt. xvii. 9). This does not exclude its objective reality: it only places it above the sphere of sense and ordinary consciousness. It was partly an objective appearance, partly a spiritual vision. The apostles saw the scene "in spirit (*ἐν πνεύματι*, as distinct from *ἐν νόῳ*; comp. Acts x. 10; 1 Cor. xiv. 15; Rev. i. 10). They were in an ecstatic "state of supernatural clairvoyance," so to speak, "heavy with sleep," yet "keeping themselves awake throughout." And Peter did "not know what he said," being only half-conscious, overawed with fear and wonder, delighted so as to hold fast this goodly state, yet "sore afraid."

(a) The older orthodox commentators and divines describe the transfiguration as an outward, visible manifestation. Some suppose that Moses and Elijah appeared in their own bodies; others, that Moses, not yet having risen, assumed a foreign body resembling his former body (so Aquinas).

(b) The rationalists resolve the transfiguration into a dream, or a meeting of Jesus with two secret disciples.

(c) Strauss presents it as a pure myth, a poetic imitation of the transfiguration of Moses (Exod. xxiv. 1, xxxiv. 29 ff.); similarly Keim, who draws a minute parallel between the two events.

(d) Ewald regards it as an actual occurrence, but with mythical embellishments.

(e) Weiss: a real but spiritual vision of the three disciples.

The circumstantial agreement of the three

evangelists who narrate the event, the definite chronological date, the connection with what follows, and the solemn reference to it by Peter, one of its witnesses (2 Pet. i. 16-18), as well as the many peculiar traits to which no parallel can be found in the transfiguration of Moses, refute the mythical hypothesis, and confirm the historical character of the scene. But it is useless to indulge in speculations concerning the precise form and mode of a supernatural event.

6. *Significance.*—The transfiguration was, as already remarked, a visible revelation of the hidden glory of the person of Christ in anticipation of his future state of exaltation, and at the same time a prophecy of the future glory of his people after the resurrection, when our mortal bodies shall be conformed to his glorious body (Phil. iii. 21).<sup>1</sup> It served as a solemn inauguration of the history of the passion and final consummation of his work on earth; for, according to Luke's account, the *ἔσχατος* of Christ—i. e., especially his death, the great mystery of the atonement for the sins of the world, and the following resurrection, and return to the Father—was the topic of conversation between Jesus and the two visitors from the other world. The event bears a relation to the history of Christ's suffering similar to that of his baptism in the River Jordan to his active ministry. On both occasions he was brought into contact with representatives of the Old Testament, and strengthened for his course by the solemn approval of the voice from heaven declaring him to be the well-beloved Son of the Father. The transfiguration, no doubt, confirmed the faith of the disciples, and prepared them for the approaching trial. It took away from them, as Leo the Great says (*Serm.*, xciv.), the scandal of the cross. It furnishes also a striking proof for the harmony of the Old and New Testaments, for personal immortality, and the mysterious intercommunion of the visible and invisible worlds. Both meet in Christ: he is the connecting link between the two dispensations, as also between earth and heaven, between the kingdom of grace and the kingdom of glory. It is very significant, that at the end of the scene the disciples saw no man save "Jesus alone." Moses and Elijah, the law and the promise, types and shadows, pass away: the gospel, the fulfilment, the substance, Christ, remains, the only one who can relieve the misery of earth, and glorify our nature,—Christ all in all.

7. The transfiguration has given rise to one of the greatest works of art ever conceived by the genius of man. It is the best artistic comment on this supernatural event. The picture under that name was the last work of Raphael, and was carried after his coffin at his burial in the Pantheon of Rome. He died of this masterpiece, in the prime of early manhood. The original is in St. Peter's at Rome, and has been multiplied in innumerable copies. It represents Christ soaring above the earth, in a halo of glory; Moses with the tables of the law on one hand, Elijah on the other; the three disciples, with their characteristic features, at their feet, gazing in a half-dreamy state at the dazzling light; and beneath

<sup>1</sup> Gregory I. (*Moralia*, xxxii. 6). "In transfiguratione quid aliud quam resurrectionis ultima gloria nunciatur."

this scene of celestial peace the painter represents, in startling contrast, the suffering of the lunatic, whose healing follows in the Gospel narrative. So the Christian must ever descend from the heights of festive joy and the occasional foretaste of heaven to the hard work of daily life, before he can attain to final rest and glory.

LIT.—Comp. the Commentaries on Matt. xvii. 1-13 and the parallel passages, especially in LANGE'S *Matthæw*; TRESCH: *Studies in the Gospels*, 1867; SCHAFF: *Through Bible Lands*, 1878, pp. 332-335; KEIM: *Gesch. Jesu v. Nazara*, 1871, vol. ii. pp. 585 sqq.; B. WEISS: *Leben Jesu*, 1882, vol. II., 311-322; and other works on the life of Christ by NEANDER, LANGE, PRESSENSÉ, FARRAR; and the art. "Verklärung," by J. Hamberger, in Herzog I., vol. xvii. 72-82. The transfiguration is the subject of three of Bishop HALL'S *Contemplations*, bk. iv. 12, 13, 14. The last four sermons of F. W. KRUMMACHER'S *Elijah the Tishbite* (German ed., vol. iii. pp. 300-426) are devoted to the transfiguration, and are highly poetical. PHILIP SCHAFF.

**TRANSMIGRATION** of souls from one body to another, through the death of the former and the birth of the latter, forms an important element of Buddhist ethics, and was also taught in ancient Egypt; but it never took root in Greek mythology, in spite of Pythagoras and Plato; or in Judaism, though it is found in the Cabala; or in Christianity, though Jerome relates that it was taught by some obscure sects, and reminiscences of it are found, not only among the Fathers, but also in the middle ages.

**TRANSUBSTANTIATION**, a scholastic term (from *trans* and *substantia*, "a change of one substance into another," μεταστροφή, *Wesensverwandlung*), introduced in the twelfth century,<sup>1</sup> for the Roman-Catholic theory of the real presence in the Eucharist.

I. The DOCTRINE is, that the elements of bread and wine in the sacrifice of the mass are, by the consecration of the priest, transubstantiated, i. e., changed as to their essence, into the very body and blood of Christ, while the visible form and the appearance of bread and wine remain to the sight, touch, and taste. The miraculous change is supposed to take place simultaneously all over the world, day after day, wherever the priest pronounces the words of institution,—"This is my body," "this is my blood."

The doctrine was suggested by several Greek and Latin Fathers under different terms, such as μεταβολή, *conversio substantiæ*, *transitio*, *transmutatio*. It was first clearly set forth (without the term) by Paschasius Radbertus in the ninth century, by Lanfranc in the eleventh, defended by the leading scholastics, and confirmed in 1215 by the Lateran Council under Pope Innocent III., which declared its belief on the subject in these words: "*Verum Christi corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur, TRANSSUBSTANTIATIS pane in corpus et vino in sanguinem potestate divina.*" The doctrine was finally settled for all orthodox Roman Catholics by the Council of Trent (in the thirteenth session, Oct.

11, 1551), in opposition to the Protestant denial, in the following terms:—

"This holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is, by the Holy Catholic Church, suitably and properly called *Transubstantiation.*"

Canons 1-4 of the same session condemn the contrary opinions. The same statement is repeated in the Tridentine Profession, art. vi. (See the Latin and English text in Schaff: *Creeeds of Christendom*, vol. ii. 130, 136, 137, and 208.)

The doctrine as thus stated involves a stupendous miracle, or, rather, a series of miracles and magic transformations. It is not only above reason, but contradicts directly the testimony of three senses. All attempts of Catholic divines to explain it by scholastic distinctions of various kinds of presence, and by speculations about the relation of the substance to the accidents, are failures. Two opposite tendencies meet in this dogma: on the one hand, the divine is materialized; and, on the other hand, the material is spiritualized. Christ's real body and blood are enclosed in the narrow dimensions of the sacramental elements, and yet they are everywhere, by innumerable acts of priestly creation, wherever the mass is celebrated; and they are wholly partaken of by the mouth (yet not digested) by every communicant, good or bad, without division or diminution.<sup>1</sup>

The doctrine of transubstantiation led, with other causes, to the withdrawal of the cup from the laity to avoid possible profanation by spilling the blood of Christ; and both the doctrine and the usage combined greatly to strengthen the power of the priesthood, and to widen the gulf between the priesthood and the laity.

It may be admitted that a great and precious truth underlies this as every other great error; and it is the truth which gives the error such power and tenacity over millions of devout Catholics to this day. This truth is, that Jesus Christ is the bread of life from heaven, and nourishes

<sup>1</sup> Thomas Aquinas, the profoundest and acute-st of schoolmen, expresses the dogma very clearly in his Eucharistic hymn:—

"*Dogna datur Christianis,  
Quod in carnis transil panis,  
Et vinum in sanguinem,  
Quod non capis, quod non videt,  
Antinosa firmat fides  
Præter rerum ordinem.*

*Sub diversis speciebus,  
Signis tantum et non rebus,  
Latent res ezistia.  
Caro cibum, sanguis potus,  
Manet tamen Christus lotus,  
Sub utraque specie.*

*A sumente non concitius,  
Non confructus, non dictius,  
Integer accipitur.  
Sumit unum, sumunt mille,  
Quantum lat, tantum ille,  
Nec sumtus consumitur.*

*Sumunt bant, sumunt null,  
Sorte tamen iniqui  
Vite cel interitus.  
Mors est malis, vita bantia:  
Vide, parva sumptionis  
Quam all dispar ezitius."*

See the whole hymn of the Docteur Angellius (in Daniel's *Theaurus Hymnologicus*, t. II. 97-100, with interesting notes.

<sup>1</sup> According to Dr. Mattæw (R. C.), in Wetzer and Welte, xl. 134, the term *transubstantiatio* or *transubstantiatio* was not officially used in the Catholic Church before the Fourth Lateran Council (1215).

his people spiritually by faith, as truly as he fed the five thousand physically by the miracle of the five loaves. The error lies in the carnal, Capernaïc misunderstanding; and this is condemned by our Lord at the close of that very discourse which sets forth that great and comforting truth (John vi. 63). The flesh profits nothing, the spirit makes alive.

II. THE ARGUMENTS which Papal divines produce in defence of this doctrine are:—

1. *Exegetical.*—(a) A literal interpretation of the words of institution,—"This<sup>1</sup> is my body;" "this" [which, however, refers to the preceding "cup," the wine not being mentioned] "is my blood of the covenant" (Matt. xxvi. 26, 27). The Lutheran symbols agree with this exegesis, but nevertheless reject transubstantiation. The Reformed symbols reject it for the following reasons: (1) the word "is" may indicate a figurative as well as a real relationship between the subject and the predicate, and often means "represents," or "sets forth," in the Septuagint and the Greek Testament (e.g., Gen. xli. 26, 27; Matt. xiii. 38, 39; Gal. iv. 24; Rev. i. 20); (2) the surrounding circumstances of the institution of the Holy Supper (the living Christ amidst his disciples, his body not yet broken, his blood not yet shed, etc.) forbid a strictly literal interpretation, and application to the first celebration; (3) the literal interpretation cannot be carried out, inasmuch as the Lord himself (Matt. xxvi. 27; Luke xxii. 20) and the apostle Paul, in quoting the words of institution (1 Cor. xi. 25, τὸ αἶμα τοῦ ποτηρίου, etc.; x. 16, "the cup of blessing," etc.), substitute the "cup" which contains the wine, for the wine itself; i.e., they use the figure of *synecdoche continens pro contento*: and yet no Catholic assumes the transubstantiation of the vessel.

(b) The mysterious discourse of our Lord in the synagogue of Capernaum, about eating his flesh, and drinking his blood (John vi. 52-59). To this may be objected, that this discourse is appealed to by theologians for different theories of the Lord's Supper; that many of the ablest exegetes deny the reference of this section to the Lord's Supper, which at that time was not yet instituted; that in any case the words of our Lord (John vi. 63)—"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life"—furnish the key for the understanding of the preceding discourse and of all our Lord's discourses; and that, finally, if any theory of the Lord's Supper is favored by that discourse, it is one which confines the fruition of the Lord's flesh and blood to the *believer*, since every one that eateth his flesh, and drinketh his blood, is said "to have eternal life," "to abide in Christ and Christ in him," and "to live forever" (vi. 53, 56, 58).—all of which can be said of believers only: while the Roman Church teaches that unworthy as well as worthy communicants partake of the literal body and blood of Christ, though with opposite effect.

2. *Historical.*—The Roman Church appeals to

the Fathers, especially Cyril of Jerusalem, Chrysostom, Cyril of Alexandria, and Ambrose. It is true that a materialistic conception of the real presence and fruition of Christ set in at a very early date, we may say with Ignatius, Justin Martyr, and Irenæus (although the last speaks of the consecrated bread and wine as "antitypes" of the body and blood of Christ); but it is equally true that different theories prevailed among the Fathers; that the African divines—Tertullian, Cyprian, and Augustine—teach a symbolical and spiritual, rather than corporeal, presence; and that the Alexandrian school of Clement and Origen put the whole design of the Eucharist in feeding the soul on the spiritual life and the divine word of Christ: hence the Fathers have been appealed to for the Lutheran, Calvinistic, and Zwinglian theory, as well as for the Roman-Catholic. (Compare on the patristic views the doctrine histories of Müncher, Hagenbach, Baur, Nitzsch, and the writer's *Church History*, II. 241 sqq.) Nor has any of the seven œcumenical councils made a deliverance on the doctrine, except the second of Niceæ, in 787, which sanctioned the worship of images, and declared that the elements after the consecration were no mere figures or antitypes of the body and blood of Christ, but really the body and blood. John of Damascus said substantially the same; and the Greek Church has even adopted the Roman dogma, under the name *μετουσίωσις*.

But this result was not reached in the Latin Church till a much later period. During the middle ages two controversies on the real presence took place, which prove that transubstantiation was not yet fixed in the mind of the church. The first controversy occurred in the ninth century, Paschasius Radbertus, abbot of the monastery of Corbie, first expounded and defended transubstantiation in a tract, *De Sacramento Corporis et Sanguinis Domini* (831, 2d ed., 844), but expressly says that some taught only a spiritual communion of the soul with the Redeemer in the Eucharist. The tract provoked considerable opposition, and Ratramnus (Bertram), also a monk of Corbie, refuted it (without mentioning the name of his abbot) by a tract, *De Corpore et Sanguine Domini ad Carolum Calvum*.<sup>1</sup> He appealed to the Scriptures (John vi. 63) and to St. Augustine, and taught that bread and wine remain unchanged after consecration, as the water in baptism, but become the significant symbols of a spiritual communion with Christ by faith; so that the body and blood of Christ were present, and partaken of only *spiritualiter et secundum potentiam*. John Scotus Erigena, Illegar, Rabanus Maurus, and, in part, Gerbert, likewise wrote against Radbert's view. (See Neander: *Church History*, Boston ed., iii. 491-502, and Schaff, *Ch. History*, IV.) The second eucharistic controversy took place in the eleventh century. Berengarius of Tours (between 1040 and 1050) attacked in a work, *De Cæna Sacra*, the doctrine of transubstantiation as contrary to reason, to the Scriptures, and to the older church Fathers, especially St. Augustine. His former friend Lanfranc, prior of Bec in Normandy, afterwards archbishop of Canterbury (d. 1089), was

<sup>1</sup> τὸ αἶμα, not "this bread," which would lead to consubstantiation. Thomas Aquinas and other scholastics lay stress on this difference, in proof that the bread as to its substance had disappeared, and given place to the body of Christ. The theory of consubstantiation, however, had its advocates among the mediæval schoolmen. See Steltz, in Herzog I., xvi. 347 sq.

<sup>1</sup> The first edition of this book was published A. D. 1552, at Cologne; and in that and other editions the author is called Bertram.

the principal champion of transubstantiation. He first drew the logical inference from the doctrine, namely, that *unbelievers* as well received the essence of the sacrament (but not its *substantia efficiencia*). Hildebrand, then papal legate in France, afterwards Pope Gregory VII., for a while protected Berengar; but a Roman synod condemned him as a heretic. Berengar was forced to commit his writings to the flames; but on returning to France he renewed his opposition, was again cited to Rome, and even Pope Gregory VII. could not protect him any longer against the powerful current in favor of transubstantiation: he saved him, however, from a violent end. Berengar was allowed, after a sort of forced recantation, which he afterwards regretted, to retire to a solitary island near Tours, and lived till 1088. (See *Seander*, iii. 502-530; *Schaff*, *Ch. Hist.* IV.)

After this, the doctrine of transubstantiation triumphed completely in the Western Church, and held its sway almost undisputed till the sixteenth century. It fell in with the magic supernaturalism and superstitious piety of mediæval Christianity. Thomas Aquinas has given it poetic expression in his famous hymn, *Lauda Sion Salvatorem*, for the Corpus Christi Festival. Thomas à Kempis, in his inimitable book on *The Imitation of Christ*, best represents the devotional use made of it by pious Catholics.

III. OPPOSITION.—The forerunners of the Reformation began the opposition, especially Wiclif, Hus, and Wessel. The Reformers were unanimous in rejecting transubstantiation as a fundamental error, contrary to Scripture, to reason, to the testimony of the senses, to the very nature of the sacrament, and leading to gross superstition and the adoration of the host (first prescribed by Cardinal Guido in Cologne, 1203). The last was denounced as downright idolatry (though it follows as a logical consequence from the doctrine that the very body and blood of our Lord are literally present on the altar).

There was, however, a serious difference among the Reformers in the extent of opposition. Luther, from conscientious conviction, adhered to the literal interpretation of the words of institution, the doctrine of the corporeal presence, and the fruition of the true body and blood of Christ by all communicants (though with different effect), but substituted for transubstantiation the idea of co-existence of body and blood "in, with, and under" bread and wine during the sacramental transaction; while Zwingli and Calvin gave up the literal interpretation, and the latter substituted for the idea of a corporeal presence the idea of a spiritual real presence, and for manducation by the mouth and the teeth a spiritual real fruition by faith alone. See art. *LORD'S SUPPER*.

LIT.—I. ROMAN CATHOLIC: PASCASIVS RADBERTVS: *De Corpore et Sanguine Domini*, 831; Cardinal Jo. DE LUGO: *Tractatus de venerabili Eucharistie Sacramento*, in MIGNÉ'S *Cursus Theologicus completus*, tom. xxiii. 10 seq. (called by Oswald the "profoundest and most thorough" work on the scholastic side of the doctrine); Cardinal WISEMAN: *Lectures on the Real Presence of Jesus Christ in the Blessed Eucharist*, London, 1836 and 1842, and his *Lectures on the Doctrines and Practices of the Catholic Church*; Dr. J. H. OSWALD (professor in Paderborn): *Die dogmat.*

*Lehre v. d. heil. Sacramenten der kathol. Kirche*, Münster, 3d ed., 1870, vol. i. pp. 375-427; art. of MATTEI, in WETZER and WELTE'S *Kirchenlexikon*, vol. xi. 133-163. See also the respective sections in the controversial works of BELLARMIN, BOSSUET, and MÜLLER, and in the dogmatics of KLEE, DIERINGER, FRIEDHOFF, SIMAR, GOUSSET, and especially PERRONE (*Prælect. Theologica*). II. On the Protestant side, transubstantiation is discussed in the works on symbolics by MAHEINEKE, GUERICKE, HASE, OEHLEB, etc., in the histories of the doctrine of the Lord's Supper by EBRARD and KAHNIS, and in the standard works on dogmatics under the head of "Sacraments" and the "Lord's Supper." See also a long and learned art. by Dr. STEITZ in the first ed. of HERZOG, vol. xvi. 302-358. PHILIP SCHAFF.

TRAPP, John, b. in 1601; d. at Weston-on-Avon, 1669, where he had been vicar since 1624. He was educated at Christ Church, Oxford. Besides *God's Love Tokens* (London, 1637), he issued a *Commentary* on the entire Bible, in 5 vols. folio, 1654-56 (reprinted, edited by Revs. W. WEBSTER and HUGH MARTIN, with Memoir by Rev. A. B. GROSART, 1866-68, 5 vols. super royal 8vo). It is in some respects the best of the Puritan commentaries.

TRAPPISTS, The, are the members of an order in the Roman-Catholic Church which arose out of a Cistercian abbey founded by Count Rotrou of Perche, in 1140. This abbey, called "Notre Dame de la Maison Dieu," lies in a damp, unhealthy valley, reached by a narrow and stony passage: hence the name La Trappe ("the trap"). The monks distinguished themselves by austerity until the fourteenth or fifteenth century, when they became so notorious for revelling, licentiousness, and robbery, as to win the title of the "Bandits of La Trappe." This state of affairs continued till the middle of the seventeenth century, when the abbey passed into the hands of Dominique Armand Jean le Bouthillier de Rancé, then (1636) a boy of ten years. The young abbot was well endowed with mental gifts, but abandoned himself to a wild career of sensual indulgence. Overcome by feelings of repentance, he went to the opposite extreme of austerity, retired to La Trappe, and, in spite of opposition on the part of the monks, carried through a rigid discipline. In order to do this, he introduced some Benedictine monks to his abbey.

Rancé's rules obliged the inmates of La Trappe to rise at two o'clock, and retire at seven in winter, eight in summer. They slept on sacks of straw, spent eleven hours daily in spiritual exercises, the rest of the time in hard work. During the hours of work, as in all their relations to one another, the monks observed almost absolute silence, and in greeting one another used the formula, *Memento mori* ("Remember that we must die"). Their wishes were made known through signs. Their fare was simple, consisting of vegetables, bread, and water. After the evening meal, the monks spent a short time in digging upon their future graves. Their garb was a long cloak with wide sleeves, of a gray color, and a black cap.

Rancé was opposed to literary pursuits, and expressed his views in the *Traité de la sainteté et des devoirs de la vie monastique*, 1683. He was an-

swered by Mabillon, in his *Traité des études monastiques*, 1691. Ranceé died Oct. 12, 1700. In 1692 Princess Louise of Condé founded a female branch of the order at Clacét, France; and branches were also established near Florence and Dusseldorf. The Revolution drove the Trappists out of France. They found refuge in Switzerland, where Augustin de Lestrange founded a cloister at Valsainte, canton of Freiburg. In 1798 it was destroyed by the French. Lestrange found a refuge in Warsaw and Cracow, Poland; but the Trappists were expelled from here in 1800, and, after various attempts to get a foothold in Germany and Italy, were put in possession of La Trappe after the restoration of the Bourbons in 1817. Lestrange was very active until his death (1827), and succeeded in establishing various branches of his order. In 1829 a royal order was issued, closing the Trappist houses; but nine remained, several of which, however, were closed in 1830. In 1844 the Trappists opened a house in Algiers, and in 1848 some of them emigrated to the United States. A branch of the order took the name of the "Trappist Preachers," in 1851. It does mission-work, and has its seat in the monastery of Pierrequi-Vire, near Avallon. [Since 1870 the Trappists have ceased to have legal existence in Italy and Switzerland. In 1803 a colony, under the direction of Lestrange himself, settled near Conewago, Penn. After different removals, it moved, in 1813, to Tracadie, N.S. In 1848, Trappists from La Meillerage, in France, emigrated to Kentucky; and a second establishment has been founded near Dubuque, Io. See MARSOLLIER et MACPEON: *Vie de l'abbé de la Trappe*; CHATEAUBRIAND: *Vie de Ranceé*, Paris, 1844; L. D. B.: *Hist. civ. rel. et littér. de l'abbaye de la Trappe*, Paris, 1824; GAILLARDIN: *Les Trappistes ou l'ordre de Cîteaux au XIX. siècle, histoire de la Trappe depuis sa fondation*, etc., Paris, 1844.] NEUDECKER.

**TRAUTHSON, Johann Joseph**, a distinguished ecclesiastical of the Roman-Catholic Church; was b. in Vienna, 1701; d. in Vienna, March 10, 1757. In 1751 he was made archbishop of Vienna, and in 1756 honored with a cardinal's cap by Benedict XIV. He caused a great deal of excitement by his pastoral letter of Jan. 1, 1751, in which he exalts the work and intercession of Christ at the expense of the intercession of the saints, and urges the proclamation of the central truths of the gospel. The letter called forth a number of writings from Protestants and Catholics. Trauthson, however, had no thought of protestantizing the Church. He succeeded in introducing some reforms, as the diminution of the number of holy days in his diocese. ALBRECHT VOGEL.

**TRECELLES, Samuel Prideaux, LL.D.**, b. at Wodehouse Place, Falmouth, Jan. 30, 1813; d. at Plymouth, April 24, 1875. He was educated at the Falmouth classical school; was employed in the Neath Abbey Iron-works, Glamorganshire, 1825 to 1834; and in 1836 became private tutor at Falmouth. From early life he took an interest in New-Testament textual studies, and in his twenty-fifth year formed the design, to which he gave his life, of preparing a critical edition of the Greek New Testament, with a text derived from the oldest manuscript versions prior to the seventh century, and citations from early ecclesiastical writers, including Eusebius. In 1838 he issued a

first specimen of his plan, and in June, 1844, the first instalment, — *The Book of Revelation*. He made three visits to the Continent (1845–46, 1849–50, 1862) to collate the ancient manuscripts. In 1845 he spent five months in Rome; but, although permitted to see, he was not allowed to collate, the *Codex Vaticanus*. In 1848 he published his *Prospectus for a Critical Edition of the Greek New Testament, now in Preparation, with an Historical Sketch of the Printed Text* (Plymouth, 27 pp.); but the first part of his great work, containing Matthew and Mark, did not appear until 1857 (London). By the side of the Greek he gives Jerome's Latin Version from personal collation of the *Codex Amiatinus*. He was stricken with paralysis in 1861, just after Part Second had appeared, and again in 1870, while at work upon Part Sixth (Revelation), which appeared in 1872. Part Seventh, containing the *Prolegomena*, and finishing the work, appeared in 1879, edited by Dr. Hort and A. W. Streane. Besides his *Greek New Testament*, Tregelles edited the *Codex Zacynthius* (1861) and the *Canon Muratorianus* (Cambridge and London, 1868); revised the manuscript and superintended the publication of *The Englishman's Greek Concordance to the New Testament* (London, 1839, 2d ed. 1844), *Index to* (1845), *The Englishman's Hebrew and Chaldee Concordance to the Old Testament* (1843, 2 vols.); translated *Gesenius' Hebrew and Chaldee Lexicon* (1847); wrote the 4th vol. of the 10th ed. of Horne's *Introduction* (1856), and the original, independent volumes, *Remarks on the Prophetic Visions of the Book of Daniel*, 1847, 4th ed. enlarged by *Notes and Defence of the Authenticity of the Book*, 1852; *On the Original Language of St. Matthew's Gospel*, 1850; *The Jansenists*, 1851; *Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament*, 1851; *Heads of Hebrew Grammar*, 1852; *Account of the Printed Text of the Greek New Testament, with Remarks on its Revision on Critical Principles*, 1854.

Tregelles was of Quaker parentage, but in early life joined the Plymouth Brethren, from whom, however, he later separated himself. He was active in charitable and philanthropic enterprises. In 1850 he received the degree of LL.D. from the University of St. Andrews; in 1863 he was put upon the civil pension-list for one hundred pounds per annum, and later for two hundred. In 1870 he was invited to join the New-Testament Company of the English Revision Company; but ill health prevented him from attending. For a criticism upon his textual labors, see BRILE TEXT, p. 277, and SCHAFF: *Companion to the Greek Testament* (1883), pp. 262 sqq.

**TREMELLIUS, Emmanuel**, b. of Jewish parentage, at Ferrara, about 1510; d. at Sedan, 1580. He was converted to Romanism by Cardinal Pole, and to Protestantism by Peter Martyr, with whom he went to Strassburg, and thence to England in 1547, where he enjoyed the friendship of Cranmer and Parker, and taught Hebrew at Cambridge. When Queen Mary came to the throne (1553) he went to Germany, and taught Hebrew at Hombach, Heidelberg, some time at Metz, and finally was appointed professor of Hebrew at the university of Sedan. His fame rests upon his elegant Latin version of the Bible, which appeared in parts, between 1575 and 1579, at



Frankfort-on-the-Main (2 vols.); New-Testament part reprinted in London, 1580; best edition of whole work, Hanau, 1621. In it he was aided by his son-in-law, the elder Francis Junius, who in the second edition joined to it Tremellius' version of the Syriac New Testament (Paris, 1569), and Beza's of the Greek (Geneva, 1590).

**TRENT, Council of** (*Concilium Tridentinum*), the nineteenth, or, according to another reckoning, the eighteenth, of the œcumenical councils recognized by the Roman-Catholic Church; so called from Trent (*Tridentum*), a city in the southern and Italian part of the Tyrol, where it was held, with interruptions, from Dec. 13, 1545, to Dec. 4, 1563. In a doctrinal and disciplinary point of view, it is the most important council in the history of the Roman Church, and fixed her character, and relation to the Protestant evangelical churches. It produced her highest standards of faith and practice, which have since been supplemented by the Vatican Council (in 1870). It was called forth by the Reformation of the sixteenth century, and demanded by both parties in the contest, but was again and again postponed by the policy of the papal court. Finally it was convened as an exclusively Roman council, by order of Pope Paul III., at Trent (at that time a free city of the Holy Roman Empire under a prince-bishop), on Dec. 13, 1545; transferred to Bologna in March, 1547, from fear of the plague; indefinitely prorogued, Sept. 17, 1549; re-opened at Trent, May 1, 1551, by Pope Julius III.; broken up by the sudden victory of Elector Maurice of Saxony over the emperor, Charles V., and his march into Tyrol, April 28, 1552; recalled by Pius IV., for the last time, Jan. 18, 1562, when it continued to its final adjournment, in Dec. 4, 1563. It closed with "Anathema to all heretics, anathema, anathema." The history of the council is divided into three distinct periods, — from 1545 to 1549, from 1551 to 1552, and from 1562 to 1563. The last was the most important.

The decrees and canons of the council were confirmed by a bull of Pope Pius IV., Jan. 26, 1564. This bull enjoins strict obedience upon all Catholics, and forbids, under pain of excommunication, all unauthorized interpretation, reserving this to the Pope alone, and threatening the disobedient with "the indignation of Almighty God and of his blessed apostles, Peter and Paul." The number of attending members in the three periods varied considerably. It increased toward the close, but never reached the number of the first œcumenical council at Nicea (which had three hundred and eighteen members), nor of the last of the Vatican (which numbered seven hundred and sixty-four). The decrees were signed by two hundred and fifty-five members, including four papal legates, two cardinals, three patriarchs, twenty-five archbishops, a hundred and sixty-eight bishops, two-thirds of them being Italians. Lists of the signers are added to the best editions of the decrees.

The object of the council was twofold. (1) To condemn the principles and doctrines of Protestantism, and to define the doctrines of the Roman-Catholic Church on all disputed points. It is true the emperor intended it to be a strictly general or truly œcumenical council, at which the Protestants should have a fair hearing. Melanch-

thon and Brentius, with some other German Lutherans, actually started in 1552 on a journey to Trent; but they were refused a deliberative voice, and their mission was an entire failure. (2) To effect a reformation of discipline, which was admitted by all honest and earnest Catholics to have fallen into such deplorable decay as to explain, if not to justify, the Reformation.

Twenty-five public sessions were held, but about half of them were spent in solemn formalities. The chief work was done in committees or congregations. The entire management was in the hands of the papal delegates. The court of Rome, by diplomacy and intrigue, outwitted all the liberal elements. The council abolished some crying abuses, and introduced or recommended disciplinary reforms as regards the sale of indulgences, the morals of convents, the education of the clergy. In this respect the Reformation produced a salutary effect upon the Roman Church itself, as is admitted by the best historians of that church. But in regard to the department of doctrine, although liberal evangelical sentiments were uttered by some of the ablest members in favor of the supreme authority of the Scriptures, and justification by faith, no concession whatever was made to Protestantism.

The doctrinal decisions of the council are divided into *decrees* (*decreta*), which contain the positive statement of the Roman dogmas, and into short *canons* (*canones*), which condemn the dissenting Protestant views with the concluding "*anathema sit.*" They are stated with great clearness, precision, and wisdom. The decree on justification betrays special ability and theological circumspection. The Protestant doctrines, however, are almost always exhibited in an exaggerated form, and mixed up with real heresies, which Protestants condemn as emphatically as the Church of Rome.

The following is a list, in chronological order, of the articles of faith which were settled by the council in favor of the views held ever since by the Roman-Catholic Church: —

**SESSION III.** (Feb. 4, 1546). — Decree on the symbol of faith (the Nicæno-Constantinopolitan Creed as a basis of the following decrees).

**SESSION IV.** (April 8, 1546). — Decree on the Scriptures (including the Apocrypha) and church tradition, which are declared to be the joint rules of faith. The Latin Vulgate is put on a par with the original text.

**SESSION V.** (June 17, 1546). — On original sin.

**SESSION VI.** (Jan. 13, 1547). — On (progressive) justification by faith and good works, in opposition to justification by faith alone.

**SESSION VII.** (March 3, 1547). — On the seven sacraments in general, and some canons on baptism and confirmation.

**SESSION XIII.** (Oct. 11, 1551). — On the sacrament of the Eucharist.

**SESSION XIV.** (Nov. 25, 1551). — On the sacraments of penance and extreme unction.

**SESSION XXI.** (July 16, 1562). — On communion under both kinds, and the withdrawal of the cup from the laity.

**SESSION XXII.** (Sept. 17, 1562). — Doctrine of the sacrifice of the mass.

**SESSION XXIII.** (July 15, 1563). — Sacrament of ordination.

**SESSION XXIV.** (Nov. 11, 1563). — Sacrament of matrimony.

**SESSION XXV.** (Dec. 3 and 4, 1563). — Decrees approving the scholastic doctrines of purgatory, the invocation, veneration, and the relics of saints and

sacred images, also on the selection of food, fasts, festive days, and providing for an index of prohibited books, catechism, breviary, and missal, to be issued under the direction of the Pope.

The council was acknowledged in Italy, Portugal, Spain, France, the Low Countries, Poland, and the Roman-Catholic portion of the German Empire, but mostly with a reservation of the royal prerogatives. In France it was never published in form, and was only recognized in its doctrinal part. No attempt was made to introduce it into England. Pius IV. sent the decrees to Mary, Queen of Scots, with a letter, dated June 13, 1564, requesting her to publish them in Scotland; but she dared not do it in the face of John Knox and the Reformation.

The *canons and decrees* of the council were first published by Paul Manutius (Rome, 1564), and often since in different languages. Best Latin edition by Le Plat (1779), and by Schulte and Richter (Lips., 1853); best English edition by Rev. J. W. Waterworth (with a history of the council, Lond., 1818).

The original acts and debates of the council, as prepared by its general secretary, Bishop Angelo Massarelli, in six large folio volumes, are deposited in the Vatican Library, and remained there unpublished for more than three hundred years, until they were brought to light at last, though only in part, by Augustin Theiner, priest of the oratory (d. 1874), in *Acta genuina SS. Œcum. Concilii Tridentini nunc primum integre edita*, Lips., 1874, 2 vols. Most of the official documents and private reports, however, which bear upon the council, were made known in the sixteenth century and since. The most complete collection of them is that of Le Plat: *Monum. ad Histor. Conc. Trident.*, Lovan., 1781-87, in 7 vols. New materials have been brought to light by Mendham (1831 and 1846) from the manuscript history of Cardinal Paleotto, and more recently by Sichel (*Actenstücke aus österreichischen Archiven*, Wien, 1872), and by Dr. Dollinger (*Ungedruckte Berichte zur Geschichte des Conc. v. Trent*, Nördl., 1876, 2 parts); Druffel, *Mon. Trid.*, Munich, 1884 sqq.

The history of the council was written chiefly by two able and learned Catholics of very different spirit,—the liberal, almost semi-Protestant monk FRA PAOLO SARPI of Venice (*Istoria del Concilio Tridentino*, first, London, 1619, and repeatedly since in Italian, Latin, French, and German; best ed., with notes by COURAYER, Amsterdam, 1751, 3 vols.; Eng. trans. by Sir N. BRENT, 1619, also 1676), and, in the interest of the Papacy, by Cardinal SPORZA PALLAVICINO, who had access to all the archives of Rome (*Istoria del Concilio di Trento*, Rome, 1656-57, 2 vols. fol., and other eds. Rome, 1665, Milan, 1717, 3 vols. 4to; Latin trans. by J. B. GUTTINO, Antwerp, 1673, fol.). Both accounts must be compared to get a full view. For a criticism of both, see RANKE'S *History of the Popes*, Appendix, and BRISCHER'S *Bewürtheilung*, etc. (Tübing., 1844). WESSENERG, a liberal Catholic, gives a history in the third and fourth volumes of his work, *Die grossen Kirchenversammlungen des 15<sup>ten</sup> und 16<sup>ten</sup> Jahrh.* (Constance, 1810). Professor now Bishop HEFFELE intended at first to carry his valuable *History of the Councils* (*Conciliengeschichte*) down to the Council of Trent, but gave it up at last for reasons assigned in his Preface to vol. vii. part ii. (1874), and

stopped with the Councils of Basel and Florence. Among Protestant historians of the Council of Trent we mention SALIG (1741-45, 3 vols.), DANZ (1846), J. A. BUCKLEY (London, 1852), BUNGENER (in French; Eng. trans. by D. S. SCOTT, Edinburgh, 1855; republished by McCLINTOCK, New York). Dr. PUSEY discusses the doctrinal articles in his *Eirenicon*. On the Tridentine Standards, see SCHAFF: *History of the Creeds of Christendom*, vol. i. pp. 90-100, and vol. ii. 77-210. A good sketch of the Council is given in the fifth volume of GIESELER'S *Church History* (Eng. trans. by HENRY B. SMITH and MARY A. ROBINSON, N.Y., 1880), pp. 21-44, with judicious extracts from the sources. Cf. KÖLLNER'S *Symbolik*, vol. i. 8-60, the art. "Trienter Concil." by H. SCHMIDT, in the first edition of HERZOG, vol. xvi. 369-394, and Cardinal HERGENROTHER'S *Kirchengeschichte* (2d ed.), vol. ii. pp. 402-422. See also TRIDENTINE PROFESSION OF FAITH. PHILIP SCHAFF.

**TRESPASS OFFERING.** See OFFERINGS.

**TREVES, Holy Coat of.** This coat, preserved in the Cathedral of Treves, is said to be the seamless garment mentioned in John xix. 23. There are several traditions about it. In the thirteenth century the story went, that Mary spun the garment out of wool, and that Jesus wore it uninterruptedly till the day of his death. Herod then gave it to a Jew, who threw it into the sea. It was thrown up on the shore, and picked up by a pilgrim, who cast it back again into the water. A whale swallowed it; but a fisherman recovered it, and sold it to King Orendel of Treves. This king put it on, and, as long as he wore it, was invincible. Among the other legends is the one that a maiden carried the garment into Treves; and, as she approached the city, all the bells began tolling at once. It is claimed that the mention of the garment occurs in the *Gesta Trevirorum* (467 or 327). But we have no mention of it till 1054. The notice seems to have been inserted in the *Gesta Trevirorum*, under the Abbot Thiofrid of Echternach, between 1106 and 1124. The coat was first used at the consecration of Archbishop Bruno, Oct. 23, 1121. It was allowed to remain at rest till 1512. Then, and at a later time, it was presented for worship. Luther refers to the matter as a shameful and foolish travesty. It was again displayed for worship from Aug. 18 to Oct. 7, 1844. The bishops of Metz, Cologne, Limburg, and many others, attended the spectacle; and miracles, so it was pretended, were wrought upon some of the devout visitors. This superstitious scene became the occasion for the German Catholic movement of Ronge (see art.), and for a thorough investigation of the legend of the coat. It was discovered that twenty other seamless coats compete for the honor of having been worn by Christ. See GILDMESTER and V. SYBEL: *D. heil. Rock zu Trier und d. zwanzig andern heil. ungenähten Röcke*, Düsseldorf, 1844; BINTERIM: *Zeugnisse für d. Aechtheit d. heil. Rockes zu Trier*, Düsseldorf, 1845, etc. NEUDECKER.

**TRIALS,** the name given to the examinations and literary exercises required, in the Presbyterian Church, of all candidates for the ministry. These are examined in Greek and Hebrew, systematic theology, church history and polity, and required to present a sermon, a lecture, a Latin thesis, and an exegetical essay.

**TRIBES OF ISRAEL.** The Israelitish people, the house of Jacob or Israel, was divided into twelve tribes (Heb. *mattoth* or *shebatim*). The two Hebrew words are thus distinguished: the first denotes the tribes according to their genealogical relation as branches of a people; the second, as corporations and political powers. The tribes are enumerated according to their progenitors. As Joseph received a double portion in Ephraim and Manasseh, there were, strictly speaking, thirteen tribes; but, on account of the peculiar position of the tribe of Levi, the number twelve is preserved, as may already be seen from the order during the wandering in the wilderness (Num. ii. x. 13 sq.). In the midst, round the tabernacle, we find the priests and the three families of Levites, and then, towards the region of the sky, the twelve tribes in four triads, each led by a prince. The triads are formed with reference to the material relationship: (1) *Judah, Issachar, Zebulun*; (2) *Reuben, Simeon, Gad*; (3) *Ephraim, Manasseh, Benjamin*; (4) *Dan, Asher, Naphtali*. The number twelve is also regarded as the division of the country, since Levi received no portion. Where, however, as in the blessing of Jacob (Gen. xlix.) and of Moses (Deut. xxxiii.), Levi is mentioned with the other tribes, Ephraim and Manasseh are mentioned only as one tribe,—Joseph: thus Ezek. xlvi. 13, where the future division of the country is spoken of (1-7, 23-28), Ephraim and Manasseh are numbered as two tribes. Where, however, the twelve gates of the new Jerusalem are to be named after the twelve tribes (30-35), Levi is also counted in, and Joseph is only mentioned as one tribe.

The tribes were again divided into families [*mishpachoth*, *δῖψα*], these, again, into households [*batim*, *οἶκοι*], then came "man by man" (Josh. vii. 14, 17 sq.). At the head of the tribes stood the princes (Exod. xxxiv. 31; Num. i. 16, 44, vii. 12 sq.), who were also called the heads of the tribes (Num. xxx. 1). Then came the chief of the house of the fathers (Num. iii. 24, 30). This tribal constitution, which developed itself during the stay of the people in Egypt, was not abolished by Moses, but rather received into the theocratic order. The people of the covenant was to have its normal continuance in the number twelve of its tribes: hence every thing was avoided whereby a tribe could be destroyed out of Israel (Judg. xxi. 17). Each Israelite is a citizen of the theocracy, because he belongs to one of the families of the twelve tribes: hence the importance of the list of generations. The Mosaic law contains enactments which tend towards the preservation of the integrity of the generations and families, since each family was to remain in its heritage. The chiefs or elders of the house also were drawn into the service of theocracy, because out of the midst of them the judges were taken (Deut. i. 15); and the commission of the Seventy was formed, who was to assist Moses. Twelve of them are commissioned with the numbering of the people (Num. i. 4, 16); the same number was sent to search the Holy Land (Num. xiii. 2); and, for the division of the land, twelve chiefs of the tribes were also appointed (Num. xxxiv. 18 sq.).

When the Holy Land was taken, the division was made in such a manner that the boundary lines of each tribe were not only fixed, but that

also within these lines each family received a certain portion of real estate. Upon such a basis the tribal constitution could endure all storms of the coming centuries; but it also favored, where there was lack in the government of theocratic order, particularism at the expense of nationalism. This we see in the time of the judges (Judg. v. 15-17).

[With the exception of the tribe of Levi (for which see the art. LEVITES), the land of Canaan was divided among the other tribes as follows:—

1. *Asher* (i.e., "happy") was the eighth son of Jacob, and his second by Zilpah (Gen. xxxv. 26). He had four sons and one daughter (Gen. xlvi. 17). After the exodus the number of adult males in that tribe was 41,500; but, before entering Canaan, the number was raised to 53,100 (Num. i. 46, xxvi. 44). In the reign of David the tribe had become so insignificant, that its name is altogether omitted from the list of the chief rulers (1 Chron. xxvii. 16-22). The territory assigned to the Asherites comprised the fertile plain of Acre, and the coast of Phœnicia up to Sidon (Josh. xix. 24-31); but for a long time they were unable to gain possession of the territory actually assigned them, and "dwelt among the Canaanites, the inhabitants of the land" (Judg. i. 32). In the struggle against Sisera, Asher forgot the peril of his fellows (Judg. v. 17, 18): he also furnished neither hero nor judge to the nation. One bright name is that of *Anna*, the daughter of Phanuel of the tribe of Aser (Luke ii. 36).

2. *Benjamin* (i.e., "son of my right hand"), also called *Benoni* (i.e., "son of my pain"), youngest son of Jacob by Rachel (Gen. xxxv. 18); was born on the road between Bethel and Bethlehem, where his mother died. How he was sent into Egypt, and what policy Joseph used to retain him, we read in Gen. xliii. xlv. When the mustering was held in the desert, the tribe of Benjamin counted 35,100 warriors (Num. i. 36, ii. 22), and at the entrance of Israel into Canaan even as many as 45,600 (Num. xxvi. 38 sq.). The territory which was occupied by this tribe (Josh. xviii. 11 sq.) was a narrow strip bounded on the east by the Jordan; and from thence it mainly extended to Kirjath-jearim, about six miles west of Jerusalem; while in other directions it stretched from the valley of Hinnom on the south to Bethel on the north. Thus Dan intervened between this tribe and the Philistines. In this territory lay Jericho, Beth-hogla, Bethel, Gibeon, Ramah, and Jebus, or Jerusalem. In the time of the judges the tribe of Benjamin, whose emblem according to Jacob's blessing was the wolf (Gen. xlix. 27), became involved in a civil war with the other tribes, which almost extinguished the tribe (Judg. xix.-xxi.). But it revived again, and in the time of David it numbered 59,431 able warriors (1 Chron. vii. 6-12); in that of Asa, 280,000 (2 Chron. xiv. 8); and in that of Jehoshaphat, 200,000 (2 Chron. xvii. 17). It furnished a deliverer in the person of Ehud, who killed the king of the Moabites, Eglon (Judg. iii. 12 sq.); and the first king in the person of Saul (1 Sam. ix., x.), whose dynasty (2 Sam. ii.), as well as that of David (1 Kings xii. 21; 1 Chron. xxi.), it supported. At the division of the kingdom after Solomon's death, it belonged to the southern kingdom. After the exile, together with the

tribe of Judah, it constituted the flower of the new Jewish colony in Palestine (Ex. i. 5, iv. 1, x. 9). To the tribe of Benjamin also belonged Mordecai and Esther (Esth. ii. 5), more especially that "Saul who also is called Paul" (Rom. xi. 1; Phil. iii. 5).

3. *Dan* (i.e., "judge"), fifth son of Jacob, by Bilhah (Gen. xxx. 6). He was the last of the tribes to receive his portion; and that portion, strange as it appears in the face of the numbers, — 62,700 at the first mustering (Num. i. 39), and 64,400 at the second (Num. xxvi. 43), — was the smallest of the twelve. On the north and east it was completely embraced by Ephraim and Benjamin, while on the south-east and south it joined Judah. On the west it was bounded by the Mediterranean. The boldness of the tribe is characterized by the taking of Laish (Judg. xviii.). In the time of David, Dan still kept its place among the tribes (1 Chron. xii. 35). After this time the name of Dan as applied to the tribe vanishes. It is also omitted from the list of those who were sealed by the angel in the vision of John (Rev. vii. 5-7). A Danite was Samson (q. v.).

4. *Ephraim* (i.e., "fruitful"), son of Joseph (Gen. xl. 52), whom Jacob preferred to Manasseh (Gen. xlviii. 14). By virtue of the blessing, Jacob adopted Ephraim and his brother Manasseh as his own sons, in the place of their father; the object being to give to Joseph, through his sons, a double portion. At the census in the wilderness the tribe numbered 40,500 (Num. i. 32, 33), but subsequently, however, only 32,500 (Num. xxvi. 37). The territory allotted to Ephraim was bounded on the west by the Mediterranean Sea, and the River Jordan on the east; on the north it had the half-tribe of Manasseh; and on the south, Benjamin and Dan. This fine country included most of what was afterwards called Samaria, as distinguished from Judea on the one hand, and from Galilee on the other. Ephraim plays an important part in the history of the Jewish nation. It produced the successor of Moses (Joshua), chastised the Midianites (Judg. vii. 24), quarrelled with Gideon (Judg. viii. 1) and Jephthah (Judg. xii.), revolted from the house of David (1 Kings xii. 25; 2 Chron. x. 16), and formed the kingdom of Israel, or, as it is also called, the northern kingdom, in opposition to the kingdom of Judah, or the southern kingdom, to which the tribes of Judah and Benjamin belonged. At last Ephraim was carried into captivity (2 Kings xvii. 5; for prophecies concerning the same, see Isa. vii., ix. 9, xi. 13, xviii. 1; Jer. xxxi.; Hos. v.-xiv.; Zech. ix. 10, x. 7).

5. *Gad* (i.e., "fortune"), Jacob's seventh son, the first-born of Zilpah, and brother of Asher; is blessed by Jacob (Gen. xlix. 19) and by Moses (Deut. xxxiii. 20). His descendants (Gen. xlv. 16) are twice numbered (Num. i. 24, xxvi. 15). The territory allotted to Gad was the region between Heshbon and the River Jabbok, together with an additional strip along the east bank of the Jordan, extending up to the Sea of Chinnereth (Josh. xiii. 24-28). Gad is commended by Joshua (Josh. xxii. 1), but accused of idolatry (Josh. xxii. 11 sq.). The character of the tribe was warlike (Gen. xlix. 19; 1 Chron. xii. 8). It was carried into captivity by Tiglath-pileser

(1 Chron. v. 26). Perhaps that Elijah the Tishbite, "who was of the inhabitants of Gilead," belonged to that tribe.

6. *Issachar* (i.e., "reward"), the ninth son of Jacob, and the fifth of Leah (Gen. xxx. 18, xxxv. 23). When the tribe was first numbered, it had 54,400 men (Num. i. 28); at the second mustering, 64,300 (Num. xxvi. 25). In David's time the tribe had 87,000 fighting men (1 Chron. vii. 5). His territory was the noble plain of Esdraelon, a territory, however, whose fertility was more than overbalanced by its exposed situation (Josh. xix. 17-23). One among the judges of Israel was from Issachar, — Tola (Judg. x. 1). When Shalmaneser, king of Assyria, had invaded the north of Palestine, and had taken Samaria, Issachar, with the rest of Israel, was carried away to his distant dominions. Allusion is also made to this tribe in Rev. vii. 7.

7. *Joseph* (i.e., "increase"). See *Ephraim* and *Manasseh*.

8. *Judah* (i.e., "praise"), the fourth son of Jacob by Leah (Gen. xxix. 35). For his character, life, etc., comp. Gen. xxxviii., xliii. 3, xlv. sq. The important position which Judah was to occupy in the future is indicated in the final blessing of his blessing, which was conveyed in lofty language, glancing far into futurity, and strongly indicative of the high destinies which awaited the tribe that was to descend from him (Gen. xlix. 8-12). Judah's sons were five. Of these, three, — *Shelah*, *Pharez*, and *Zerah*, — together with two sons of Pharez, went into Egypt. When the Israelites quitted that country, the tribe of Judah numbered 74,600 adult males (Num. i. 26, 27); at the second mustering, 76,500 (Num. xxvi. 22). Its representative amongst the spies, and also amongst those appointed to partition the land, was the great Caleb (Num. xiii. 6, xxxiv. 19). After Joshua's death this tribe is appointed to attack the Canaanites (Judg. i.). The boundaries and contents of the territory allotted to Judah are narrated at great length, and with greater minuteness than the others, in Josh. xv. 20-63. The whole of the extensive region was from a very early date divided into four main regions: (1) *The Mountain*, the "hill-country of Judah," with thirty-eight (or, according to the Septuagint, with forty-eight) towns (Josh. xv. 48-60); (2) *The Wilderness*, the sunken district immediately adjoining the Dead Sea (Josh. xv. 61 sq.); (3) *The South* (Josh. xv. 21 sq.), containing twenty-nine cities with their dependent villages (Josh. xv. 20-32), which, with Ether and Ashan in the mountains, were ceded to Simeon (Josh. xix. 1-9); (4) *The Lowland* (Josh. xv. 33 sq.), or the Shephelah, between the Mountain and the Mediterranean Sea, the garden and the granary of the tribe. But this very tract was, for the greater part, in the hands of the Philistines. To this tribe belonged Othniel (Judg. iii. 9) and Izbaz (Judg. xii. 8 sq.). It made David king (2 Sam. ii. 4), and adhered to his house (1 Kings xii.; 2 Chron. x. xii.); and after the disruption of the kingdom, together with Benjamin, it formed the southern kingdom, in opposition to the northern or Ephraimitic kingdom, to which the ten tribes belonged. To Judah's tribe belonged prophets, like Amos, Isaiah, Micah, perhaps, also, Obadiah, Joel, Nahum, Zephaniah, Habakkuk, and others.

After the exile most of those who returned belonged to that tribe: in consequence, the name "Judah" (or *Jew*) attached itself to the entire nation from about the epoch of the Restoration. Thus we also find the name "Jews" in Jeremiah (xxxiv. 9). More frequently this name occurs in the post-exile books, also in the New Testament. The highest honor which was bestowed upon that tribe consists in the fact that to it belonged the Messiah of the world, "the Lion of the tribe of Juda" (Heb. vii 14; Rev. v. 5).

9. *Manasseh* (i.e., "causing forgetfulness"), the elder of the two sons of Joseph (Gen. xli. 51). At the beginning this tribe was the smallest, — it only numbered 32,200 (Num. i. 34 sq.); but it afterwards increased to 52,700 (Num. xxvi. 29). At the distribution of the country, one half of the tribe settled east of the Jordan, to which was allotted all Bashan, and part of Gilead; while the other half settled west of the Jordan, which, together with Ephraim, occupied a territory reaching from the Jordan to the sea, and from Bethel to the border of Esdraelon (Josh. xvi., xvii.). In addition to this large mountain territory, the cities of Beth-shean, Taanach, Megiddo, and a few others situated in Esdraelon, were allotted to them. As Manassites may be mentioned Gideon and Jephthah. Some of them fell to the house of David (1 Chron. ix. 3, xii. 19; 2 Chron. xv. 9, xxx. 11). The fate which befell Gad and Reuben awaited them in the end (1 Chron. v. 26).

10. *Naphtali* (i.e., "wrestling"), the sixth son of Jacob, and his second by Bilhah (Gen. xxx. 8, xxxv. 25); blessed by Jacob (Gen. xlix. 21) and Moses (Deut. xxxiii. 23); his descendants (Gen. xli. 24) numbered (Num. i. 42, x. 27, xiii. 14, xxvi. 48; Judg. i. 33); subdued the Canaanites (Judg. iv. 10, v. 18, vi. 35, vii. 23). Their inheritance was in the mountains of the northern border (Josh. xix. 32-39), and made them in a great measure isolated from the Israelitish kingdoms. Barak is the one great hero whom Naphtali is recorded to have produced. Tobit also belonged to his tribe (Tob. i. 5, vii. 3), which was also carried captive by Tiglath-pileser to Assyria (2 Kings xv. 29). After the captivity, the Jews again settled largely in Naphtali; and its southern section became the most densely populated district in Palestine. It became the principal scene, also, of our Lord's public labors, fulfilling the prophecy of Isa. ix. 1.

11. *Reuben* (i.e., "behold, a son"), Jacob's first-born child, the son of Leah (Gen. xxix. 32, xxx. 14); loses his birthright (Gen. xlix. 4; 1 Chron. v. 1) for his transgression (Gen. xxxv. 22); he intercedes for Joseph (Gen. xxxvii. 21, xlii. 22), and entreats Jacob (Gen. xlii. 37). His descendants are numbered (Num. i. 21, ii. 10, xxvi. 5; 1 Chron. v. 18), and their request for land beyond the Jordan is granted (Num. xxxii.; Deut. iii. 12; Josh. xiii. 15); Moses' charge to them (Num. xxxii. 20), and his blessing (Deut. xxxiii. 6); Joshua's charge to them (Josh. i. 12); commended and dismissed by him (Josh. xxii. 1). They build an altar for a memorial (Josh. xxii. 10), and justify themselves when accused (Josh. xxii. 21). The tableland (*mishor*) extending from the Arnon to Heshbon was the territory occupied by them (Josh. xiii. 15 sq.). Immediately after the captivity (1 Chron. v. 26), the Moabites again re-

turned to their old country, and occupied their old cities. This is the reason why, in the later prophets, many of the cities of Reuben are embraced in the curses pronounced upon Moab (Jer. xlviii.).

12. *Simeon* (i.e., "a hearing" by Jehovah), the second of Jacob's sons by Leah (Gen. xxix. 33); avenges Dinah's dishonor (Gen. xxxiv. 7, 25); is detained by Joseph (Gen. xlii. 24); Jacob's prophecy concerning him (Gen. xlix. 5). His descendants are numbered (Num. i. 22, xxvi. 12), and receive a section on the south, which was originally allotted to Judah. To that tribe belonged Judith, who prays to "the Lord God of her father Simeon" (Jud. ix. 2). Simeon is mentioned by Ezekiel (xlviii. 25), and in the Book of Revelation (vii. 7), in their catalogues of the restoration of Israel.

13. *Zebulun* (i.e., "dwelling"), the sixth and last son of Leah, and the tenth-born to Jacob (Gen. xxx. 20, xxxv. 23); is blessed by Jacob (Gen. xlix. 13) and Moses (Deut. xxxiii. 18). His descendants are numbered (Num. i. 30, xxvi. 26), and receive their lot amid the picturesque hills and plains of Lower Galilee, having Tabor on the east and the great sea at the base of Carmel on the west (Josh. xix. 10-16). In the great campaign and victory of Barak it bore a prominent part (Judg. iv. 6, 10), and Deborah praises Zebulun and Naphtali as a people that jeopardized their lives unto the death (Judg. v. 18). This tribe also came to Hezekiah's passover (2 Chron. xxx. 11, 18); and though it appears to have shared the fate of the other northern tribes at the invasion of the country by Tiglath-pileser (2 Kings xvii. 18, 24 sq.), yet the land of Zebulun occupied a distinguished place in New-Testament times (comp. Isa. ix. 1, 2; Matt. iv. 15, 16). In the visions of Ezekiel (xlviii. 26-33) and of John (Rev. vii. 8), this tribe finds its due mention.]

For prophecy, the re-union of the twelve tribes under one head forms an important part of the future salvation (Hos. ii. 1; Ezek. xxxvii. 22); and, since the bringing-back of the tribes as such is predicted (see especially Ezek. xlvii.), their continuance is naturally presupposed. The same is also historically guaranteed for the following centuries (1 Chron. v. 26). The tribal constitution was continued in the *gola* (i.e., "dispersion"), for (Jer. xxix. 1; Ezek. xiv. 1, xx. 1) the elders of the people are mentioned; and among those who returned from the exile we meet with the chief of the fathers (Ez. ii. 68, iv. 2), from whom went forth the princes and elders (Ez. v. 9, vi. 7, x. 8; Neh. x. 1). That those who returned regarded themselves as representatives of all the tribes, we see from Ez. vi. 17, where twelve he-goats are offered for a sin-offering for all Israel (cf. also Ez. viii. 35). That in the new commonwealth each had to show his pedigree is seen from Ez. ii. 59 sq.; and priests who could not prove their pedigree were suspended from priestly functions; but for the rest we are not told that those who "could not show their father's house and their seed, whether they were of Israel," were excluded from the congregation. According to Ez. vi. 21, Neh. x. 29, there were also proselytes, "who had separated themselves unto them from the filthiness of the heathen of the land to seek the Lord God of Israel." That at all times a dis-



*extremum vitæ spiritum confiteamur. Ino adjurata, retineri et confiteri, atque a meâ stabilitate illis, quorum cura ad me in munere meo spectabit, teneri, doceri et proficere, quantum in me erit, curaturum. In ego idem — spondeo, oro ac juro. Sic me deus adjuret, et hæc vincta Ivi Evangelii."*

Since that time the Roman-Catholic Church has added two more dogmas to her creed; one on the sinlessness of the Virgin Mary (in 1854), and one on the infallibility of the Pope (in 1870), in the following words:—

"(1) That 'the blessed Virgin Mary, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of mankind, has been preserved free from all stain of original sin.'

"(2) That 'the Roman pontiff, when he speaks *ex cathedra*,—that is, in discharge of the office of pastor, and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals,—is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed; and that therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the Church.'

LIT.—The papal bulls of Nov. 13 (*Injunctum nobis*) and Dec. 9 (*In sacramenta*), 1564; MÜNKER: *Urkundliche Geschichte der Professio Fidei Tridentina*, Greifswald, 1822; DENZINGER: *Enchiridion*, pp. 292-294; STREITWALD and KLENER: *Libri Symbolici Eccl. Cathol.*, ii. 315-321; SCHAFF: *Creeks of Christendom*, i. 96-100, ii. 207-210. PHILIP SCHAFF.

TRIDENTINUM. See TRENT, COUNCIL OF.

TRINE BAPTISM denotes that form of the administration of baptism by which the person baptized is immersed thrice in the water, or the water poured thrice over him, in the name of the three persons of the godhead. Its symbolical meaning is striking; and its origin from the apostles, or, at all events, from the second century, cannot be doubted. The Arian Eunomius introduced baptism by single immersion, and this form was adopted for a short time in Spain during the Arian ascendancy (7th century); but trine baptism still continues to be the usual form of the sacrament throughout the church.

TRINITARIANS, a monastic order, founded in 1197 by St. John of Matha, and Felix of Valois, for the purpose of redeeming Christians who were taken captives by the infidels. The order was confirmed by Honorius III., and received its name from the circumstance that all its churches and houses were dedicated to the Holy Trinity,—the most characteristic difference between the Christian and all other religions. The order employed one-third of its revenues for its special purpose.

TRINITY. The Old-Testament revelation contained the doctrine of the Trinity in germ. Its very statement of the unity of God admitted of interpretation in the light of the later revelation of the trinity in this unity; for God comes before us in the two names of Elohim and Jehovah, in the contrasts between God ruling in the heavens and the Angel of the Presence, between God absolute and Wisdom, by whom he built the world, between the God of Israel and the Messiah. But as this distinction is throughout pneumatic, and not psychical, the centre of identity of these two rep-

resentations of God is the Spirit of Jehovah, the fullness of the divine impartation to the Anointed One. Thus the way was prepared for the ampler revelation of the New Testament. The three divine persons—Father, Son, and Holy Ghost—are brought together in Matt. xxviii. 19, 2 Cor. xiii. 14, 1 Pet. i. 2, in such a way as to imply equality. Moreover, to each one of them is assigned an *ante-mundane, hypostatic, divine* existence. Respecting the Father, the statement demands no proof; but respecting the Son see John xvii. 5; Col. i. 17; John i. 1; Phil. ii. 6; John i. 1, 20, 27; Gal. i. 1; and for the Spirit see 1 Cor. ii. 10; John xiv. 16, 17, 26; Acts v. 3. These passages prove that the distinctions in the Trinity are not those of mere manifestation, but are immanent.

An imperative and never-resting impulse towards the development of the doctrine of the Holy Trinity is contained in the very formula of Christian baptism (Matt. xxviii. 19). But it is not to be wondered at that the first attempts, such as we meet them in the writings of Justin, Tatian, and Theophilus, or in those of Athenagoras, Clement of Alexandria, and Irenæus, should present a somewhat vague and aphoristic character. They lack not only systematic completeness, but also dialectical sharpness. Nevertheless, when surveyed as a whole, they appear to point in two different directions, of which Tertullian represents the one, and Origen the other. Tertullian made the Logos the Son; but, in spite of his true conception of the Sonship, he reached only a trinity of succession, and it remained a question whether Athanasius or Sabellius should take up the thread of the development after him. Origen made the Sonship an eternal fact, above and outside of time, but his trinity is only one of subordination; and Arius might as well become his pupil as Athanasius.

The œcumenical Council of Nicea (325) decided against both of these tendencies, directly rejecting Arianism, and indirectly, also, Sabellianism. The confession of truth, however, is not identical with the destruction of error. Both heresies continued to develop for a long time after the decision of the council, even entering into queer combinations with each other, until finally overcome by the indefatigable labor of Athanasius, Basil the Great, the two Gregories, and Hilary. The positive doctrine thus established is not merely a cautious compromise between Arianism and Sabellianism, a single negation of two extremes; it is, indeed, a conscious and courageous affirmation of the truth, excluding the errors. But it cannot be denied that this affirmation is not yet the fullness of the truth. It has its weaknesses; it has its defects. The monas is identified with the Father. The hypostasis is merely negatively defined; the third hypostasis of the Trinity, the Holy Spirit, remains undeveloped. Up to 360 the whole development was markedly dyadic; and even after the researches of Athanasius and the Cappadocians, and after the condemnation of the Macedonians by the œcumenical Council of Constantinople (381), it took a long time before the Holy Spirit attained full equality with the Father and the Son in the divine triad.

How far Augustine can be said to have made good the above defects is doubtful. With the full development of the three hypostases in the

representations of God is the Spirit of Jehovah, the fullness of the divine impartation to the Anointed One. Thus the way was prepared for the ampler revelation of the New Testament. The three divine persons—Father, Son, and Holy Ghost—are brought together in Matt. xxviii. 19, 2 Cor. xiii. 14, 1 Pet. i. 2, in such a way as to imply equality. Moreover, to each one of them is assigned an *ante-mundane, hypostatic, divine* existence. Respecting the Father, the statement demands no proof; but respecting the Son see John xvii. 5; Col. i. 17; John i. 1; Phil. ii. 6; John i. 1, 20, 27; Gal. i. 1; and for the Spirit see 1 Cor. ii. 10; John xiv. 16, 17, 26; Acts v. 3. These passages prove that the distinctions in the Trinity are not those of mere manifestation, but are immanent.

Holy Trinity, the danger of tritheism begins; and, indeed, the trinitarian doctrine of Augustine, so conspicuous for its idea of the procession of the Holy Spirit from the Father and the Son, called forth the tritheism of Philoponus. Nevertheless, though the acceptance by the whole Western Church of the Augustinian doctrine of the procession of the Holy Spirit, and the encyclical by Photius, Patriarch of Constantinople (867), denouncing that doctrine as heretical, called forth a very warm discussion, the only treatment of the subject which has any theological interest is, for the whole earlier part of the middle ages, that of Scotus Erigena. On the basis of the psychological triad of reason, understanding, and the senses, he builds up the divine triad of Father, Son, and Holy Spirit. But, however well such an analogy may suit his Neo-Platonic idea of God, it is very far from the track which the Church has chosen to follow: indeed, he makes trinity a mere name. At the beginning of the latter part of the middle ages, the period of scholasticism proper, Anselm proved very successful in refuting the nominalistic tritheism of Roscellin; but the positive exposition of his own views is cold and abstruse. Quite otherwise with Richard of St. Victor, who poured his whole wealth of half-poetical mysticism into the subject, and produced one of the greatest efforts of mediæval theology. God is love, he says; but love is not the highest love, unless that which is loved has the highest worth. God can love only God. Thus the step is made from the one hypostasis to the other, from the Father to the Son. The next step, from the first two hypostases to the third, — from the Father and the Son to the Holy Spirit, — is not made with the same unwavering certainty. Love, he says, has always a longing after communicating itself to a third. The proposition is true, but has not the same inherent force as the first proposition. Before this radiant though mystical vision of Richard of St. Victor, the Sabellianism of Abelard and the subordinationism of Joachim of Floris wane away as insignificant.

The problem of the Reformers lay in another field than that of pure speculation; and whenever they undertook to remodel, or farther develop, a doctrine, they attached themselves to its anthropological or soteriological bearings. Nevertheless, Luther often and with great fondness reverts to the idea that the true Christian seeks and finds the traces of the Holy Trinity everywhere in the creation, from the most modest flower in the fields to the most gorgeous product of art; and he, as well as Calvin, felt the necessity of regenerating and remodelling the dogma. In that point, however, Protestantism achieved very little, at least for a long time. The doctrine was taught in accordance with the old symbols of the Church, and to the exclusion of all old and new errors; but a farther development was not attempted. Some Protestant theologians, as, for instance, Calovius, laid very little stress on the dogma; and others, such as Quenstedt, became entangled in its formal difficulties, and reached no farther than a preliminary sifting of the materials given.

The first really new departure in the development of the doctrine of the Holy Trinity, since the days of Richard of St. Victor, was due to the Protestant philosophy, now set free from the

fetters of the Church, more especially to Jacob Boehme. His idea of an immanent process by which the Deity evolves into a trinity is one of the profoundest speculative thoughts which ever sprung from the dogma, and has exercised a widespread, fertilizing influence both on theology and philosophy. That this immanent process, just on account of its immanency, involves no element of time, Boehme was aware of from the very first, and has expressed with great emphasis and felicity. But on other points his exposition is very obscure; and, in spite of its great wealth of striking hints, it was forgotten, or at least neglected, for a long time. Leibnitz, who in a very happy way ties up the idea of God with the idea of eternal truth, making the eternal truth the very nature of God, reaches, in his construction of the trinity, not beyond a dyadic development; and the formula of the Wolfian school, according to which the Deity became triune by virtue of three different acts of his will, — *voluntas primitiva, mediã, and finalis*, — hardly touches the question. It was Schelling, and after him Franz Baader, who first drew attention to the speculations of Jacob Boehme, though their complete incorporation with the theological treatment was still far off. Schleiermacher could be of no service in this respect: his own philosophy hindered him. Though he abandoned the *natura naturans* of Spinoza, God was still to him "the spiritual power in nature," known to us only through its presence in our own heart and the things around us, but utterly incomprehensible when contemplated in separation from the world as the absolute unity. He acknowledged that it was "almost" necessary to accept the idea of a personal god; "but" the case had to him also another side. His exposition of the doctrine of the Holy Trinity is Sabellian.

But, while Schleiermacher thus treated the dogma with apparent indifference, hardly a decade elapsed after the publication of his *Der christliche Glaube* (1821-22), before it once more came to the foreground, and again assumed, though under various forms, its old position as the true centre of the whole theological system. The old psychological analogy, first invented by Augustine, then elaborated in a somewhat eccentric way by Scotus Erigena, but never wholly abandoned by the schoolmen, has been renewed (K. Ph. Fischer, Billroth, Martensen); and more especially the abstract form of self-consciousness — the subject making itself object, and through that process returning to itself as self-conscious — has furnished a fertile scheme for trinitarian speculation. The old attempt at developing the Holy Trinity by means of the idea of the world (well known to the ancient Church from the apologists, and to the middle ages from Anselm), has also been repeated with success (J. H. Fichte, Weisse, Twisten). It allures the interest of the philosopher by its undeniable connection with the profoundest efforts of the classical, especially the Alexandrian speculation; and at the same time it takes hold of the attention of the theologian, because Scripture undoubtedly places the Son, the Logos, in connection with the world. Of greatest importance, however, has perhaps been the return to the fundamental idea of Richard of St. Victor, — to represent the Holy Trinity as founded in the idea of God as love (Julius Müller, Nietzsche, Dörner).



LIT.—LIEBNER: *Christliche Dogmatik*, 1819; BAUR: *Die christliche Lehre von der Dreieinigkeit*, 1841-43, 3 vols.; DÖRNER: *Die Lehre von der Person Christi*, 1845, 1856, 3 vols., [and *System der christlichen Glaubenslehre*, 1879-81, 2 vols., Eng. trans. by Cave and Banks, Edinburgh, 1880-82, 4 vols.]; JOSEF LANGEN: *Die trinitarische Lehrliferenz zwischen der abendländischen u. der morgenländischen Kirche*, Bonn, 1876; BRAUN: *Der Begriff "Person" in seiner Anwendung auf die Lehre von der Trinität u. Incarnation*, Mainz, 1876; PEARSON: *On the Creed*; BULL: *Defence of the Nicene Creed*; WATERLAND: *On the Trinity*; MEIER: *Die Lehre von der Trinität in ihrer historischen Entwicklung*, Hamburg, 1814; SHEDD: *History of Christian Doctrine*, New York, 1863, 2 vols. (vol. i. pp. 246-391); C. HODGE: *Systematic Theology*, vol. i. pp. 412-482; VAN OOSTERZEE: *Chr. Dogmatics*, i. pp. 284-291]. ALBERT PEIP.

**TRINITY SUNDAY**, the first Sunday after Pentecost; was introduced into the calendar by Benedict XI. in 1305. It concludes the festival part of the Church Year in the West. In the Church of England the Sundays from Whitsuntide to Advent are counted as the first, second, etc., till twenty-sixth Sunday after Trinity. The universal use in the Western Church of this festival of Trinity Sunday dates from Pope John XXII. (1331).

**TRISAGION**, a liturgical formula, which, during the Monophysite controversy of the fifth century, secured dogmatic importance. It was originally nothing else than the ascription of praise in Isa. vi. 3. It was used at the beginning of divine service, and runs *ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς*. ("Holy God, Holy Mighty, Holy Immortal, have mercy upon us!") The origin of this formula is involved in obscurity. The tradition that it was received during an earthquake at Constantinople, in the reign of Theodosius II., through a boy, who, being caught up into the sky, heard it from the angels, is unreliable. The earliest testimonies to the existence of the Trisagion date from the fifth century, or the latter part of the fourth. In Antioch the clause was added, *ὁ σταυρωθεὶς δι' ἡμᾶς* ("who was crucified for us"), and probably originated with the Monophysite usurper of the patriarchal chair of Antioch, — Peter the Fuller. The defenders of the orthodox doctrine found in this change the rudest Eutychianism. Peter's orthodox successor, Calendio, did not throw out the phrase, but changed its reference by prefixing the expression *βασιλεὺς ἡμεῶν* ("Christ our King"). On his re-instatement, Peter cast out this limiting clause. The introduction of the additional clause under Anastasius, who was inclined to Monophysitism, led to bloody scenes at Constantinople. It was in fact, as Walsh first (*Ketzehistorie*, vii. 329 sqq.), and Dörner since, have shown, a supplement to the expression *θεοτόκος* ("mother of God"), with which the Nestorian controversy began. The suffering of the divine nature on the cross, emphasized by it, grew out of a deep experimental interest in the atonement. See PETER ALLIX: *Diss. de Trisagii origine*, Rome, 1673; SUICER: *Thesaurus*, ii. 1310; BINGHAM: *Orig. eccl.*, xiv. 2; AUGUSTI: *Dankwürdigkeiten*; DÖRNER: *Lehre von d. Person Christi*, ii. 155 sqq.; DANIEL: *Coдекс Liturgicus*, vol. iv. [and art. "Trisagion," in BLUNT, *Dict. Theol.*]. H. SCHMIDT.

**TRITHEISM** denotes a conception of the doctrine of the Holy Trinity which emphasizes the triad so strongly, that it forgets, or seems to forget, the unity. No Christian theologian has ever taught that there were three gods; but the expositions of the trinitarian mystery have sometimes endangered the principle of monotheism, as, for instance, in the Eastern Church in the sixth century, and in the Western in the eleventh. In Alexandria a party arose which received the name of Tritheists, on account of their sharp distinction between the three divine persons. Among their leaders were Philopoms, Conon of Tarsus, Eugenius of Selencia, and others. Under the reign of Justin II. (565-578) they appeared in Constantinople; and a disputation was held between them and the orthodox Patriarch John, though without any result. The further vicissitudes of the sect are not known. See LEONTIUS BYZANTINUS: *De Sectis*, v.; JOHN DAMASCENUS: *De Har.*; NICEPHORUS CALLISTI: *Ecccl. Hist.*, xviii. 47-49. Roscelin, the father of nominalism, taught theology and philosophy at Tours, and was accused of tritheism by Anselm. His views were condemned by the synod of Soissons (1092), and he retracted. See BAUR: *Die christliche Lehre von der Dreieinigkeit*, 1841-43, 3 vols. GASS.

**TRITHEMIUS**, Johann, a distinguished German theologian of the period just preceding the Reformation; was b. at Tritenheim, near Trier, Feb. 1, 1162; d. at Würzburg, Dec. 16, 1516. He struggled hard with poverty, but succeeded in securing an education at Heidelberg. On his way home from that city, he stopped at a convent at Spanheim; and, being prevented by a violent storm from starting on his journey at the hour intended, he took it as an indication of the will of Providence, continued at the convent, became a monk, and was elected abbot when only twenty-one years old. The convent became famous under his direction. Reuchlin and Pirckheimer were among his friends and correspondents. In 1506 he was transferred to a convent in Würzburg. Tritheimius wrote a number of works on the natural sciences, scholasticism, etc., most of which were published after his death. Among them are *Naturalium Questionum, libri xx.*; *Steganographia, sive de ratione occulte scribendi*, Frankfurt, 1606; *Sermones et exhortationes ad Monachos*, 1516. He laid in Germany the foundation of church history by his works, *Catalog. illustr. virorum Germaniam suis ingeniis et lucubratoribus omnifariam exornantium* and *De scripp. ecclcs.* A full list of his writings is given by ERIARD: *Geschichte d. Wiederaufblühens wissenschaftlicher Bildung*, etc., iii. 387 sqq., Magd., 1832. KLIPPEL.

**TROAS**, or **ALEXANDREIA TROAS**, or **ALEXANDREIA**, a town on the coast of Mysia, built by Antigonus; was during the Roman rule one of the principal towns of the province of Asia, and the centre of the traffic between Macedonia and the western part of Asia Minor. Paul visited the place four times (Acts xvi. 8-11, xx. 5-6; 2 Cor. ii. 12-13; 2 Tim. iv. 13).

**TRONCHIN**, the name of two distinguished Geneva theologians. — 1. *Theodore* was b. at Geneva, April 17, 1582; d. there Nov. 19, 1657. After studying theology at Geneva, Basel, Heidelberg, Franeker, and Leyden, he became professor of Hebrew at Geneva in 1606, and of theology in

1618. He was appointed by the *Vénérable Compagnie des Pasteurs de Genève* one of its two delegates to the synod of Dort. He wrote back from Dort, "The canons have shot away the heads of the Remonstrants." In 1655 he was appointed to carry on negotiations with John Dury, and seems to have written a *Harmonia confessionum*. He left behind a few tracts. — *De peccato originali*, *De baptismo*, etc. — H. Louis, son of the preceding; was b. at Geneva, Dec. 4, 1629; d. there Sept. 8, 1705. In spite of his strict Calvinism, the elder Tronchin sent his son to the French school of Saumur, which taught a modified Calvinistic theology. He became pastor in Lyons, refused the appointment to a professorship in Saumur, and in 1661 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adherence to the strict doctrines of Calvinism. Turretin and his party triumphed; and all candidates for licensure were obliged to sign the so-called *règlements* of Aug. 6, 1647. Tronchin was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His *Theses theolog.* appeared in 1663; *Disput. de provident. Dei*, 1670, and some sermons, pub. 1703.]

ANDRÉ ARCHINARD.

TRUBER, PRIMUS, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Württemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was compelled to flee in 1547. In the following year he obtained a small benefice near Nuremberg, and later on he settled in Württemberg. But he never broke off the connection with his native country, and the work he had begun there: publishing in the Slav dialect a catechism (1550), a translation of the Gospel of St. Matthew (1555), of the three other Gospels (1556), of the Epistles to the Romans, Galatians, and Corinthians (1561), besides making frequent though perilous visits. His life was written by Sillem, Erlangen, 1861.

KLOSE.

TRUCE OF GOD (*treuga* or *treva Dei*), an institution of the middle ages, designed to mitigate the cruelties of war by enforcing a cessation of hostilities on all the more important church festivals, and from Thursday evening to Sunday evening each week. The scheme was recommended by the councils of Orléans (1016) and Limoges (1031), and by the efforts of the Bishop of Aquitaine (1030) enforced. The second (1139) and third (1179) Lateran councils adopted it. The Truce was a praiseworthy attempt to check the passions and barbarities of warfare.

TRUE REFORMED DUTCH CHURCH. See REFORMED (DUTCH) CHURCH.

TRULLAN COUNCILS, *The*, were held in a room of the imperial palace at Constantinople which had a dome (*τροιχῶος*), whence the name. The First Trullan Council was called (680) by the Emperor Constantine Pogonatus, and held eighteen sittings. The legates of Pope Agatho were accorded the highest rank, then followed in order the Patriarch Georgius of Constantinople, the legate of the Patriarch of Alexandria, Macarius of

Antioch, the legate of the Patriarch of Jerusalem, etc. The doctrine of Monophysitism was taken up and condemned, and Christ declared to have two natures and two wills. Macarius of Antioch was indicted for his allegiance to the false doctrine. Georgius of Constantinople went over in the eighth sitting to the Roman doctrine. In the sixteenth sitting, Pope Honorius I. was anathematized for his Monophysite views, and the anathema was repeated at the eighteenth sitting. Pope Agatho's confession of two wills in Christ, in his *Epistola ad Imperatores*, was declared the doctrine of the council, and all Monophysites were anathematized. The Patriarch Macarius was deposed at a later time.

The Second Trullan Council was called by Justinian in 692. It was designed to supplement the fifth and the sixth (the First Trullan) oecumenical councils, and passed 102 canons bearing upon matters of church-discipline. Six of these (II., XIII., XXXVI., LV., LXVII., LXXXII.) met with determined opposition in Rome; and, although the legate of Pope Sergius I. subscribed to them, he himself firmly rejected them, and in spite of the Emperor Justinian's demand that he should accept them. The emperor was about to compel the Pope's acceptance, when he was de-throned. Canon XIII. (upon the basis of Matt. xix. 6, 1 Cor. vii 27, Heb. xiii. 4) allowed the marriage of priests, but forbade their remarriage, and the continuance of bishops in the married state after their ordination. Canon XXXVI. gave to the Patriarch of Constantinople a rank after the Pope, but granted him equal privileges with the latter. The Second Trullan Council is regarded as spurious (*synodus erratica*) in the West, but is accepted in the East; its canons being denominated "the canons of the sixth synod." From this time the Eastern and Western churches grew farther and farther apart. The Second Trullan Council was the entering wedge of the great division which followed. See church histories of SCHÜRCKH and GIESELER. NEUDECKER.

TÜBINGEN SCHOOL, *The*, the name given to two schools of theology, whose chief representatives were connected with the university of Tübingen, either as professors or students, or both.

I. THE OLD TÜBINGEN SCHOOL played an important part in the history of German theological thought in the latter part of the last century by being the champion of biblical supranaturalism. It had its first representative in Gottlob Christian Storr. He was b. in Stuttgart, Sept. 10, 1746; studied at Tübingen; was appointed professor of philosophy at Tübingen, 1775, and professor of theology in 1777; and d. in Stuttgart, Jan. 17, 1805, as court-preacher. His entrance upon his professional duties at Tübingen, as Baur has said, marked an epoch in the Tübingen theology. The activity of the great Bengel had not introduced any new period of theology, so much as it worked as savory salt, purifying the religious life of the day. The so-called theology which had sprung up in the latter half of the eighteenth century saw in positive and orthodox Christianity an enemy of progress and humanity which it felt called upon to resist. This idea was the prevailing idea of the day; and against it Storr rose up, and sought to recover an impregnable position for the defence of what is true and unchangeable in Christianity.

He planted himself firmly and solely upon the authority of divine revelation as it is contained in the Scriptures, and sought by grammatical and historical exegesis to build up a system of theology. As a preliminary work, he sought to prove the integrity and credibility of the New Testament, and thence to deduce the authority of Christ as the sent of God, laying special emphasis upon the evidential value of the miracles. The foundation-stone of Storr's theology was the authority of Christ as the highest and divinely attested messenger of God. He held, that, while reason and experience are desirable allies in confirming the doctrines of Scripture, they are "not essential," and affirmed that we are acting rationally when we accept a doctrine on the authority of Scripture alone. Storr thus came into conflict with Kant, and sharply criticised his *Religion within the Limits of Pure Reason*. He also contended against the accommodation theory of Semler, Teller, and others. He held that systems of theology and morals are to be founded upon the results of exegesis, and not upon mere processes of ratiocination. His own theological system is laid down in his last great work, *Doctrinæ christ. pars theoreticæ e sacris litteris repetita*, 1793 (German translation, 1803). Among his other writings are works upon the Revelation of John (1783), the Gospel of John (1786), the Epistle to the Hebrews (1789), etc.

The immediate followers of Storr, and representatives of the Old Tübingen school, were the brothers Johann Friedrich Flatt (b. Feb. 20, 1759, at Tübingen; d. Nov. 24, 1821, at Tübingen), Karl Christian Flatt (b. Aug. 18, 1772, in Stuttgart; d. Nov. 20, 1813), and Friedrich Gottlieb Suskind (b. Feb. 17, 1767, at Neustadt; d. at Stuttgart, 1829). All three were pupils of Storr, and became professors at Tübingen. The elder Flatt edited the *Magazin für Dogmatik und Moral* from 1796 to 1803, when it was continued by Suskind. This periodical became the organ of the school, which contended against Kant, Fichte, and Schelling in the interest of a biblical supernaturalism. The elder Flatt was an exceedingly conscientious student. Suskind was the dialectician of the school. The younger Flatt, although at first inclined to Kantianism, renounced it, and wrote at length upon the current topics of the Tübingen circle, the absolute and divine contents of Revelation, the miracles of Christ, etc.

Another representative of the early Tübingen school was Ernst Gottlob Bengel (b. 1769; d. March 26, 1826), a grandson of the great commentator Bengel, who, as professor of theology and church history at Tübingen, exerted a very extensive influence. He was somewhat more liberal than his predecessors. Stendel and Christian Friedrich Schmid also represented the same general tendency. It was the idea of supernaturalism, the idea that in Christianity something more than human powers and blessings is conferred, that these men fought for with zeal, and literary and exegetical skill. Theirs is the merit of having defended the inheritance of the fathers, and preserved it for a better period. Though they did not build up so well as they fought, yet there are times when a militant theology must fight with both hands. Such a time was theirs; and thus they fought, and in doing so conscientiously

they did what they could to defend the truth. (Mark xiv. 8).  
LANDERER.

II. THE MODERN SCHOOL.—The founder and central figure of the Modern Tübingen school of theology is Ferdinand Christian Baur (b. June 21, 1792; professor at Tübingen, 1826; d. Dec. 2, 1860), with whose death its characteristic philosophical and theological positions were relinquished. Limiting the history of the school to the lifetime of its founder, we distinguish three periods,—the preparatory period, characterized by studies into the history of Christian doctrines, and lasting till 1835; the flourishing period, characterized by critical investigations into the contents and origin of the New Testament, lasting till 1848; and the period of disintegration, characterized by historical studies, and lasting till 1860.

Baur's fundamental principles concerning the nature of religion and the progress of history were taken from Hegel's philosophy; although he never placed himself among Hegel's followers, but rather denied having used him as his master. The Hegelian terminology clearly appears in his work against Möhler, *Gegensatz des Protestantismus u. Katholizismus*, which was published in 1834. He applied the Hegelian principle of intellectual development with great success in the study of Christian doctrines, and brought it to bear in his work on the Trinity and incarnation of God (*Dreieinigkeit u. Menschwerdung Gottes*, Tübingen, 1841-43, 3 vols.). A new impulse in the study of the history of Christian doctrine dates from these investigations of Baur.

Baur's importance, however, is not derived so much from these studies of Christian doctrine as from his investigations in the department of biblical criticism, which belong to the second period of the history of the Tübingen school. Strauss's *Life of Christ* appeared in 1835; but it was not this work which suggested to Baur the teacher, the principles which he worked out in his work on the canon of the New Testament. It simply gave a new impetus to his studies. In 1835 Baur's work on the Pastoral Epistles appeared; in which the attempt was made to prove, from the alleged references to Gnostic systems, that they were the product of the second century. This work was the inauguration of a movement to tear asunder the writings of the New Testament, and to use them as a foundation-stone for reconstructing the whole church history of the first two centuries. The Gnostic systems were used to carry out the programme. But Baur had already made the discovery of a great difference in the apostolic age, between the older apostles and Paul. This was the fruitful and inexhaustible proposition with which the Tübingen school worked for a quarter of a century. It was stated by Baur, in an article on the Christ party at Corinth, published in the *Tübingen Zeitschrift* for 1831. From thenceforth he sought to destroy what the Old Tübingen school had so earnestly contended to establish. This task was left to himself and a few young men then occupying the position of *privatdozent*; for the other professors at Tübingen were not in sympathy with the movement. Of these younger men, Zeller occupies the front rank. In thorough scholarship and keen thought he was not equal to the master, but

surpassed him in the lucidness and elegance of his style. More audacious was Schwegler, with his rare critical gifts. Köstlin and G. Planck were exceedingly industrious. The most distinguished co-operators outside of Württemberg were Hilgenfeld, Holsten, and Ritschl.

The name of Paul was the one around which the critical study and ingenuity of the school marshalled their forces. Much appeared between 1836 and 1845; the *Theologische Jahrbücher*, edited by Zeller (1842 sqq.), being the organ of the movement. In the year 1845 Baur summed up the results of the investigations in his work on Paul (2d ed., 1866), in which he denied the Pauline authorship of all the Epistles attributed to Paul, except Galatians, First and Second Corinthians, and Romans. The genuineness of the last two chapters of Romans, however, was called in question. The historical picture which was left was this. The older apostles and the entire early church were Judaistic, and distinguished from the Jewish Church only by their faith in the crucified Christ as the Messiah. All the elements of a new religion which lie concealed in the teachings and life of Christ were undeveloped. Stephen in vain attempted to bring these out. Paul, by a remarkable divination of his own, by a logical deduction from the fact of the crucifixion, made the discovery that the gospel meant freedom, and was designed for all mankind. These principles brought him into conflict with the older apostles and the church. He preached to the Gentiles; and the older apostles, for the sake of peace, suppressed their hostility. But one party in the church grew more and more bitter against him. It was the endeavor of a later age to harmonize these conflicting parties and principles. Hence, wherever an irenic tone is met with in the New Testament, it is to be regarded as an unmistakable sign of the late date of the writing; and that there was no attempt made in the apostolic age to reconcile the two parties was proved by the Apocalypse of John, which is a product of Jewish-Christian narrowness.

The next question was what the Christianity of Christ really was. Baur did not answer this until ten years after Strauss had spoken. In the *Jahrbücher* for 1844, and a special book on the Gospels, published in 1847, he attempted to prove the ungenuineness of John's Gospel. It was declared to have been written with the special purpose of reconciling the differences between Judaistic and Pauline Christianity, and consequently belonged to the second century. Mark, by concealing these differences, also betrayed that it was not apostolic; and Luke's Gospel was only a revision of Marcion's Gospel. Schwegler's *Montanismus*, Ritschl's *Gospel of Marcion and Gospel of Luke*, and the first edition of his *Origin of the Old Catholic Church (Entstehung d. altkath. Kirche)*, Köstlin's *John's Doctr. System (Johanneischer Lehrbegriff, [Zeller's Acts of the Apostles]*, and other works, were the allies of Baur. But the most important of all was Schwegler's *Post-Apostolic Age (Nachapost. Zeitalter)*, which employed the writings that had been declared ungenueine to construct a history of the development of Judaistic and Pauline Christianity to the Old Catholic Church. This development was put in two centres.—Rome and Asia Minor. At Rome the chronologi-

cal sequence of the writings was the Shepherd of Hermas and Hegesippus, Justin Martyr, the Clementine Homilies, the Apostolical Constitutions, James, the Second Letter of Clement, Mark's Gospel, the Clementine Recognitions, Second Peter. From the Pauline side the conciliatory authorship began under Trajan, with First Peter, which was followed by Luke, Clement's first Letter, and then the Pastoral Epistles and the Ignatian Epistles. The Pauline type of Christianity did not get the victory till Victor's reign. In Asia Minor, the name of John, and not Peter, was the starting-point of the development; and the Apocalypse was the first, the Gospel of John the last, stage in the development.

Such is the strange course of development we are called upon to believe. Our canonical writings differ very largely from the extra-canonical. And yet these remarkable works are put down in an age which lacked originality; and a few doctrinal terms are spied out, and forced to become sufficient evidences that the writings belong to a period when Gnostic systems were disseminating their philosophy. [Dr. Fisher says, "On this supposition we are brought to face this contrast. In the first age of Christianity we have only men; in the following age, only writings; in one period, men without writings (only the Apocalypse and four Epistles belonging there); in the other period, only writings of great power and influence, without known authors."—*Supernatural Origin of Christianity*, p. xxxvii.] It is further to be remarked, that the motive which Schwegler gives for the development of Christianity, viz., the reconciliation of two opposite principles, is wholly insufficient.

In the third period of the Tübingen school, beginning in 1848, Baur devoted himself to the study of church history, and brought out the very able work, *Christianity and the Christian Church of the First Three Centuries*, 1853, 3d ed., 1863; [Eng. trans. by Allen Menzies, London, 1878-79, 2 vols.] He came to the conclusion that that which distinguished Christianity as the absolute religion from all other religions was the purely moral nature of its events, teachings, and demands. (And yet the very writings from which this characteristic is drawn were declared by the school to be Ebionitic!) In the Christianity of Christ, Baur gave no place to the death of Christ. The fundamental conception of Baur was, after all, not very different from that of Kant. The pure religion of reason came into the world with Christ, but was covered over in the succeeding periods. He refused to enter into an explanation of the "miracle" of the resurrection, regarding the faith of the apostles as the sufficient starting-point for the contemplation of the history of Christianity. He endeavored to account for the development of Christianity, but denied its miracles. His so-called *Tendenzkritik*, while it led him to unsound conclusions, prepared the way for the brilliant achievements in the departments of church history and doctrine of the present generation, and must ever be a starting-point for the construction of the history of early Christianity. In his last years Baur had a faithful disciple in Northern Germany, in Holsten. Otherwise he stood almost alone. Holtzmann, Hausrath, and O. Pfeleiderer denied the miracles, and accepted the vision hypothesis.

But Keim, Weizsäcker, and others admitted the possibility of miracles as a necessary deduction from theism. H. Schultz attempted to answer the question, which Baur left unanswered, — how an ideal man-Christ could have existed without a miracle, — but was more than met by Dörner. The judgment concerning John's Gospel, as is well known, has been largely reversed; and the synoptic Gospels are declared, even in the circle nearest Baur, not to have been written with a special and partisan purpose (*Tendenzschriften*). The return to the person of Christ has been followed by a recognition of the historic value of the Gospels; and even O. Pfleiderer, who once declared himself a partisan of the Tübingen school, finds in the Acts a larger portion credible than was once conceded. The fact is, that the logical conclusion from Baur's own premises was the *Life of Christ*, by his own scholar, Strauss. The first shot against the Tübingen school was fired by Dietlein (*Das Urchristenthum*, 1845); he was followed by Thiersch (*Versuch zur Herstellung d. hist. Standpunkts für d. Kritik d. neutest. Schriften*), Lechler (*D. Apost. und nachapost. Zeitalter*, 1851, 2d ed., 1857), and Ritschl, in the second edition of his *Entstehung d. altkath. Kirche*, Bonn, 1857, etc.

Lit. — REUSS: *Gesch. d. heid. Schriften*, pp. 341 sqq.; DÖRNER: *Geschichte d. protest. Theologie*, pp. 828 sqq.; [R. W. MACKAY: *The Tübingen School and its Antecedents*, London, 1863; ZELLER: *Vorträge*, 1865, pp. 267 sqq.; G. P. FISHER: *Supernatural Origin of Christianity*, 3d ed., N. Y., 1877; SCHAFF: *Church Hist.*, New York, 1882, vol. 1, pp. 205-217.]. H. SCHMIDT.

**TUCKERMAN, Joseph, D.D.**, American Unitarian philanthropist; b. in Boston, Jan. 18, 1778; d. at Havana, April 20, 1810. He was graduated at Harvard College, 1798; pastor at Chelsea, Mass., 1801-26; in 1812 founded at Boston first American society for the religious and moral improvement of seamen; in 1826 took charge of the "Ministry at Large," a city mission organized by the Benevolent Fraternity of Churches in Boston; visited Europe to promote similar organizations, and on his return, in 1838, published *Principles and Results of the Ministry at Large*.

**TUCKNEY, Anthony, b.** at Kirton, Lincolnshire, Eng., September, 1599; d. February, 1670. He was educated at Emmanuel College, Cambridge, and took his master's degree in 1622, his B.D. in 1627. He became domestic chaplain to the Earl of Lincoln, but, after he was chosen fellow of his college, returned, and was a very successful teacher. He then became assistant to John Cotton at Boston, and, after Cotton's departure to New England, his successor. In 1643 he was appointed member of the Westminster Assembly of Divines for the County of Lincoln, and was one of the most active and influential members. After the death of Herbert Palmer, he was made chairman of the committee on the catechisms. He had a chief hand in the questions relating to the divine law in the Larger Catechism, and in the construction of the entire Shorter Catechism.

While at London, he was minister of St. Michael le Querne until 1648. He was made master of Emmanuel College, Cambridge, in 1645, vice-chancellor of the university in 1648, master of St. John's College in 1654, and regius-professor of divinity of the university.

He was one of the commissioners at Savoy, but failed to attend. He was silenced for nonconformity. His controversy with Benjamin Whichcote is important as showing the break of a new era in Whichcote, his pupil, out of the old era in Tuckney, the teacher. These eight letters discuss the use of reason in religion, as well as differences among Christians, in a calm, dignified, and charitable spirit. They are models of Christian controversy. Tuckney's Parliament Sermons and other occasional pieces were published during his lifetime; but his principal works are posthumous: *Forty sermons upon several occasions* (London, 1676); *Prælectiones theologicae* (Amsterdam, 1679). C. A. BRIGGS.

**TUDELA, Benjamin of.** See BENJAMIN OF TUDELA.

**TUNKERS, or DUNKERS**, so called from the German *tunken* ("to dip"), a denomination of Christians originating in Germany at the beginning of the last century. The name originally adopted by themselves, and which is now generally used, is simply "The Brethren;" but they frequently use the term "German Baptists," even in their official documents.

In the year 1708 Alexander Mack of Schwartzau and a few of his neighbors agreed to meet together and study the word of God without reference to existing creeds, and to submit themselves wholly to its guidance, wherever it should lead them. Without being aware of the existence of any body of Christians holding similar views, they were led to adopt, (1) the Bible as their creed, without any catechism or other confession of faith; (2) the independent or congregational form of church government; (3) believers' baptism; and (4) immersion. To these general principles of the Baptist denomination they added in their Covenant of Conscience some views held, it would seem also without their knowledge, by the Friends; namely, an unpaid ministry, nonconformity to the world in dress, etc., and not to take oaths, or to engage in war.

In addition to these views and the fundamental doctrines of the Christian faith (the Trinity, atonement, etc.), they agreed not to go to law, or to invoke the aid of the civil authorities, even in self-defence; to refuse interest on money; to salute one another with the kiss of charity; to anoint the sick with oil for recovery; and to celebrate the Communion in connection with the Agapa, or love-feast (in imitation of the Paschal Supper), feet-washing, the salutation or "holy kiss," and giving the right hand of fellowship.

They also adopted trine immersion (in the name of the Father, and of the Son, and of the Holy Ghost); the candidate kneeling, and being plunged by a forward movement under the water, from which they were sometimes called "Tumblers."

The little company of eight persons, whose names are piously preserved by the society, soon increased in numbers; and colonies were formed at Marienborn with John Naas as minister, and at Epstein with Christian Levy as minister. Although leading harmless and peaceful lives, the Brethren were persecuted by the State, which allowed no dissent from the authorized churches (the Lutheran, the Reformed, and the Catholic); and many of them took refuge in Holland, Friesland, and the Dutchy of Cleves. Shortly after,

they all emigrated to America; the first families arriving in 1719, and settling in Germantown, where they built a church, and chose Peter Becker, a weaver, to be their minister. By 1729 they had all reached the United States; and the society no longer exists in Europe, though they have had for the last five years a mission in Denmark.

The Brethren soon found their way into the interior counties of Pennsylvania and the Southern and Western States, having at the present time congregations even in California and Oregon. They are now so strong in the West, that their Annual Meeting in May (the week after Whitsuntide), which regulates all matters connected with the society, was held this year (1883) west of the Mississippi River, near Lawrence, Kan.

The Brethren do not officially publish their numbers, "inasmuch as the apostles never gave the exact number of believers" (*Minutes of Annual Meeting*, 1866, art. 10); but, in a recent publication (*The Record of the Faithful*, 1882) by one of the Brethren, the present membership is given as 57,799, of whom 3,000 are said to belong to the "Old Order" Brethren. Other estimates place the number above 100,000. The number of congregations is about 500. The ministers receive no salary; the Annual Meeting of 1882 (art. 9) having re-affirmed that the gratuitous ministry of the word of God "is a fundamental principle in the order and practice of our Brotherhood." Even marriage-fees are regarded with disfavor. The Annual Meeting of 1857 (art. 14) declares "the gospel does not allow ministers to take a fee." *The Family Almanac* for 1883, issued by the Brethren's Publishing-House, Huntingdon, Penn., prints a "ministerial list" comprising 1,773 names, of which 67 are marked as belonging to the "Old Order Brethren," and 22 to the "Progressives." These represent the opposite tendencies existing in the society for some years, and which have lately resulted in separate organizations. The first contend for a stricter application of the principles of the society, especially as to nonconformity to the world. They are opposed to Sunday schools, which, with other innovations, they assert in their protest of Dec. 10, 1880, to be "grave departures from ancient principles, by what is called the General Council of the German Baptist Church." Their first yearly meeting was held at Brookville, O., May 27, 1882. The Progressives are in favor of greater liberty in what they regard as non-essentials, and seceded last year, protesting that "our annual conference is almost wholly taken up with legislation tending to abridge our liberties in the gospel, enforcing customs and usages, and elevating them to an equality with the gospel, and defending them with even more vigor than the commands of God." Their first convention was held at Ashland, O., June 29, 1882, and their Annual Meeting of the present year at Dayton, O. The main body, who are known as "Conservatives," and who insist upon the decisions of the Annual Meeting as "mandatory," or obligatory upon all the members of the society, decided at their last meeting "that such as have left the church, and joined in with the 'Old Order,' or 'Progressive' churches, should not be received into the church without being rebaptized" (Annual Meeting, 1883, art. 3); so that these divisions in the church may now be regarded as permanent.

The society insists upon a regular ministry. Members are not allowed, "without being authorized by the church, to exhort in our public or general meetings" (Annual Meeting, 1859, art. 3). The ministers are of three orders or grades: (1) The lowest, called a minister of the first degree, who is regarded merely as an "assistant" in preaching, and is subject to the authority of his superiors in the ministry; (2) The minister of the second degree, who is always chosen from those of the first — he makes his own preaching appointments, baptizes, performs the marriage-ceremony, etc.; (3) The highest official is called the elder or bishop, sometimes the housekeeper, and is always taken from the ministers of the second degree, usually the senior. He presides at councils, love-feasts, etc., and exercises a general supervision over all the members. There is only one elder in each congregation, but there may be several ministers of the lower degrees.

The only other official in the church is the deacon. There are usually three or four of these in each congregation: they care for the poor and needy, and visit in couples all the members at their homes before the annual love-feast, to ascertain whether they are in peace and union.

The records of the early church at Germantown show that several of the sisters were chosen as deaconesses; but the sisters are no longer appointed to any official position in the church; and the Annual Meeting, 1859, decided "that a female cannot teach or preach in the ordinary acceptance of those terms, yet we cannot forbid them to prophesy" (art. 7). At installations (for ministers of the first and second degrees) and ordinations (for the bishops) the wife of the minister is also saluted by the congregation, the men giving the hand, and the sisters both the hand and kiss; "the church enjoining on the believing wives of teachers the duty of aiding, by their humble example and chaste conversation, their husbands in the solemn duty laid upon them" (Annual Meeting, 1862, art. 86).

The ministers and deacons are chosen from the congregation by the vote of all the members; the election being conducted by visiting brethren, i.e., ministers of neighboring churches who have been summoned by the congregation for that purpose. After devotional exercises, these brethren retire to some convenient, quiet place, where each member comes singly, and expresses his or her preference; all canvassing of the congregation, or "electioneering," being strictly forbidden. The brother who has the highest number of votes is declared elected; and the names of all others voted for, together with the number of votes cast for them, are kept secret.

All the affairs of the congregation are managed at a meeting or council of the members, presided over by the elder, and held stately, or as often as occasion may require; the sisters having an equal voice with the brethren. District meetings and a general conference are held yearly: these are representative bodies. A certain number of churches conveniently located constitutes a district; each church sending two delegates, one of whom must be a minister. The general conference, called the Annual Meeting, has, since 1866, been composed exclusively of ministers, one of them a bishop. There are two delegates from

each district meeting. These councils, or "Big Meetings," put in order such matters as cannot be agreed upon in the congregations, or by the district meetings; matters in dispute being submitted to the meeting in the form of "queries." Formerly all the brethren and sisters present, often several thousand, took part in settling the questions brought before the council, as in one of congregational meetings; but now the discussions and voting are confined to the delegates, two-thirds of the votes cast being required for a decision. The first of these Annual Meetings was held in 1742, but there are no minutes preserved prior to those of 1788. An examination of these minutes (by which alone the doctrines and usages of the Brethren can be really ascertained) shows that "queries" with reference to doctrines are rare, and proves that there has always been a general adherence to the fundamental and distinctive principles originally adopted by the society. But the application of these principles in special cases is the subject of frequent "queries" from the district meetings, referring to such minute questions of casuistry as the following: Is it right, according to the tenor of the gospel, for brethren to erect lightning-rods (1861)? whether we shall have a rolling or a standing collar on our coats (1876)? ought members of the church to attach themselves to the Washington Mutual Live Stock Insurance Company (1871)? is it right to burden brethren with paying postage for letters sent by mail, they being not interested in the same (1851)? is it becoming for members to get the walls of their houses papered with flower paper (1859)? Upon the mode of feet-washing, that is, whether the person who washes the feet must also wipe them, or whether these acts may be performed by different persons, there is a great difference of opinion; and the matter has been frequently brought before the council. The "single mode" is insisted upon by the oldest churches as more in accordance with the example of Christ, but the Annual Meeting has decided the "double mode" as the recognized mode of the general brotherhood. The minutes show that the Brethren have from the earliest times borne testimony against slavery, even when the Annual Meetings were held in the slave States, as in Tennessee, 1816, and in Maryland, 1853, and again in 1857, when it was decided that "members not willing to liberate their slaves should be dealt with according to the gospel manner of dealing with all transgressors." Testimony against the use of intoxicating drinks was given as early as 1781, and has continued to this day, though the Annual Meeting of 1812 considered it "not advisable for members to put their hands to the pledge, or to meddle with the proceeding and excitement of the world upon this subject." Members are not allowed to join secret societies.

Although a high school was founded by the Brethren in Germantown as early as 1762, education has not, until very recently, had much favor with them. The Annual Meeting, so recently as 1853, declared that "colleges are a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith, and obedience to the gospel" (art. 28). Four years later, in answering a query concerning the contemplated establishment of a high

school, the Annual Meeting declares "It is conforming to the world. The apostle Paul says knowledge puffeth up" (art. 19). And the next year (1858) the question was debated, "whether the Lord has commanded us to have a school besides our common schools; and, if it is not commanded of the Lord, ought we to have one?" (Art. 51.) But in 1861 a flourishing high school was established in Ohio by Elder James Quinter; and there are now three colleges under the control of Brethren, though not officially connected with the society; namely, at Huntingdon, Penn., established 1876; at Ashland, O., established 1878; and at Mount Morris, Ill., established 1879. The catalogues for 1881-82 give the total number of students in all the departments as 695. The usual classical and scientific courses are pursued. To these three colleges should be added the normal school at Bridgewater, Va. The co-education of the sexes is regarded "as the only true method of education;" but the principles of the Brethren as to plainness in dress are insisted upon, both for teachers and pupils. "Dresses are plain, without tucks, ruffles, etc. Gay attire and jewelry are prohibited" (Mount-Morris College Catalogue). But the Brethren continue to bear testimony against the establishing, "under any pretext or color whatever, theological schools or theological departments of schools or colleges" (Annual Meeting, 1882, art. 10). The same meeting approves of Sunday schools as "promotive of good;" but "the unnecessary appendage of Sunday-school conventions" is declared to be "contrary to the principles of the gospel, and contrary to the Scriptures" (art. 22).

The first paper in the interests of the society, a monthly called *The Gospel Visitor*, was published by Henry Kurtz, in 1851, at Poland, O.; the next, a weekly called *The Christian Family Companion*, in 1864, by Henry Holsinger, at Tyronne, Penn. Their present publications are, (1) *The Primitive Christian*, Huntingdon, Penn., (2) *The Brethren at Work*, Mount Morris, Ill., and (3) *Der Bruderbote*, a German monthly, Grundy Centre, Io. There is also published a Sunday-school paper at Huntingdon, Penn. *The Vindicator*, the organ of the Old-Order Brethren, is published at Kinsey's Station, O.; and *The Progressive Christian*, the organ of the Progressives, at Berlin, Penn.

The *Sieben Tæger*, or German Seventh-day Baptists, are a secession from the Tunkers. They are now nearly extinct as a denomination, but at one time existed in considerable numbers at Ephrata, Lancaster County, Penn., where, under Conrad Boissel, they formed a monastic community in 1732; and colonies were afterwards formed near York, Bedford, and Snow Hill. Boissel, a native of Germany, came to this country in 1720, and settled at Mill Creek, where he was baptized by Peter Becker, the Tunker minister of the Germantown church, in 1725. He published a pamphlet protesting against the change of the sabbath from the seventh to the first day of the week, and also advocating celibacy as a higher order of Christian life. Owing to the disturbance and opposition which these views occasioned, he withdrew from the society, and led a solitary life on the banks of the Cocolico River, where he was soon joined by a number of those who shared his

views. In 1728, still living in solitary cottages or cells, they organized a distinct society, which soon assumed a monastic character; and several buildings were erected at Ephrata for the use of the order. There was at first a community of goods; but this was afterwards partially abandoned, only the donations to the society, and the labor of the inmates of the cloisters, being regarded as common stock. Celibacy was enjoined upon those living in the cloisters, and was recommended to all others, but not absolutely required. They adopted a garb similar to that of the Capuchins, and, upon entering the order, assumed monastic names. Beissel took the name of Friedsam (Peaceable), to which the Brethren added that of Gottrecht (Godright), and also gave him the title of Spiritual Father. Israel Eckerlin (Onesimus) was the first prior (Vorsteher). In 1740 the cloisters contained thirty-six single brethren and thirty-five sisters; and the members living in the neighborhood swelled the numbers of the Order of the Solitary to nearly three hundred. After the battle of Brandywine (1777), one of the buildings was used as a hospital for the wounded soldiers. The society derived its support from the products of various mills (paper, grist, oil, fulling, etc.), together with the labor of the members upon the farm and in various occupations within the cloister, especially printing. Their printing-press became quite famous. *The Martyr-Book (Der Blutige Schauplatz, etc.)*, translated by them from the Dutch for the Mennonites, and printed in 1748, a large folio of 1,312 pages, is pronounced by Mr. S. W. Pennypacker (*Pennsylvania Magazine of History*, vol. v. p. 276) "the noblest specimen of American colonial bibliography." Nearly forty years before Robert Raikes established his sabbath school in Gloucester, Ludwig Häcker, the teacher of the common school at Ephrata, established a school for religious instruction on sabbath afternoons. The society flourished for nearly fifty years, or until the death of Beissel, which occurred in 1768. He was succeeded by Peter Miller, a man of great learning, who, on arriving in Philadelphia in 1730, was ordained by the Scotch synod (Morgan Edwards says "by the Dutch Presbyterians"), but was received into the society at Ephrata in 1735, where he continued till his death, in 1796. He was a man of great learning and sincere piety; but before his death the society began to decline, and there are now but few members, held together mainly by the property which is vested in the society. This consists of about eighty acres of the original tract, with the old dilapidated cloisters. There is also a large cloister still remaining at Snow Hill, but having at the present time only six inmates.

The Tunkers are often confounded with the other peace sects, in Pennsylvania, of German origin, especially with the Mennonites, the Amish, Schwenckfelders, etc.; but they have no historical connection, and differ from them in some important particulars. The Mennonites and the Amish baptize by pouring (see art. MENNONITES). The Schwenckfelders do not observe the sacraments, though recently some attempt has been made to introduce them. This society was founded in Silesia by Kaspar Schwenckfeld von Ossing, a nobleman, and counsellor to the Duke of Sigmitz.

He was a very learned and pious man; but differing from Luther upon the nature of the Eucharist, the efficacy of the Divine Word, and the human nature of Christ, he was opposed by the Protestants as well as by the Catholics. He died in 1662. His followers were also opposed and persecuted; and many of them, during the next century, took refuge in Saxony. In 1734 a number of families emigrated to Pennsylvania, and settled in Montgomery and the neighboring counties. For a hundred and fifty years they have held, each year, a festival (Gedächtnistag) in grateful memory of their arrival. They have but five or six churches, all of them in Montgomery and the adjoining counties, and number about two hundred families. The doctrines, government, and discipline of the Schwenckfelders in many respects resemble those of the Friends, whom they also resemble in intelligent and pious zeal, leading sober, honest, peaceful, and industrious lives.

LIT. — FELBINGER: *Das Christliche Handbüchlein*, first published, Amsterdam and Frankfort, in 1651, discusses the Pietistic movements out of which the Tunkers sprung; also MAX GÜBEL: *History of Christian Life (Geschichte des christlichen Lebens, etc.) in the Rhenish Evangelical Churches*, Coblenz, 1852-62, 3 vols.; ALEXANDER MACK: (1) *Rites and Ordinances (Rechte und Ordnungen), a Conversation between a Father and Son*, (2) *Answers to the Searching Questions (Grundforschende Fragen) of Eberhard Ludvig Gruber*. Both of these were translated by Blingluff, 1810, revised by Elder Henry Kurtz, Columbia. O., 1867. The first contains a short preface; and the second, an appendix upon Feet-washing, by his son, Alexander Mack, jun. Both of these, with FELBINGER'S *Handbüchlein*, were reprinted by Samuel Saur, Baltimore, 1799. The younger Mack also published *Apologie und Anhang zum Wiederlegten Wiedertäufer*, Ephrata, 1788. MORGAN EDWARDS: *Materials towards a History of American Baptists*, Philadelphia, part iv., 1770; RUPP: *History of Lancaster County, Penn.*, part ii. chap. 6; *Minutes of the Annual Meetings of the Brethren*, from 1788; HOWARD MILLER: *Record of the Faithful*, Lewisburg, Penn., 1882; R. H. MILLER: *Doctrines of the Brethren defended*, Indianapolis, 1876; Brothers LAMECH and AGRIPPA: *Chronicon Epratense*, published at the cloister in Ephrata, 1786; Brother EZEKIEL SANGMEISTER: *Leben und Wandel (an autobiography)*, Ephrata, 1826. See also arts. by Rev. CHRISTIAN ENDRESS and REDMOND CONYNGHAM, in *Memoirs (1827) of the Pennsylvania Historical Society*, vol. ii. part 1: by Dr. W. M. FAHNESTOCK (a Tunker), in HAZZARD'S *Register*, vol. xv. No. 375; and by Professor SEIDENSTICKER, University of Pennsylvania, in the *Century Magazine*, December, 1881, and in *Der Deutsche Pionier*, Cincinnati, 1883, beginning with the January number; also the valuable collection of books relating to the history of the Pennsylvania Germans, made by A. H. Cassel, and now in the possession of the Historical Society of Pennsylvania. For the Schwenckfelders see, besides the numerous writings of Schwenckfeld and the *Erläuterung, the History of Kaspar von Schwenckfeld (Ausführliche Geschichte)* by KADELBACH, Lauban, 1860; *General Record of Schwenckfelders*, compiled by REUBEN KRIEBEL, with Preface by C. HEYDRICK, 1879. WILLIAM C. CATTELL.



**TURIBIUS, Alphonso**, a saint of the Roman-Catholic Church; was b. in Spain, Nov. 16, 1538; d. in Santa, Peru, Nov. 23, 1606. He entered the service of the state; was appointed president of Grenada by King Philip II., and in 1581 archbishop of Lima, although he was still a layman. He greatly distinguished himself in the management of his diocese, and is said to have raised one person from the dead, and wrought other miracles. His remains, which are interred at Lima, are said to still possess miraculous qualities. He was beatified by Innocent XI. in 1679, and canonized by Benedict XIII. in 1726. NEUDECKER.

**TURKEY.** The Turkish tribes coming from Central Asia accepted Mohammedanism when they came in contact with it. The Ottoman Turks founded a Mohammedan Empire, and carried on their wars in the name of the Prophet. When Sultan Selim conquered Egypt, he brought away the last of the caliphs of the family of Koreish, and held him as a prisoner at Constantinople until he ceded to him his rights as caliph, or *Imam-ul-Mussilmin*. Since that time the Ottoman sultans have claimed to be caliphs, or successors of the Prophet; and their claim has been generally recognized by orthodox Mohammedans, on account of their ability to maintain it, in spite of the fact that the Prophet himself declared that the caliph must be of his own family. Under these caliphs of Constantinople, the constitution of the government has been strictly Mohammedan. The law has been that of the *Sheraat*. This law is based upon the Koran, the religious traditions, and the decisions of the distinguished doctors of the Mohammedan law. The Sultan is in all things absolutely supreme; but he is expected to consult the *Sheik-ul-Islam*, an officer appointed by himself, in regard to any doubtful question. The *Sheik-ul-Islam* may give an answer himself, or he may consult the *Ulema*, i. e., the learned doctors of the law under him. This religious constitution of the Ottoman Empire has stood in the way of any real reform in the government. Every thing is sacrificed to the interests of the caliphate. The Koran declares that any Mohammedan who may deny his faith shall be put to death; and there has consequently never been any such thing as religious liberty possible in Turkey, although, at times since the Crimean war, conversions to Christianity have been tolerated on account of the vigorous action of the English Government in defence of the few converts.

When the Turks conquered the country, they found already established in it a number of Christian churches, as well as communities of Jews and Pagans. In Egypt was the Coptic Church; in Asia, the Armenian, the Catholic, the Syriac, the Orthodox or Greek; in Europe, the Greek and the Roman Catholic. The majority of the adherents of these churches refused to become Mohammedans, and it was impossible to destroy them: so the Turks applied to them the third principle of the Koran, and allowed them to pay tribute, and live in the country as aliens. The church organizations and hierarchies were maintained and used by the Turks as means of more easily governing the people. Certain privileges and rights were conferred upon them by imperial firmans. The patriarchs and bishops were appointed by the joint action of the Church and the Government,

and were, in fact, officers of the Turkish Government quite as much as of the Church. They had civil as well as ecclesiastical authority over their flocks, and were sometimes the instruments of Turkish oppression, sometimes oppressors themselves, and sometimes the protectors of the Christians. The idea of the Turk was, that, by controlling the ecclesiastical organization, he could control the people more easily than if he dealt with them as individuals. This was true; but, on the other hand, in so doing he prepared the way for the destruction of his empire. This system has enabled the different nationalities of the empire to maintain a separate existence, to keep up national feeling, and to resist Mohammedan propagandism. The Turks have at last begun to appreciate this; and of late years the authority of the Christian ecclesiastics has been curtailed, and efforts have been made to do away with the special privileges accorded to the churches. The churches have vigorously resisted, and have been supported in this by the European powers. There are now in Constantinople, officially recognized by the Porte, Patriarchs of the Armenian, Catholic Armenian, Latin, and Orthodox churches, the Exarch of the Bulgarian Church, the Vekil of the Protestants, and the *Iaham-Bashi* of the Jews. Except the Catholics and Protestants, these religious bodies have done nothing since the Turkish conquest to propagate their faith; but their hostility to each other has been almost as great as their hatred of the Turks.

*Protestant Missions.*—The Protestant Reformation in Europe was not without influence in Turkey, and some of the highest ecclesiastics of the Orthodox Church were more or less in sympathy with it. But the people were too ignorant and too isolated to be reached by any movement from without; and Protestantism was practically unknown to them until the establishment of Protestant missions in Turkey, early in the present century. These missions have been confined almost exclusively to the Jews and the Oriental Christians. There are now (1883) twenty-five societies engaged in this work,—the Church Missionary Society, the Society for the Propagation of the Gospel, the London Jews Society, the Established Church of Scotland, the Free Church of Scotland, the Irish Presbyterian Mission, the Palestine Church Missionary Society, the British Syrian School Society, the Lebanon Schools Committee, the Society for promoting Female Education in the East, the Whately Schools Society in Egypt. All of these are British organizations; and in addition to these, there are several independent enterprises, mostly schools, conducted by the English. The American societies are the American Board of Commissioners for Foreign Missions, the Presbyterian Board of Missions, the Reformed Presbyterian Mission, the United Presbyterian Mission, the Methodist-Episcopal Mission, the Christian (Campbellite) Mission, the Society of Friends (American and English). There are also a number of publication societies, both English and American, which have agents in Turkey, or work through the missionaries. The most important are the British and Foreign Bible Society, the American Bible Society, the American Tract Society, the London Religious Tract Society. The German missions are the Kaiserswerth Den-

conesses, the *Krishona Missions*, and the *Jerusalem Verein*. These societies employ about 450 missionaries and assistant missionaries, and about 1,300 native assistants. The whole number of Protestants in Turkey is estimated at 40,000, of whom about 10,000 are communicants. Details cannot be given in the space allowed for this article in regard to all of the societies, but the more important ones merit special attention. First of all stands the American Board of Commissioners for Foreign Missions, which originally represented the Presbyterian, Dutch Reformed, and Congregational churches of America, but since 1870 only the last. The work of this board in Turkey was commenced in 1819, when two missionaries, Messrs. Fisk and Parsons, were sent out to begin work at Jerusalem. This mission was never fairly established, but in 1823 the Syrian mission was commenced at Beyrout. The Armenian mission was founded at Constantinople in 1831, and the Jewish mission in 1832, the Assyrian mission in 1849, and the Bulgarian in 1858. Several missionaries have at times been appointed to work among the Mohammedans, but without any permanent result. The board has now four distinct missions in Turkey, — the European, Western, Central, and Eastern Turkey missions; and its work is chiefly among the Armenians, Bulgarians, and Greeks. The missionaries at first had no intention of establishing an independent Protestant church in Turkey, but sought rather to reform the existing Christian churches. The peculiar constitution of the Turkish Empire, which not only gave civil power to the patriarchs, but treated as an outlaw every person not belonging to some established church, together with the violent animosity of the ecclesiastics against evangelical teaching, finally forced the missionaries to found a Protestant church, or, more properly, a Protestant civil community, which was recognized by the Porte in 1850, through the influence of England. In 1882 the American Board had in Turkey 156 male and female missionaries. They also supported, wholly or in part, 580 native pastors, preachers, teachers, etc. They have 97 churches, with 6,726 communicants: 484 having been added during the year. They have 24 theological and high schools, 18 high schools for girls, 379 common schools, with about 15,000 pupils in all. They have printed and circulated, since the establishment of the missions, 2,555,139 books, or 347,200,364 pages. Two colleges, at Aintab and Kharpoot, are in part connected with the board.

The mission to Syria was transferred by the American Board in 1870 to the Presbyterian Church, and reports the following statistics: missionaries, 33; native laborers, 155; churches, 12; communicants, 877; added during the year, 58; theological and high schools, 9; high schools for girls, 3; common schools, 91; pupils in all, 4,371; pages printed from beginning, 206,713,217.

The United Presbyterian Mission in Egypt was founded in 1854, and reports the following statistics, Dec. 31, 1881: missionaries, 24; native laborers, 146; churches, 13; communicants, 1,168; added during the year, 205; theological and high schools, 2; high schools for girls, 2; common schools, 44; pupils in all, 2,410; volumes of books sold during year 1881, 27,150. Most of the print-

ing for this mission has been done at Beyrout, and is included in the statistics of the Syrian mission.

The missions to the Jews in Turkey are conducted by the London Jews Society, which has 5 stations, 7 missionaries, 2 medical missionaries, 6 helpers, and 6 schools; the church of Scotland, which has 5 stations, 5 missionaries, 1 medical missionary, 6 helpers, and 6 schools; the Free Church of Scotland, which has 2 stations, 2 missionaries, 2 helpers, and 3 schools. In all there are four organized churches. It is supposed that the wives of the missionaries are not included in these statistics, as they are in those which precede them.

The British and Foreign Bible Society has eleven depots and depositories in Turkey, with a central agency at Constantinople. It now employs thirty-three colportors. It commenced work in Turkey about 1806. It has circulated the Bible in thirty-five languages, to the amount of 1,958,804 volumes. The American Bible Society has a central agency at Constantinople. Its most important branch is at Beyrout; but it operates through all the stations of the American missions. It now employs 50 colportors. It circulates the Bible in twenty-six languages, and the total number of volumes circulated since 1858 is 501,805.

Both of these societies have worked in such close connection with the missionary societies, and have so generally depended upon the missionaries for their translations and for the work of publication, that it is impossible to say exactly how large a proportion of the volumes reported above is included in the statistics already given in connection with the missions. Up to 1855 the missionaries acted as agents of the American Bible Society. Robert College at Constantinople, and the Syrian Protestant College at Beyrout, are independent, endowed institutions, not connected with any missionary society; but they are the fruit of missionary work. Robert College has 17 professors and instructors, and 238 students. Its course of instruction is similar to that of the best American colleges. It was founded in 1863. The Syrian Protestant College has a medical department in addition to its college course, and was founded in 1865. It has 16 professors and instructors, and 127 students. These colleges are both American institutions, and in both the language of instruction is English. Their students represent almost all the languages, religions, and nationalities of the East.

The real influence of Protestant missions in Turkey cannot be measured by any such statistics as those given above. It has been not only religious, but intellectual, social, and political. It has modified the character of the Oriental churches, and to some extent reformed them. It has carried Western ideas and Christian civilization into the darkest corners of the empire. Many English statesmen familiar with Turkish affairs have declared that American missionaries have accomplished more for the regeneration of the East than all other influences combined. Lord Stratford de Redcliffe and Lord Shaftesbury may be mentioned, among others, as having expressed this opinion.

*Roman-Catholic Missions.* — Neither the Roman-Catholic authorities nor the French embassy at Constantinople are ready to furnish the statistics

of Roman-Catholic missions in Turkey; although an offer was made to publish what they might furnish, without note or comment. Without such statistics, only general statements can be made.

All Roman-Catholic missions in Turkey are political agencies of the French Government, and as such receive pecuniary aid and diplomatic support, even from the present anti-clerical government of France. In return for this they are expected to propagate and sustain French influence under all circumstances. So far as my observation goes, the principal Catholic organizations represented in Turkey are the Lazarists, Mechitarists, Franciscans, Dominicans, Capuchins, Carmelites, Jesuits, and various organizations of Sisters of Charity. For many years past they have made but little apparent progress in winning converts from other Christian churches, and they have not attempted to convert Mohammedans.

For a time the Bulgarians, after their conversion to Christianity, inclined toward Rome; but they finally united with the Eastern Church; and only a small body of Paulicians are now Catholics. Since the commencement of the conflict between the Bulgarians and the Greek Patriarch, great efforts have been made to win the Bulgarians over to Rome; and, since the expulsion of the religious orders from France, this mission has been largely re-enforced, and French protection has been offered to converts, especially in Macedonia. The results have thus far been small. In Bosnia, Herzegovina, and Albania, there is a strong Catholic element; and the Austrian Government is doing its best to increase its influence, thus far with no other effect than to exasperate the population. Among the Greeks, no progress has been made for fifty years. There is a rich and influential Armenian Catholic Church in Turkey, which during the last century suffered terrible persecution; but this church has during the past few years been distracted by dissensions, growing out of an effort, on the part of Rome, to Latinize it. Several thousand families have gone back to the old Armenian Church.

Among the Arabic-speaking races, the Catholics have won over many of the Jacobites, control the Maronites of Syria, have some influence among the Greeks and Copts, and of course maintain establishments in Tripoli and Tanis. In addition to the native Catholics, there is all through the empire a large foreign population, which is generally Roman Catholic, and which contributes to the support of the missions. In fact, much of the influence of this faith in Turkey has always come from the diplomatic, consular, and commercial establishments maintained here by Catholic countries. The native Christians have always been taught to feel, that, in becoming Catholics, they became in some sense Europeans, and shared in some degree the honor and immunities of foreigners. In addition to these social and political advantages afforded to converts, the Catholic missions have founded churches, schools, hospitals, and orphanages, monasteries, convents, and seminaries. Their schools have always been of a low order; but they have taught the French language, and such accomplishments as took the fancy of the people. Until the establishment of Protestant missions, they were, no doubt, the best schools in the country. Of late years, whatever progress

has been made has been due chiefly to the work of the Sisters of Charity in hospitals, orphanages, schools, and house-to-house visitation. They are to be found everywhere; and, although generally ignorant and bigoted, they are indefatigable workers, well trained to obedience, self-sacrificing, and wholly devoted to these works of Christian charity.

The number of Roman-Catholic missionaries in the empire, native and foreign, male and female, including the ecclesiastics of the native Catholic churches, cannot be less than ten thousand. I have no means of estimating the annual expenditure, but the Roman-Catholic missions have certainly been more successful than the Protestant in "living on the country." They depend much less, in proportion to their numbers, upon foreign aid.

It is not easy for a Protestant to form an estimate of the success of Roman-Catholic missions. They have no doubt planted the church so firmly in this empire, that it can stand by itself without foreign aid; but they have done nothing towards converting the Mohammedans, and have made no progress in winning over the Oriental churches to a union with Rome. They have not essentially weakened these churches, nor have they made converts enough to enter into any rivalry with them. They will not advance farther, unless, as in the case of Bosnia and Herzegovina, the country falls under the control of some Catholic power.

GEORGE WASHBURN

(President of Robert College, Constantinople.)

**TURLUPINS**, The, a sect of the latter part of the fourteenth and the beginning of the fifteenth centuries, which was quite numerous in Paris and in the province of Isle-de-France. It held private meetings, at which, in order to represent paradise, the members threw aside their garments. They had the appearance of holiness and earnestness. Gregory XI. in 1373 urged the king of France to support the Dominicans against the Turlupins; and, when they spread to Savoy, a similar appeal was likewise sent to Duke Amadeus. Gerson attributes to them the same doctrines that were advocated by the Brethren of the Free Spirit.

C. SCHMIDT.

**TURNER**, Daniel, was b. at Blackwater Park, near St. Albans, March 1, 1710; and d. at Abingdon, Berkshire, Sept. 5, 1798; Baptist pastor at Reading, 1711, and from 1748 at Abingdon. He published *Short Meditations*, 1771, and two other prose works; *Divine Songs, Hymns*, etc., 1747; and *Poems, Devotional and Moral*, 1791. Four of his hymns appeared in *ASH and EVANS'S Collection*, 1769, and eight in *RIPPOX'S*, 1787. Several of them have been widely popular, and are still in use.

F. M. HILD.

**TURNER**, Francis, English prelate, d. Nov. 2, 1700. He was graduated at New College, Oxford, April 11, 1659; proceeded B.D., 1669; was master of St. John's College, Cambridge, April 11, 1670; dean of Windsor, 1683; bishop of Rochester, Nov. 11, 1683; translated to Ely, Aug. 23, 1684. On May 18, 1688, he joined Archbishop Sancroft and five other bishops in refusing to read James II.'s *Declaration for Liberty of Conscience*, and was with them committed to the Tower, June 8, but acquitted June 29. Subsequently refusing to take the oath to William and Mary on their ascension to the throne, he was suspended March,

1699, and deprived Feb. 1, 1691. He then went into retirement. He published *Vindication of the late Archbishop Sancroft and his Brethren; Brief Memoirs of Nicholas Farrar*, 2d ed., 1837.

**TURNER, James**, Presbyterian, b. in Bedford County, Va., May 7, 1759; d. at New London, Jan. 8, 1828, where he had been pastor since July 28, 1792. His contemporary fame as a preacher was very great. See SPRAGUE'S *Annals*, iii. 581-585; GILLET: *History Presbyterian Church*, vol. i.

**TURNER, Samuel Hulbeart, D.D.**, Episcopalian; b. in Philadelphia, Jan. 23, 1790; d. in New-York City, Dec. 21, 1861. He was graduated at the university of Pennsylvania, 1807; entered the ministry; settled at Chestertown, Md., 1812; professor of historic theology in the General Theological Seminary, New York, 1818, and from 1821 till his death, professor of biblical learning. He was a sound and able commentator. He translated, with Bishop Whittingham JAIN'S *Introduction to the Old Testament* (N.Y., 1827), and PLANCK'S *Introduction to Sacred Philology and Interpretation* (1834); wrote commentaries upon the Greek text of *Hebrews* (1852, 3d ed., 1859), *Romans* (1853, 3d ed., 1859), *Ephesians* (1856), *Galatians* (1856, 2d ed., 1860); prepared *Companion to the Book of Genesis*, 1841; *Biographical Notices of some of the most Distinguished Jewish Rabbies, and Translations of Portions of their Commentaries and other Works*, 1847; *Thoughts on the Origin, Character, and Interpretation of Scripture Prophecy*, 1852; *Teachings of the Master*, 1858; *Spiritual Things compared with Spiritual, or Gospels and Acts illustrated by Parallel References*, 1859; *The Gospels according to the Ammonian Sections and the Tables of Eusebius*, 1861. See his *Autobiography*, 1862.

**TURRETINI, or TURRETIN**, the name of several distinguished theologians of the Reformed Church, whose ancestor Francesco emigrated in 1579 from Lucca to Geneva, for religious considerations. — I. **Bénédict**, was b. in Zürich, 1588; became successively pastor (1612) and professor of theology (1618) in Geneva; d. [March 4], 1631. He took a prominent part at the synod of Alais (1620), which introduced the decrees of the synod of Dort into France. He left behind him a number of sermons, and especially a *Defence de la fidélité des traductions de la Bible faites à Genève*, Geneva, 1618-20, 2 vols. — II. **François**, son of the preceding, a distinguished representative of Calvinism; was b. in Geneva, [Oct. 17], 1623; d. there [Sept. 25], 1687. After studying at Geneva, Leyden, Paris (where he heard Gassendi), Montauban, and Nismes, he became pastor of the Italian congregation in Geneva, and in 1653 professor of theology. He is specially known for his zealous opposition to the theology of Saumur, as the earnest champion of the strictest orthodoxy of the canons of Dort, and as one of the authors of the Helvetic Consensus. He sternly opposed his more liberal colleagues, Mestrezat and Louis Tronchin, and exercised a preponderating influence upon the Genevan ministry of his day. His principal work is his Theological Institutes, *Institutio theologiae Elencticae in qua status controversiarum perspicue exponitur, precipua Orthofozorum argumenta proponuntur et vindicantur et fontes solutionum aperiantur*, Geneva, 1679-85, 2d ed., 1688, 3 vols., new edition, Edinburgh, 1847-48. — III. **Jean Alphonse**, [also called "Turretin the Younger"], son of the pre-

ceding, representative of a more moderate theology than his father's, an advocate of ecclesiastical union, and the most distinguished theologian of his name; was b. [Aug. 24], 1674, in Geneva, where he d. May 1, 1737. He studied theology under Louis Tronchin, in his native city, and in 1691 visited Holland, studying at Leyden, and in 1692, England, studying at Oxford and Cambridge, and enjoying the society of the first men of the time, — Burnet, Tillotson, Wake, etc. On his return to Geneva, in his twenty-second year, he was made pastor of the Italian congregation, and in 1697 professor of church history. His lectures were published in 1734. At Tronchin's death, in 1705, he was transferred to the chair of theology. Turretin's influence as a pastor, a theologian, and a man, was very great. His career was specially marked by the successful effort to modify the strict Calvinism which his father had taught, and an attempt to promote a union of the Reformed and Lutheran churches. It was mainly due to his efforts that the rule was abolished, in 1706, requiring ministers to subscribe to the Helvetic Consensus, with the words, *sic sentio, sic profiteor, sic docebo et contrarium non docebo*. In 1725 the Consensus was finally renounced. As regards ecclesiastical union, Turretin was led to interest himself for the first time in the subject in 1707, when he heard that Frederick I. of Prussia, who was desirous of bringing the Lutheran and Reformed churches together, sought for the opinion of the Genevan clergy on the subject. They replied on April 29, in a document drawn up by Turretin, which emphasized the points of agreement between the two communions, and expressed a hearty readiness to admit Lutherans to the Lord's Table in Reformed churches. Turretin was thus led to consider the distinction between the fundamental and non-fundamental doctrines of Christianity, and to incorporate his views in a volume [English translation, *A Discourse concerning the Fundamental Articles in Religion*, London, 1720]. He defines the fundamental doctrines to be those doctrines "a knowledge and acceptance of which are necessary to secure the grace and salvation of God," and urged ecclesiastical union on the basis of them. The work was attacked by the Jesuit François de Pierre (Lyons, 1728), who urged that the Reformed churches, with such an explanation, had no further reason for remaining outside the Catholic Church. This work of Turretin formed a part of his *Nubes testium pro moderato et pacifico de rebus theologicis iudicia et instituta inter Protestantas concordia*, etc., 1729. His theology appeared in 2 vols., 1737, under the title, *Cogitationes et dissertationes theolog.*, etc. After his death, there appeared *Com. theoretico-practicus in Ep. ad Thessal.* (Basel, 1739) and *Prolectiones ad Ep. Rom.*, cap. xi., Gen., 1741. [See E. DE BUDÉ: *François et J. Alphonse Turretini*, Lausanne, 1880, 2 vols.]

DR. THOMAS.

**TWESTEN, August Detlev Christian**, b. at Glückstadt, Holstein, April 11, 1789; d. in Berlin, Jan. 8, 1876. He studied theology at Kiel and Berlin, and was appointed professor at Kiel in 1814, and in Berlin in 1834. He was a pupil of Schleiermacher; and his *Vorlesungen über die Dogmatik der evang.-luther. Kirche* (Hamburg, 2 vols., unfinished, vol. i. 1826, 4th ed., 1838, first part vol. ii. 1837) forms a transition from the stand-

point of his master to the strict Lutheran orthodoxy. He also published a *Logik*, 1834, and *Matthias Flavius Illyricus*, 1844.

**TWIN, or DWIN, Councils of.** Twin, under Chosrov II. became the capital of Armenia, and the religious centre of the realm. Eight councils were held there. The First Council, held in 452, declared Twin the seat of the Catholicos. The Second Council was summoned by the Catholicos, Nerses II., in 527, and passed thirty-eight canons, one of which ordered a fast of one week every month. The Third Council was held under Moses II. in 551, and decreed that the 11th of July, 553, should begin the Armenian era, and be the New-Year's Day of the first year. The Fourth Council (596) was important for bringing about a separation between the Armenians and Georgians: the latter, unable to agree upon a catholicos, had requested Moses II. to appoint one. He chose Cyron, who decreed the acceptance of the Council of Chalcedon. The Fourth Council took up this decree, and condemned Cyron and his followers. This act was the occasion of much controversy among the Armenians. The Fifth Council was held under Nerses III. in 645; condemned all heretics, and especially the Council of Chalcedon and its supporters. The Sixth Council was convened by Nerses III. in 648, and the seventh by John IV. in 719. The latter passed thirty-two canons, which provided that the altar and baptismal font should be made of stone, unleavened bread and unmingled wine should be used in the communion, the clause "Thou that wast crucified for us" (*ὁ σταυρωθεὶς ἡμεῖς*), in the Trisagion, should be sung three times morning and evening, as well as at the mass, etc. The last canon strictly forbade all intercourse with the Paulicians. The Eighth and last Council was held in 726, and condemned Julian Ilalicarnassensis, his followers, and his writings. H. PETERMANN.

**TWISSE, William, D.D.**, by action of Parliament first moderator of the Westminster Assembly of Divines; b. at Speenham-Land, near Newbury, Berkshire, Eng., 1575; d. in London, July 20, 1646. He was a fellow of New College, Oxford. In 1601 he proceeded D.D., and then became chaplain to the princess-palatine, daughter of James I. On his return he was made vicar of Newbury, and so remained until compelled to leave at the beginning of the Civil War; although he had been offered a prebend's stall at Winchester, several other preferments in the Church of England, and the professorship of divinity at Franeker, Friesland. He was of German descent, noted as a high Calvinist of the supralapsarian school, full of learning and speculative genius, but not well fitted to preside over such an assembly. He distinguished himself by his writings against Arminianism. See *Opera*, Amsterdam, 1652, 3 vols. folio. He also wrote, *The morality of the Fourth commandment as still in force to hind Christians*, London, 1641, 4to; *The riches of God's love unto the vessels of mercy consistent with his absolute hatred or reprobation of the vessels of wrath*, Oxford, 1653, folio. He was buried in St. Peter's, Westminster; but his bones were dug up, by order of council, Sept. 14, 1661, and thrown, with those of several other persons, into a pit in St. Margaret's churchyard. See NEAL: *Hist. Puritans*, vol. ii. 40.

**TYANA, Apollonius of.** See APOLLONIUS OF TYANA.

**TYANA, the Synod of**, held in 368 in Tyana, Cappadocia, has some importance in the history of the spread of the Nicene doctrine of the co-essentiality of the Son. Eusebius of Cæsarea in Cappadocia, Athanasius of Ancyra, Gregory Nazianzen, and others, were present. A deputation which had been appointed by the semi-Arians was present, and professed the Nicene faith. The synod proposed a great council at Tarsus for the renewed affirmation of the Nicene faith, but it was interdicted by the Emperor Valens. See SOZOMEN, vi. 12; SOCRATES, iv. 12; HEFFELE: *Concilien-geschichte*, i. FROMMELER.

**TYCHONIUS**, d. about 390; belonged to the Donatist sect, though without giving up his connection with the Catholic Church, for which reason he was violently attacked by Parmenianus as a traitor. Of his writings, we have only one, *Liber de septem regulis*; but as the first attempt at forming a theory of Christian hermeneutics, and on account of the influence which its author exercised on Augustine, it is of great interest. It was first edited by GRYNÆUS, Basel, 1569, and best by GALLANDI, in his *Bibl. Vct. Patr.*, viii. pp. 107-129. ALBRECHT VOGEL.

**TYCHSEN, Oluf Gerhardt**, b. at Tonder, Sleswick, Dec. 14, 1734; d. at Rostock, Dec. 30, 1815. He was educated at Altona; studied theology and Oriental languages at Halle; became in 1759 a member of the Kallenberg missionary institution for the conversion of Jews and Mohammedans, but proved very unsuccessful in his practical attempts; and was in 1760 appointed professor of Oriental languages at Bützow, whence in 1780 he was removed to Rostock. He was a man of great learning, but without judgment, as appears from his controversy with Kennicott (*Tentamen de variis codicum Hebr. Veteris Test. MSS. generibus*, Rostock, 1772), with Bayer (*Die Unechtheit der jüdischen Münzen mit hebräischen und samaritanischen Buchstaben*, Rostock, 1779), and with others. The best he has written is found in his *Bütsowischen Nebestunden*, 1766-69, and *Introductio in rem numariam Muhammedanorum*, Rostock, 1791; which latter has been highly praised by De Sacy. His life was written by HARTMANN, Bremen, 1818-20, 4 vols. AIRNOLD.

**TYLER, Bennet, D.D.**, Congregational theologian (first president of the Theological Institute of Connecticut, now located at Hartford); b. in Middlebury (then a part of Woodbury), Conn., July 10, 1783; d. at East Windsor, Conn., May 14, 1858. He was graduated at Yale College in 1804; spent a year as teacher in Weston, Conn.; studied theology with the Rev. Asabel Hooker at Goshen, Conn.; licensed in 1806; begun to preach in 1807 at South Britain, where he was ordained in 1809; became president of Dartmouth College in 1822; received the degree of D.D. from Middlebury College the same year; succeeded Dr. Payson as pastor of Second Congregational Church, Portland, Me., in 1828; elected president of the Theological Institute in 1833; inaugurated May 13, 1831, when the corner-stone of the new edifice was laid in East Windsor, Conn.; resigned this position July 16, 1857, and died suddenly at the house of his daughter, from a neuralgic affection in the head and lungs. In

all these positions Dr. Tyler was successful; and though much of his public life was spent in theological controversy, his Christian character was recognized even by his opponents, while his friends testify as to his genial temper, unaffected candor, genuine humility, and cheerful piety. As a teacher of theology he was clear in statement, apt in meeting objections, and, above all, successful in making his pupils feel that he believed, felt, and lived the truth he taught them.

Dr. Tyler's name has been conspicuous in connection with a theological controversy among the Congregationalists of Connecticut, which was occasioned by a discourse of N. W. Taylor, D.D. (*concio ad clerum*, General Association, 1828), professor in the recently established divinity school of Yale College. On a visit to Connecticut in 1829 (he was then pastor at Portland), Dr. Tyler collected the pamphlets which had been issued in the controversy, and shortly afterwards began a correspondence with Dr. Taylor (who had been a classmate at Yale), which passed into a public discussion, continuing for years, and finding its practical issue in the formation of the Pastoral Union of Connecticut (Sept. 10, 1833), and the establishment of the Theological Institute, of which Dr. Tyler became president. The views of Dr. Taylor were regarded by those who took this step, as "dangerous innovations;" and the Pastoral Union was organized with a creed which left no room for doubt on the points at issue.

The germ of the controversy was the position, attributed to Dr. Taylor, "that no human being can become depraved but by *his own act*, and that the sinfulness of the race does not pertain to man's nature." In connection with this, regeneration was regarded as the act of *man's own will* or heart; and the primary cause of this right choice was found in self-love, or a desire of the greatest happiness. Incidentally there was involved the question whether God *could* prevent sin in a moral system. Dr. Taylor's statements on these points have been qualified by himself and his friends, and some of his views now find few defenders. There is less uncertainty as to Dr. Tyler's views. He claimed to be in accord with the New-England Calvinism, represented by the two Edwardses, Bellamy, Hopkins, and Dwight. His position on the doctrine of original sin was not Augustinian: over against Dr. Taylor he asserted depravity of nature and the federal headship of Adam, but did not accept immediate imputation. He denied the self-determining power of the will, or the power of a contrary choice, and would not limit the definition of sin to voluntary transgression of known law. He accepted the distinction of Edwards between natural and moral ability, and denied most resolutely the "happiness theory." By discriminating between an unlimited atonement and limited redemption, he sought to preserve the doctrine of individual election. On the abstract question whether God *could* prevent sin, Dr. Tyler answered in the affirmative. Regeneration he regarded as "effected, not by moral suasion, or by the efficiency of any means whatever, but by the direct agency of the Holy Spirit, changing the moral disposition, and imparting a new spiritual life to the soul." The controversy, as was usual at that time, was carried on with speculative and dogmatic weapons; but the friends

of Dr. Tyler claim that he was eminently scriptural in his arguments. The exegetical and historical methods of our present day have strengthened rather than weakened the defences of the system which Dr. Tyler represented, though some of his subordinate positions and arguments cannot now be maintained. As yet nothing has occurred to impeach the wisdom of Dr. Tyler and his associates in founding the Theological Institute of Connecticut.

In later times Dr. Tyler became engaged in discussion with Dr. Bushnell (see below), and his own orthodoxy was called in question before the Pastoral Union in 1856. From this charge he was almost unanimously exonerated.

Dr. Tyler not only contributed largely to the theological controversy above named, but published many sermons and addresses, and contributed many articles to the religious periodicals of the day,—*Christian Sentinel*, *Christian Spectator*, *National Preacher*, *Connecticut Magazine*, *New-England Panoplist*, etc. His style is forcible and clear; and his matter always manifests the grand old Puritan faith in a personal God of holiness.

LIT.—*Memoir of Bennet Tyler*, by NATHAN GALE, also prefixed to Dr. Tyler's *Lectures on Theology*, Boston, 1859; *Dr. Tyler and his Theology*, by E. A. LAWRENCE (*New-Englander*), 1859; *Bennet Tyler*, by A. H. QUINT (*Congregational Quarterly*), 1860; *The Spirit of the Pilgrims* (1832-33) contains Dr. Tyler's articles in the controversy with Dr. Taylor. Compare *Letters on the New-Haven Theology*, New York, Carter and Collier, 1837. Dr. Tyler published, also, *Memoir of Asahel Nettleton*, Hartford, 1844 (several other editions); *Letter to Dr. Bushnell*, 1843; *New-England Revivals*, Boston, 1846; *Letters to Dr. Bushnell* (strictures on "Christian Nurture"). A volume of sermons, *Worth of the Soul*, etc., was published in Boston after his death, last edition, 1873.

TYNDALE, William, descended from an ancient Northumbrian family, b. 1481, most probably at North Nibley, Gloucestershire; went to school at Oxford, and afterwards to Magdalen Hall and Cambridge, and about 1520 became tutor in the family of Sir John Walsh, at Little Sodbury in Gloucestershire. He was in orders; but the record of his ordination has not yet been verified. Having become attached to the doctrines of the Reformation, and devoted himself to the study of the Scriptures, the open avowal of his sentiments in the house of Walsh, his disputes with Roman-Catholic dignitaries there, and especially his preaching, excited much opposition, and led to his removal to London (about October, 1523), where he began to preach, and made many friends among the laity, but none among ecclesiastics. He was hospitably entertained at the house of Sir Humphrey Monmouth, and also pecuniarily aided by him and others in the accomplishment of his purpose to translate the Scriptures into the vernacular. Unable to do so in England, he set out for the Continent (about May, 1524), and appears to have visited Hamburg and Wittenberg; but the place where he translated the New Testament, although conjectured to have been Wittenberg, cannot be named with certainty. It is, however, certain that the printing of the New Testament in quarto was begun at Cologne (in

the summer of 1525), and completed at Worms, and that there was likewise printed an octavo edition (both before the end of that year). From an entry in Spalatin's Diary, Aug. 11, 1526, it seems to follow that he continued at Worms about a year: but the notices of his connection with Hermann von dem Busche and the University of Marburg are utterly unwarranted conjectures; and, it being now an established fact that Hans Luft never had a printing-press at Marburg, the colophon to Tyndale's translation of Genesis, and the titlepages of several pamphlets purporting to have been printed by Luft at Marburg, only deepen the seemingly impenetrable mystery which overhangs the life of Tyndale during the interval between his departure from Worms and his final settlement at Antwerp. His literary activity during that interval was extraordinary. When he left England, his knowledge of Hebrew, if he had any, was of the most rudimentary nature; and yet he mastered that difficult tongue so as to produce from the original an admirable translation of the entire Pentateuch,<sup>1</sup> the Books of Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First Chronicles, contained in Matthew's Bible of 1537, and of the Book of Jonah, so excellent, indeed, that to this day his work is not only the basis of those portions of the Authorized Version, but constitutes nine-tenths of that translation. His biblical translations appeared in the following order: New Testament, 1525-26; Pentateuch, 1530; Jonah, 1531. (See ENGLISH VERSIONS.) In addition to these, continued to his dying hour, he produced sundry other works, which will now be enumerated. His first original composition, *A Pathway into the Holy Scripture*, is really a reprint, slightly altered, of his *Prologue* to the quarto edition of his New Testament, and had appeared in separate form before 1532; *The Parable of the Wicked Mammon* (1527); and *The Obedience of a Christian Man* (1527-28). These several works drew out in 1529 Sir Thomas More's *Dialogue*, etc. In 1530 appeared Tyndale's *Practyse of Prelates*, and in 1531 his *Answer*, etc., to the *Dialogue*, his *Exposition of the First Epistle of St. John*, and the famous *Prologue* to Jonah; in 1532, *An Exposition upon the V. V. VII. Chapters of Mathew*; and in 1536, *A brief declaration of the Sacraments*, etc., which, though alleged to have been printed during his life, seems to be a posthumous publication. Joshua-Second Chronicles also was published after his death. All these works were written during those mysterious years, in places of concealment so secure and well chosen, that neither the ecclesiastical nor diplomatic emissaries of Wolsey and Henry VIII., charged to track, hunt down, and seize the fugitive, were able to reach them, and they are even yet unknown. Impressed with the idea that the progress of the Reformation in England rendered it safe for him to leave his concealment, he settled at Antwerp in 1534, and combined the work of an evangelist with that of a translator of the Bible. Mainly through the instrumentality of one Philips, the agent either of Henry or Eng-

lish ecclesiastics, or possibly of both, he was arrested, imprisoned in the Castle of Vilvorden, tried, either for heresy or treason, or both, and convicted; was first strangled, and then burnt in the prison-yard, Oct. 6, 1536. His last words were, "Lord, open the king of England's eyes." Excepting the narrative of Foxe, which is very unsatisfactory, and the opportune discovery of a letter written by Tyndale in prison, showing that he was shamefully neglected, and that he continued his literary labors to the last, no official records of his betrayal, arrest, trial, and martyrdom, have as yet been discovered. Indeed, less is known of Tyndale than of almost any of his contemporaries, and his history remains to be written. If the unknown and the mysterious excite and sustain our interest, no theme can excel that attached to Tyndale. His life must have abounded in incident, variety, and adventure: and it has culminated in tragedy. The writer has thus far striven in vain to secure additional information; but, as it is improbable that all the records have been destroyed or lost, some may be recovered. That his precious life might have been saved, cannot be doubted; and, although neither Cromwell nor Henry has been convicted of planning and conniving at his death, it is impossible to exonerate them from criminal indifference and culpable neglect.

Tyndale's place in history has not yet been sufficiently established as a translator of the Scriptures, as an apostle of liberty, and as a chief promoter of the Reformation in England. In all these respects his influence has been singularly undervalued. The sweeping statement found in almost all our histories, that Tyndale translated from the Vulgate and Luther, is most damaging to the reputation of the writers who make it; for, as a matter of fact, it is contrary to truth, since his translations are made directly from the originals. (See Mombert: *Handbook of the English Versions*, chap. iv.) As an apostle of liberty, he stands foremost among the writers of the period, whose heroic fortitude and invincible love of the truth were heard with a force superior to royal and ecclesiastical injunctions; and the very flames to which fanaticism and tyranny consigned his writings burnt them into the very hearts of the people, and made them powerful instruments in attaching and converting multitudes to the principles of the Reformation; and it is not exaggeration to say, that the noble sentiments of William Tyndale, uttered in pure, strong Saxon English, and steeped in the doctrines of the gospel, gave shape to the views of the more conspicuous promoters of that grand movement, who, like himself, sealed their convictions with their blood.

LIT. — JOHN FOXE: *Actes and Mon.*, 1563-83; STRYPE: *Ecclesiastical Memorials*, i. part 2, pp. 363-367, ed., 1822; TYNDALE: *Prologue to Pentateuch*; JOHANN DORBECK, surnamed COCHLEUS: *An expediat laicis legere N. T.*, etc., 1533; *Scopa*, etc., 1538; *De Actis et Scriptis Martini Lutheri*, 1549; R. DEMARE: *William Tyndale, a Biography*, London, no date; ANDERSON: *Annals of the English Bible*, different editions; WESTCOTT: *History of the English Bible*, London, 1872; EADIE: *The English Bible*, London, 1876; MOMBERT: *Handbook of the English Versions*, New York and London, 1883. J. I. MOMBERT.

<sup>1</sup> Only two perfect copies of this version of the Pentateuch are known to exist: the one is in the Grenville Library, London; and the other is in the Lenox Library, New York. A reprint of it, collated with the versions of Luther and Matthew (1537), was published in 1883 by the author of this article.

**TYPE**, from the Greek *τύπος*, means a prefiguration in a lower sphere of a fact belonging to a higher. It is allied to prophecy, allegory, and symbol; but prophecy is a prefiguration in words; type, in facts; allegory is a prefiguration through a fictitious image; type, in the form of full reality; symbol is a prefiguration by a hint which leads farther on through the natural association of ideas; type, as a complete, self-sufficient representation.

Types, in this sense of the word, are of so frequent occurrence, both in nature and history, that no total view of any comprehensiveness can be formed without involving a typical element; and, on the other side, it comes so natural to the human mind to discover types, or, rather, to recognize them, that no true method of interpretation, in any sphere, can afford to neglect that element. How prominent it was in scriptural interpretation at the time of Christ, the New Testament itself gives striking evidence. Christ represents the brazen serpent of the desert as a type of the crucifixion of the Son of man (John iii. 14), and Jonah as a type of the burial of the Son of man (Matt. xii. 40). Paul represents the first Adam as a type of the second Adam (Rom. v. 14), and the paschal lamb as a type of Christ (1 Cor. v. 7). It occurs in almost every book of the New Testament; and it was, indeed, one of the most prominent features of the general education and spiritual character of the age.

Led on by the spirit of the time, and partly, also, by the example of the New Testament, the Christian theologians plunged with all their heart into the "profound interpretation of Scripture," putting the whole apparatus of types, allegories, symbols, etc., in full operation. In the Eastern Church the arbitrariness of Justin and Origen provoked both Jews and Pagans (Tryphon and Celsus). In the Western Church the exuberance of Ambrose and Hilary was hardly checked by Augustine. Although Augustine never abandons the historical sense, he considered it slavish weakness to stick to the literal sense, as the Jews did. He distinguishes between four methods of interpretation, — *secundam historiam*, *etiologicalam* (which discovers the purpose of an event), *analogiam* (which demonstrates the harmony between the Old and the New Testaments), and *allegoriam*. Under the last head he further distinguishes between *allegoria historica*, *facti*, *sermonis*, and *sacramenti*, which divisions correspond to the four methods of interpretation prevailing during the middle ages, — *historica*, *allegorica* (including the typical), *tropologica* (comprising the ethical and parenetical application), and *anagogica* (explaining the bearing upon future life).

With the Reformation, the allegorical interpretation of Scripture came to a sudden end, at least so far as the evangelical church was concerned. Though Luther did not disdain to use the allegorical narrative as a means of edification, he, as well as Melancthon and the other Reformers, was fully aware of its illegitimacy when used as doctrinal evidence (see *Apolog.*, xii.). But, with the allegorical interpretation in general, the type, which is only a special form of it, was not discarded. The Dutch theologian Rivetus made an acute and just distinction between type and allegory. The distinction was adopted by Gerhard

(*Loci*, ii. 67), and farther developed into distinctions between personal and real types, and between types *innati* (established by Scripture itself) and types *illati* (introduced into Scripture by analogy). Finally, Coccejus and the other great Dutch theologians, Hulsius, D'Outreint, Van Till, Vitringa, made the typical interpretation as prevalent in the Reformed Church as the allegorical had formerly been in the Church universal. The great interest with which Jewish antiquities were studied at that time pushed on the movement, and into what vagaries it strayed an instance from Cranmer's *De ara* will show. Having represented the altar as a type of Christ, and having noticed that the altar is quadrangular, he asks, "*Quadratus quomodo Christus fuerit?*" ("How can Christ have been quadrangular?") In the Lutheran Church the literal sense was alone acknowledged as the true one, and typical interpretation was employed only as a means of edification. See Calov: *Syst. theolog.*, i. 663. Nevertheless, in the circle of the Wurtemberg pietism, by Bengel and his pupils, the latter received a new and most interesting development; the types being sought, not in the trivial details, but in the grand totalities of the old and new dispensations. See HILLER: *Neues System alter Vorbilder Christi im Alten Testament*, 1758, new ed., 1858.

It was, however, only within the narrow circle of the Wurtemberg pietists that typology was really cultivated. Outside of that circle rationalism flourished, and to the eye of rationalism typical interpretation seemed a mere dream. An unbelieving view of the sacred history will never hit upon the true characteristics of the divine economy: where the religious reader finds preparation and fulfilment, the indifferent reader will find nothing but empty accommodation and subjective parallelisms. The Spencerian view of the Mosaic worship, as having been borrowed from the Egyptian and other Oriental religions, gradually destroyed the typical character of the Old Testament; and, towards the middle of the eighteenth century, Henke declared typology to be a "trick long ago played out." Semler, in his *Versuch einer freieren theologischen Lehrart* (1777), declares, that, at all events, typology has nothing to do with true religion; and the unhappy method of interpretation was considered as completely destroyed by Rau's *Freimüthige Untersuchung über die Typologie*, 1784. It revived, however, with the general revival of religion in the beginning of the present century, and has since produced some of its finest fruits. See HOFMANN: *Weissagung und Erfüllung*, Nördlingen, 1841, 2 vols., and ED. BÖHMER, on the Revelation, 1855, the chapter, *Zur biblischen Typik*. A. THOLUCK.

**TYRE** (the Greek *Τύρος*, the Hebrew *צור*), a city of Phœnicia, and one of the most celebrated commercial centres of antiquity, stood on the eastern coast of the Mediterranean, in latitude 33° 17' north. It consisted of two parts, — one situated on the mainland, and called Old Tyre, for some reason not known; and the other, the city proper, situated on an island, and containing the principal sanctuary, the Temple of Melkarth (Hercules). It is first mentioned in Scripture in Josh. xix. 29, where it is spoken of as a fortified place. It was a monarchy, and not, like most of the great coun-



mercial cities of antiquity, a republic. Its king, Hiram, entertained very friendly relations with David (2 Sam. v. 11) and Solomon (1 Kings vii. 13-15), who from Tyre obtained not only materials, but also workmen, for buildings. Afterwards the friendly relations between Israel and Tyre were disturbed; because the Tyrians began to buy Hebrew captives, and sell them as slaves to the Greeks and Edomites (Joel iii. 4-8; Amos i. 9, 10). Meanwhile the power of the city was steadily increasing. It planted the celebrated colony, Carthage, on the coast of Northern Africa, and subjugated the Island of Cyprus, where rich copper-mines were opened. In 721 B.C. it was besieged by Salmanser, and in 585 B.C. by Nebuchadnezzar, but both times in vain, though the latter siege lasted for thirteen years. When Alexander the Great, after the battle of Issus (331), entered Phœnicia, Sidon, though at that time it was both richer and more powerful than Tyre, was prudent enough to submit, while Tyre in its pride decided to resist. After a siege of seven months it was taken, and from that calamity it never rose again; its independence was lost forever. It afterwards belonged to the Seleucidian kingdom of Syria (1 Macc. xi. 59; 2 Macc. iv. 18, 14), and came then under Roman rule. At the time of Christ, however, it was still a commercial place of some consequence, though not so important as Sidon. It is mentioned in Matt. xi. 21, xv. 21, Luke vi. 17, x. 13; and in the apostolic age it contained a Christian congregation, with which Paul staid for seven days (Acts xxi. 3-7). The present Sur stands on a peninsula, formed by the dam which Alexander constructed between the mainland and the island; but it is not much more than a village. See RYHNER: *De Tyro et prophetorum de ea vaticiniis*, Basel, 1715; HENGSTENBERG: *De rebus Tyriorum*, Berl., 1832; RENAN: *Mission de Phœnicie*; DE BERTOU: *Sur la topographie de Tyr*.

VAHINGER.

**TZSCHIRNER, Heinrich Gottlieb**, a distinguished German theologian; was b. at Mitweida, Saxony, Nov. 14, 1778; d. at Leipzig, Feb. 17, 1828. After studying at Wittenberg and Leipzig, he became successively pastor at Mitweida, professor at Wittenberg in 1805, and professor of theology at Leipzig. He was also made pastor of St. Thomas's Church, Leipzig, and subsequently held other positions in connection with his professorship. He was a rationalist, with a strong leaning towards the supranaturalist school. He excelled as a pulpit orator. His principal work

was his continuation of SCHROCKH's *Church History* in 2 vols., Leipzig, 1810-12. He spent ten years upon a work edited by Niedner (Leipzig, 1829), *Der Fall d. Heidenthums*. His *Lectures on Theology* were edited by Karl Hase, Leipzig, 1829. See H. G. TZSCHIRNER: *Skizze s. Lebens*, etc., 2d ed., Leipzig, 1828.

(6) **CROZER THEOLOGICAL SEMINARY** is situated fourteen miles south of Philadelphia, on the border of the city of Chester, in the borough of Upland, Delaware County, Penn.

It was founded under the auspices of the Baptist denomination, by act of the Legislature, in 1867, and owes its name to the liberality of the children of John P. Crozer, Esq., then recently deceased, whose wide public munificence his family were simply carrying forward. For the establishment and permanent support of the institution they have contributed at least four hundred thousand dollars.

The seminary entered upon its work of instruction in the fall of 1868 with twenty students; graduated its first class in 1869, some having entered advanced in studies; and has now near two hundred alumni engaged in the work of the Christian ministry at home or abroad.

Its course of instruction extends through three years, and its diploma presupposes a thorough training in all those lines of study generally recognized as necessary to the candidate for the ministry. A special provision is made, however, for the training of those, also, who from any circumstances cannot pursue the study of the Bible in its original languages. They, on completing their course, receive a corresponding diploma.

The original faculty consisted of Rev. Henry G. Weston, president, and professor of preaching and pastoral theology; Rev. George D. B. Pepper, professor of Christian theology; Rev. Howard Osgood, professor of church history, and interpretation of the Hebrew Scriptures. Rev. Lemmel Moss was subsequently appointed professor of New-Testament interpretation. The faculty consists at present of Rev. Henry G. Weston, president, Rev. George R. Bliss, Rev. John C. Long, Rev. Elias H. Johnson, Rev. James M. Stifter, Rev. Barnard C. Taylor. A lecture-fund maintains an annual course to the students from without the faculty. The Bucknell Library of the seminary contains between 8,000 and 9,000 very carefully selected volumes, and is constantly increasing.

GEORGE R. BLISS (Professor).

## U.

**UBBONITES** [usual spelling; correctly, *Ubbonites*], a party of moderate Anabaptists founded in 1534 by *Ubbo Philipps* [*Ubbe Philipzoon*]. Born at *Lewarden*, he was consecrated priest, and went with his brother, *Dirk Philipps*, over to the Anabaptists in 1533. He displayed great zeal for the establishment of a strict church-discipline, and ordained *Dirk, David Joris*, and *Menno Simons* preachers. The *Ubbonites* differed from the rest of the Anabaptists by denying that the kingdom of Christ was an earthly kingdom in which the pious were to exterminate the wicked. They rejected divorce. *Ubbo* died in 1568, but left the Anabaptists several years before his death, on account of their excesses, and went over to the Reformed Church. See *JEHRING: Hist. von denen Begebenheiten, Streitigkeiten u. Trennungen, so unter d. Taufgesinnten oder Mennonisten von ihrem Ursprung an bis auf's Jahr 1615 vorgegangen*, Jena, 1720 (containing a list of the tracts of *Dirk and Ubbo Philipps*); *H. C. BERGMANN: De Ub. Philippi et Ubbonitis*, Rost., 1733. *NEUDECKER.*

**UBERTINUS**, surnamed *de Casali*, from the place of his birth; d. about 1330; was one of the principal leaders of the strict party among the *Franciscans*, which insisted upon the rigid rule of poverty, and declared the church to be wholly corrupt. This party, led by *Peter John Olivi* (d. 1297), was condemned by *Pope Alexander IV.* (1255). *Ubertinus* laid down his views in the work *Arbor vite crucifixi* (Venice, 1485), and a *Defence of Olivi* (in *Wadding's Annales Minorum*, tom. v., Rome, 1733). Called upon to answer for his opinions by *Clement V.*, he went, with the permission of *John XXII.*, over to the *Benedictines*, and at a later period changed to the *Carthusians*. He also wrote *Tractatus de septem talibus ecclesie* (a sort of commentary on the *Apocalypse*), Venice, 1516. *NEUDECKER.*

**UBIQUITY** is the designation of the doctrine stated by *Luther*, and held in the *Lutheran Church*, of the omnipresence of the humanity, and more especially of the body, of Christ. It was deduced from the doctrine of the hypostatic union of the two natures in Christ, and was designed to explain the real presence of the body in the *Lord's Supper*, upon which *Luther* insisted. The biblical passages for testing the doctrine are those which record the institution of the *Lord's Supper*, and refer to Christ's ascension, his session at the right hand of God (*Eph. i. 20-23*; *Col. iii. 13*; *1 Pet. iii. 22*, etc.), and his presence with the church (*Matt. xxviii. 20*).

*Origen* and *Gregory of Nyssa* (*Antirrheticus adv. Apollinarem*, c. 59) were the only ones of the Fathers who represent the glorified body of Christ as ubiquitous. *Augustine* expressly denies that the hypostatic union of the two natures had for its result that the human nature is everywhere, as God is everywhere (*non est consequens, ut quod in Deo sit, ita sit ubique, ut Deus*). The God-man is with his church everywhere in his majesty and grace, etc., but not in his flesh, which the *Logos* assumed. He is everywhere by reason of being

God; but he is in heaven by reason of his human nature (*ubique per id, quod Deus est, in celo autem per id, quod homo*). Thus he also said, in explanation of the word to the thief on the cross (*Luke xxiii. 43*), "Christ as man on that day, according to his flesh, would be in the grave; . . . but as God, that same Christ is always everywhere" (*homo Christus illo die secundum carnem in sepulchro . . . Deus vero ipse idem Christus ubique semper est*, *Ep. 187*). With *Augustine*, "the right hand of God," at which Christ sits, is a restricted locality. *John of Damascus* denied the local explanation of the expression, "right hand of God," but held that Christ's glorified body is localized, and distinguished from his earthly body by its immunity from pain and want (*De Ortho. Fide*, iv. 1, 3).

In the middle ages the *Augustinian* view prevailed. *Hugo of St. Victor*, in his work on the sacraments (ii. 1, 13), says, "Christ as to his humanity is in heaven, as to his divinity everywhere" (*Christus secundum humanitatem in celo est, secundum divinitatem ubique*). *Peter Lombard* (iii. 22), in the same tone, says that Christ as to his person is everywhere (*totus ubique*), but not as to his nature (*sed non totum*).<sup>1</sup> The doctrine of the middle ages may be indicated by the three propositions: (1) Christ's divinity is ubiquitous; (2) His glorified body is confined to a certain celestial locality; (3) This same body is present by the miracle of transubstantiation wherever the Eucharist is celebrated.

It remained for *Luther* to formulate the doctrine of the ubiquity of Christ's glorified body. He deduced it from the doctrine of the real presence in the *Lord's Supper*, and used it to explain the real presence. Although as early as 1520 he called the doctrine of transubstantiation the second prison in which the *Roman Church* had confined the consciences of men, he spoke of the *Picards* of *Bohemia* as "heretics, because they do not believe that Christ's flesh and blood are truly present in the sacrament." His doctrine of the real presence was expressed in the words, the body and blood of Christ are "in, with, and under" the bread and the wine. He says, "The glorified body is in all the parts of the substance of bread," and illustrates it by the relation of fire and iron, "two distinct substances, and yet mingled in one glowing mass of iron, so that every part is iron and fire." There is an interpenetration of the body and bread, but no mixture. The clearest statement of *Luther's* views on this subject is found in his work on the *Lord's Supper* (1528), in the chapter headed *De predicacione identica*. As in Christ, divinity and humanity were united in one person, and interpenetrated each other without any change, so, in the *Lord's Supper*, bread and body were united in a sacramental way, and interpenetrated each other without any change. In order to explain this process, *Luther* affirmed the ubiquity of the humanity

<sup>1</sup> In the usage of the *Lombard*, *totum* refers to Christ's nature; *totus*, to his person.

and body of Christ. "Not only as to his divinity, but also to his humanity, he is everywhere present," he expressly says. "Heaven and earth are a bag, and as grain fills the bag, so he fills heaven and earth; and as my voice reaches so many ears, how much more can Christ distribute himself totally and indivisibly in so many pieces!" "The right hand of God" is not a definite spot, but it is everywhere where God is. The three reasons he gives for the real presence are, that God is essentially and truly God and man in one person, that God's right hand is everywhere, and that God's word is not false.

Zwingli, Calvin, and Ecolampadius distinctly rejected the doctrine of ubiquity in rejecting Luther's doctrine of the Lord's Supper. Melancthon in his earlier period taught the doctrine of ubiquity, in 1530 edited a number of patristic testimonies to confirm the real presence, and expressly antagonized Zwingli's view that Christ's body can only be in one place. At a later period he renounced these views, and distinctly stated (*Responsio de controversia Stancari*) that "Christ is everywhere, but only according to his divine nature." In 1552 Joachim Westphal renewed the sacramental controversy, which seemed to have been ended, by denouncing Calvin as a Zwinglian; and at the synod of Stuttgart, Dec. 19, 1559, the Württemberg church re-affirmed Luther's doctrine of ubiquity, which was thus made for a protracted period the centre of all investigations in christology. Brenz, the most prominent theologian in Germany after Melancthon's death, was the author of this document, and developed his views in the following works: *De personali unione duarum naturarum in Christo*, 1561; *De libello H. Bullingeri*, 1561; *De majestate Dom. nos. Jesu Christi et de vera presentia*, 1562. He insisted upon the union of the two natures in one person and the communication to the humanity of the majesty of the divinity; so that Christ in the totality of his nature fills heaven and earth. "For if the Deity of Christ were anywhere without his humanity, there would be two persons, not one."

The Wittenberg school, which followed Melancthon, could not, of course, accept this statement of the Württembergers. Between the two parties, Martin Chemnitz took up his position as a mediator. He held that Christ is present with his whole person (divinity and humanity) in the Lord's Supper: and yet the glorified body is not omnipresent, but *multipresent* or *colpresent*; that is, its presence was subject to the will of Christ, and not confined absolutely to one locality. Beza (*Refutatio dogmatis de ficticia carnis Christi omnipotentia*, etc.), Danæus (*Exam. libri de duabus in Chr. naturis a M. Chemnitio conscripti*, Geneva, 1581), Ursinus, and others opposed these views. Hutter and Hunnius returned to the stricter view of Luther, which again prevailed. In the last century the doctrine was not much discussed. In the present century Philippi has sought to revive and prove it in its strict form as held by Luther.

Among English and American theologians, the doctrine of the ubiquity of Christ's body has never been a prominent subject, or even seriously discussed. Quite recently Professor Rowwell D. Hitchcock has advocated the "potential ubiquity" of the God-man. "In this sense is he ubiquitous, that he may anywhere, at any moment, reveal

himself in his God-manhood to the willing soul. Such ubiquity best explains the vision of the martyred Stephen, the vision of Paul near Damascus," etc.

LIT.—DORNER: *System of Christian Doctrine* (vol. ii. of the German original, vol. iv. of the English translation); the *Theologies* of VAN OOSTERZEE, IIODGE (ii. 408 sqq., iii. 670 sqq.); HITCHCOCK: *The Theanthropic Ubiquity* (*Journal of Christian Philosophy*, July, 1883); the art. CHRISTOLOGY; and the elaborate art. of STEITZ, "Ubiquitat," in HEITZOG, 1st ed., xvi. 557-616, xxi. 382-386.

ULLMANN, Karl, one of the first evangelical theologians of this century in Germany: the son of a clergyman; was b. at Epfenbach, near Heidelberg, March 15, 1796; d. at Karlsruhe, Jan. 12, 1865. In 1812 he entered the university of Heidelberg, where Paulus, Daub, and Schwarz were teaching their different systems of theology, and in 1813 passed to Tübingen at Daub's advice. Here he got admission to the circle of Uhland's friends, and formed an intimate friendship with the poet Gustav Schwab, which was only terminated by death. In 1817 he was ordained vicar of Kirchheim, near Heidelberg, but a year later, at the suggestion of his friends, began to prepare himself for a professional career; took up his studies again at Heidelberg, and went to Berlin, where, under the influence especially of Neander, he adopted that evangelical type of theology of which he became one of the most genial and distinguished representatives. In 1819 Ullmann began to lecture at Heidelberg, and in 1821 was elected professor. In 1825 he published a work on Gregory Nazianzen, which deserves a place at the side of Neander's monographs. In 1828 he founded, in connection with Umbreit, the *Theologische Studien u. Kritiken* ("Theological Studies and Discussions"). It became the chief organ of the evangelical school of theology, represented by Neander, etc. The opening article, on the sinlessness of Jesus (*Ueber die Unsündlichkeit Jesu*), was subsequently published in an enlarged form under the title *Die Sündlosigkeit Jesu* ["The Sinlessness of Jesus," Eng. trans. from the 7th ed., Edinburgh, 1870], went through seven editions [7th ed., 1863], and was one of the most valuable and influential writings of the modern evangelical school in Germany. In 1829 Ullmann followed a call to Halle, where he lectured on church history, symbols, and systematic theology. In 1833 an article appeared from his pen on John Wessel, which he afterwards incorporated in his principal historical work, *Die Reformatoren vor d. Reformation*, [2d ed., 1866, 2 vols., Eng. trans., "The Reformers before the Reformation," Edinburgh, 1811-42, 2 vols.]. It is characterized by thoroughness of treatment, and grace and fervor of style. In 1836 he returned to Heidelberg. He wrote a number of articles against Strauss's *Life of Christ* (1835) and the principles it involved, one of which, directed against Strauss's suggestion of a change in the nature of public worship, was published, with a dedication to Gustav Schwab, under the title *Ueber den Cultus d. Genius* ("The Worship of Genius, 1840) It and *Das Wesen d. Christenthums* ("The Essence of Christianity," 1845, 5th ed. 1865), were translated, London, 1846. Ullmann's *Life* (3 vols., 1844) was a German

ested in the practical government of the church, and, when the controversy about the union of the confessions began, wrote at length and repeatedly in the *Studien* upon subjects it suggested. Some of these articles were printed separately, as *Ueber d. Verhältniss von Staat u. Kirche*. In 1853 he was appointed *prelat* [an officer with functions somewhat similar to those of a bishop], and, unfortunately for himself, accepted the position. He threw himself with earnestness into the management of the ecclesiastical duties of the position, and in 1856 was appointed director of the supreme ecclesiastical council (*Oberkirchenrath*). In this position he found himself constantly at variance with the ministers of the cabinet; and his efforts to introduce a new liturgy, etc., aroused serious opposition, and called forth the criticism that he was seeking to introduce re-actionary, hierarchical, and high-church movements. Unwilling to be the mere subordinate of the ministry, and to face longer the opposition in the ranks of the clergy, he resigned his office in 1861. He was thenceforth without any public office, and devoted his energies to the editing of the *Studien*. During the last years of his life he suffered from a complication of physical infirmities.

Ullmann was not one of the creative minds and prophetic men who cut new paths for the church and theology; but he was one of the noblest characters, and had one of the most highly gifted minds, which the German Church can boast of in our century. He was, in the best sense of the word, a Christian humanist, whose writings and example are still exercising a blessed influence. He died after hearing repeated, at his own request, the last two verses of Paul Gerhard's hymn, *O Haupt voll Blut und Wunden*. See W. BEYSCHLAG: *D. Karl Ullmann*, Gotha, 1866; [SCHAFF: *Germany and its Universities*, pp. 345 sqq.]. WILLIBALD BEYSCHLAG.

**ULPHILAS**, the Apostle of the Goths (313-383). According to the Arian church historian, Philostorgius (*Hist. Eccl.*, 2, 5), whose statement is corroborated by other Greek church historians, he belonged to a Cappadocian family which was carried away from its homestead as prisoners of war by the Goths, but which soon found itself so well installed among the captors, and so closely allied to them, that the son received a Gothic name, *Ulfila* ("Little Wolf"). He was educated in Christianity and in Greek learning, and on account of his great natural gifts he was destined for the church. The Goths, at that time settled on the northern bank of the Danube, just outside the pale of the Roman Empire, were rank heathens; but they were converted by Ulfilas. His missionary labor among them must have begun very early: for in 343 he was ordained their bishop, probably by an Arian bishop, since he himself afterwards declared that Arianism had always been his faith. How successful his work was may be inferred from the fact that the Gothic chief Athanaric became frightened, and instituted a violent persecution in 350. But Ulfilas obtained permission from the Emperor Constantius to immigrate with his flock of converts to the Roman Empire, and to settle in Mesia near Nicopolis, at the foot of Mount Hæmus. Meanwhile the mission among the Goths north of the Danube did not stop its work; and in 370 a new

persecution brought a new flock of Gothic converts into the Roman Empire, under the protection of the Emperor Valens. Shortly after, a Gothic chief, Frithigern, embraced Christianity, his whole tribe following his example; and finally Athanaric himself was won for the new faith, which simply meant that the conversion of the whole Gothic nation was completed. They were Arians; and on Jan. 17, 383, a council was opened in Constantinople for the purpose of bringing about a reconciliation between the Arian Goths and the Orthodox Greek Church. It is probable that Ulfilas was present at that council. Its purpose, however, was not accomplished. See the art. **GOths**.

In his missionary work, Ulfilas had use, not only for his natural gifts, but also for the accomplishments of his education. One of his most effective means of success was, no doubt, his translation of the Bible into the vernacular tongue of the Goths, for which he had to invent a new alphabet, a combination of Greek and Runic letters: it is the oldest existing monument of any Teutonic language. Whether he translated the whole Bible, or only portions, is doubtful: only fragments have come down to us. Seven codices have been discovered, — *Codex Argenteus*, written on purple vellum in gold and silver letters, dating from the sixth century, discovered in 1597 in the Benedictine abbey of Werden, now preserved in the library of Upsala, and published with diplomatic accuracy by Upström (1854); *Codex Carolinus*, discovered in the library of Wolfenbüttel in 1756, and published in 1762-63; finally, palimpsest fragments of five codices discovered in the Ambrosian library at Milan by Angelo Mai, and published 1819-38. The best collected editions of these fragments are those by Von der Gabelentz and Loebe, Leip., 1836-46, with Latin version, grammar, and lexicon; E. Bernhardt, Halle, 1875, with full critical notes; and Stamm, Paderborn, 1878 (7th ed. by M. Heyne), the most convenient manual edition. Compare also *The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale*, by Jos. Bosworth, London, 1874, 2d ed.; and SKEAT: *The Gospel of St. Mark in Gothic*, Oxford, 1882, with glossary, grammar, and notes.

LIT. — G. WAITZ: *Ueber das Leben und die Lehre des Ulfila*, Hanover, 1840; W. L. KRAFFT: *De Fontibus Ulfilæ Arianismi*, Bonn, 1860; W. BESSEL: *Das Leben des Ulfilas und die Bekehrung der Gothen*, Göttingen, 1860; SCHAFF: *Companion to the Greek Testament*, New York, 1883, pp. 160 sqq.; C. A. A. SCOTT: *Ulfilas, Apostle of the Goths*, London, 1885.

**ULRICH**, Bishop of Augsburg, the son of Hupald, Count of Dillingen, was b. at Augsburg in 890; d. there July 4, 973. Made bishop in 923, he administered his diocese with conspicuous vigor and ability, and proved himself one of the greatest ecclesiastics of his day. Twice during his episcopate the Magyars laid siege to Augsburg. The first time (923) he mingled his prayers with the cries of the babes who were laid prostrate on the earth before the altar: the second time (955) he displayed great courage and firmness, and held out against great odds, till relieved by the army of the king. Ulrich practised a princely liberality, and laid Augsburg under obligation to him by

the construction of chapels, churches, and houses. He was zealous in the observance of the hours of worship, and on many days celebrated three masses. He was strict towards the clergy, and at a synod in Augsburg (952) he insisted upon the practice of celibacy. In his regard for relics he made a journey to St. Moritz to secure some trophies of the Thebaic legion, and to Rome to get the head of St. Abundus. The latter years of his life he spent in a convent, as a Benedictine, and died on a floor sprinkled with ashes. His relics were regarded as possessing a miraculous virtue; and John XV., in 993, pronounced him a saint,—the first example of a special Papal decree demanding reverence for a saint. A work entitled *Catalogus testium veritatis*, first printed by Flacius in 1550, and protesting against the celibacy of the clergy, is wrongly attributed to Ulrich. See GERHARD'S *Life*, written in 983 and 993, and printed by WAITZ: *Scriptores*, etc., iv.; MANILLON: *Acta SS. ord. S. Bened.*; BRAUN: *Gesch. d. Bischöfe von Augsburg*, Augsb., 1813. ALBRECHT VOGEL.

**ULRICH VON HUTTEN.** See HUTTEN.

**ULTRAMONTANE, or ULTRAMONTANISTS** (from the Latin, *ultra montes*, "beyond the mountains," referring to the Alps), is a party-name within the Roman-Catholic Church, applied to those who wish to see all power in the church concentrated in the Pope, in opposition to those who desire a more independent development of the national churches.

**UMBREIT, Friedrich Wilhelm Karl**, distinguished as the co-editor (from 1828) of the *Theolog. Studien und Kritiken* ("Theological Studies and Discussions"), and an expositor of the Old Testament; was b. at Sonneborn, near Gotha, April 11, 1795; d. at Heidelberg, April 26, 1860. He studied at Göttingen, where Eichhorn inspired him with enthusiasm for Oriental studies, and became *privatdocent* there in 1818. He accepted a call to Heidelberg as professor in 1820. Here he spent a quiet and happy life in the midst of an affectionate family and a large circle of friends. Rothe, in his funeral-address, speaks of "the childlikeness and broadness of his personal Christianity." He devoted himself almost exclusively to the study of the Old Testament, the beauty of whose poetry, and the divinity of whose contents, he profoundly recognized. It was his effort to find out the meaning of the Scriptures, and to secure for the Old Testament its proper place in Christian theology. Without being an Orientalist in the present sense of the term, he had an accurate knowledge of Hebrew, and a fine sense of appreciation for the characteristic traits of Oriental life; and without laying claim to being a keen critic, or a stern dogmatist, he entered into sympathy with the feelings of the men of God in the Old Testament. His first commentary was on Ecclesiastes (Gotha, 1818): it was followed by commentaries on the Song of Solomon (*Lied d. Liebe, d. älteste u. schönste aus d. Morgenlande. Neu übersetzt u. ästhetisch erklärt*, Göttingen, 1820, 2d ed., Heidelberg, 1828), Job (Heidelberg, 1824, 3d ed., 1832), the Proverbs (*Philolog.-krit. u. philosoph. Comment. über d. Sprüche Salomos, nebst einer neuen Uebersetzung u. einer Einleitung in d. morgenländische Weisheit überhaupt u. in d. hebräisch-salomonische insbesondere*, Heidelberg, 1826), the prophetic books, except Jonah and

Daniel (Hamb., 1841-46, 4 vols., Isaiah appearing in a second edition in 1846), Romans (Gotha, 1856). Umbreit's commentaries are practical, and display a profound sympathy with the life of the Old Testament. Whatever may be the opinion about their literary merits, there can be no doubt that he opened the eyes and hearts of many to the beauties and religion of the Old Testament, and that his whole personality, adorned as it was "with a rare combination of divine gifts and virtues," was one of the most beneficent influences in the history of the *Vermittlungstheologie*; [i.e., the conciliatory, unioiistic school of modern German theology]. KAMPHAUSEN.

**UNBELIEF.** See INFIDELITY.

**UNCIAL** (from *uncia*, the "twelfth part" of any thing) and **CURSIVE** (i.e., in running, sc., hand) **MANUSCRIPTS.** The former are written in capital letters (*litteræ unciales*, or *majuscula*), usually, but not necessarily, of large size; the latter, in small letters (*litteræ minusculæ*), or in current hand. The uncial manuscripts are older. New-Testament manuscripts of this character vary in age from the fourth (Sinaitic and Vatican) to the tenth century. The Sinaitic is the only complete manuscript of the New Testament. The uncials are written upon costly and durable vellum or parchment, on quarto or small folio pages of one, two, even, though very rarely, of three or four columns. The older ones have no division of words or sentences, except for paragraphs, no accents or ornamented letters, and but very few pause-marks. These manuscripts are designated by Roman capitals, Greek letters after Cod. Z, and the Hebrew Aleph for the Cod. Sinaiticus. The number of uncial New-Testament manuscripts was probably once large; but they perished during the middle age, and now only eighty-three distinct manuscripts (not including lectionaries) are extant. The *ursive* manuscripts are indicated by Arabic numerals, number over a thousand, date from the ninth to the middle of the fifteenth century, are upon vellum, parchment, cotton paper (which came into use in the ninth or tenth century), or on linen paper (first introduced in the twelfth century). Their comparatively late date decreases their critical value; but "some twenty or thirty of them are very important for their agreement with the oldest authorities, or for some other peculiarity." See for lists of uncials and important cursives, and further information, SCRIVENER: *A Plain Introduction to the Criticism of the New Testament*, Cambridge, 1861, 3d ed., 1883; SCHAFF: *Companion to the Greek Testament*, New York, 1883, chap. ii. pp. 82-141; also art. BIBLE TEXT.

**UNCLEANNESS.** See PURIFICATIONS.

**UNCTION.** See EXTREME UNCTION.

**UNIFORMITY,** Acts of, denote several parliamentary decrees establishing the worship and ritual of the Church of England. The first, passed in 1549, set forth the penalties for the neglect to use the First Service-Book, which were, for the first offence, loss of the profits of one benefice for a year, and imprisonment for six months; for the second, loss of all benefices, and imprisonment for one year; for the third, imprisonment for life. The second Act was passed April 6, 1552, and established the revised Book of Common Prayer. The third and principal Act of Uni-

formity (after a strong opposition, passed April 28, 1558), established the new Prayer-Book under penalties similar to those of Edward VI., subjected all who were absent from church without excuse to a fine of one shilling, and gave to the sovereign liberty to "ordain and publish such further ceremonies and rites as may be most for the advancement of the church," etc. A fourth Act of Uniformity was passed May 19, 1662, and enforced the new revision of the Prayer-Book. It required all ministers to give their unfeigned assent and consent to every thing in the book before Aug. 24, and to swear "that it is not lawful, on any pretence whatsoever, to take up arms against the king." About two thousand clergymen, some of them the most distinguished in England, unable to conform, were deprived of their livings. Neal, referring to the Elizabethan Act, says, "Upon this fatal rock of uniformity in things merely indifferent, in the opinion of the imposers, was the peace of the Church of England split" (*History of Puritanism*, i. p. 76, Harper's ed.). The Act of Uniformity was set aside by the Act of Toleration under William and Mary, May 24, 1689.

**UNIGENITUS** is the name of that famous bull which Clement XI. issued (Sept. 8, 1713), at the instance of the Jesuits, in condemnation of the annotated French translation of the New Testament by the Jansenist, Quesnel. Among the propositions condemned by the Pope are also these: "All ought to read the Bible" (80); "The obscurity of the word of God does not exempt a layman from studying it" (81); "The Lord's Day ought to be kept holy by Christians by reading the Scriptures, and it is wicked to keep away any one from such reading" (82). Forty French bishops accepted the bull; but sixteen, supported by the Sorbonne, suspended it in their dioceses; after which, persecutions immediately began. See **JANSENISM**.

LIT. — A. SCHILL: *Die Constitution Unigenitus*, Freib.-im Br., 1876.

**UNION OF CHURCHES.** The first difference which entered Christendom, and threatened to split the Christian congregation, was that between Jewish and Gentile Christianity. It was hardly a difference either of doctrine or constitution, but simply one of social habits: nevertheless, it was important, even dangerous; and widely various views were held with respect to the solution of the problem it presented. Some thought that the Gentile Christians were not Christians in the full sense of the word, that they could never be considered as brethren, that baptism ought to be denied them, etc.: others, among whom was Paul, thought that it was not necessary to circumcise a Gentile in order to make him a Christian, that the Gentile Christians should not be bound by the Jewish law, etc. From the very first, however, there seems to have been a third party, a middle party; and at the synod of Jerusalem (Acts xv.) a reconciliation was easily brought about. Each party yielded something, — the Jewish Christians, the obligation of the law; the Gentile Christians, the unlimited freedom of social habits; and thus the Christian congregation became able to present itself before the infidels as one social body, based on one common faith.

Much deeper, and consequently much more diffi-

cult to manage, was the difference which separated the Greek and Latin churches: it was one not of social habits, but of nationality. In spite of her social and political superiority, the Latin Church lived for a long time in complete doctrinal submission to the Greek Church. But when, with one gigantic effort, Augustine developed the theology of the Latin Church, the internal difference between the two churches at once became manifest. The principal events which gave it practical shape were the *Henotikon* of Zeno (484), the decrees of the *Concilium quinisextum* (692), and the controversy in the ninth century between Nicholas I. and Photius. But it must not be overlooked, that, besides the national difference between East and West, the monarchical tendency of the Church of Rome — developed by Victor I., Stephen I., Leo the Great, Gregory the Great, and gradually established as the informing principle of her whole policy — exercised a powerful influence; and when the Council of Constantinople (867), instead of recognizing the supremacy of the Pope, excommunicated him, the separation was accomplished. From the fact, however, that the various attempts at union which were afterwards made were wrecked, not on the vanity and fickleness of the governing classes, but on the instinctive dislike and distrust of the mass of the peoples, it is evident that the split was not caused simply by a clash between sacerdotal ambitions, but had its roots deep in the nature of the people. A compact of union was subscribed by the Greek and Latin delegates at the Council of Lyons (1274), and accepted both by the emperor and the Pope; but it could not be carried out on account of the fanaticism of the Greek people. A similar compact, compromising the principal doctrinal divergences, and recognizing the supremacy of the Pope, was subscribed at the Council of Florence (1439), but proved to be of as little practical consequence.

A still more decisive difference was established by the Reformation between the Roman-Catholic Church and the Evangelical churches. It was not one of social habits or nationality, but one of principle. By the Protestant principle, the unity of form was given up for the truth of the contents, and evangelical freedom was substituted for the despotism of tradition. It must not be understood, however, that, in the historical process from which the separation resulted, all the advantages were on the one side. The Protestant principle was not an invention of the Reformers. It has been present and at work in the Church from the day of her foundation, latent, unrecognized, suppressed, but never destroyed. On the other hand, the Roman-Catholic Church did not die by the separation, but continued to be the harbinger of much true religious life. These views were openly set forth by Hugo Grotius, in his *On the Truth of the Christian Religion* and other treatises; and in his annotated edition of Cassander's *Consultation* (1641) he even went so far as to recommend, under certain conditions, the Papal primacy. They may also be found, at least *implicite*, at the basis of the theological system of Calixtus (see that article and **SYNCRETISM**); and they actually prompted Leibnitz to undertake his attempts at uniting the Church of Rome and the Evangelical Church. If any man was fit for such an undertaking, he was. His philosophy gave him

a position, religious as well as political, above the particular interests of the parties. He was intimately acquainted with many prominent and influential members of the Roman-Catholic Church, and he had the sympathy of the Protestant theologians of the school of Helmstadt: consequently, when he failed, as he did, it simply proves that the undertaking was as yet impossible. The details of the negotiations which ensued are given in the arts. LEIBNITZ, MOLANUS, and SPINOLA. The instrument of union which resulted from those negotiations, *Regule circa Christianorum omnium ecclesiasticam unionem*, was drawn up in 1683, but was not published until 1691, as it was made the basis for the negotiations in Hungary and France. It proposes to begin, not with a doctrinal, but with a political, union, to admit the whole Protestant clergy into the hierarchical system of the Roman-Catholic Church, and then try to work out a doctrinal reconciliation. It was favorably received by the Pope, but did not attract much interest among Roman-Catholics, and was considered with distrust and aversion by the Lutherans. In 1694 Bossuet suddenly broke off the correspondence which he had been carrying on with Leibnitz since 1691; and an attempt by the latter at renewing it, in 1701, called forth from the former only a peremptory dismissal of the case. See HERING: *Geschichte der kirchl. Unionsversuche seit der Reformation*, Leipzig, 1836-38, 2 vols.

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More successful were the efforts for a union between the Lutheran and the Reformed churches: they led, at least in Prussia and Baden, to some practical results. Great exertions were made to prevent the split between the two Protestant churches in Germany, and Luther's refusal to join hands with Zwingli at Marburg (1529) has always been regretted. The Thirty-Years' War, however, called forth considerations so grave as to mitigate even the most irate temper. The colloquy of Leipzig (1631) had a good effect, though it could not prevent the strife from breaking out anew. The colloquy of Thorn (1615) failed; but the colloquy of Cassel (1661) led to the establishment, at least of a good and peaceful *modus vivendi* between the two churches. As the electoral house of Brandenburg belonged to the Reformed faith after 1614, it was quite natural that the success of the colloquy of Cassel should induce the elector, Friedrich Wilhelm, to arrange a similar colloquy at Berlin (Sept. 8, 1662-May 29, 1663). The attempt failed utterly; and the temper of the Lutheran members may be inferred from the fact, that they refused to give up the so-called *elenchum nominalem*, that is, the mentioning by name and from the pulpit of such Reformed preachers as seemed to them to be dangerous heretics. The revocation of the Edict of Nantes (1685) brought a great number of French Reformed colonists to settle in Brandenburg; and under Friedrich I., king of Prussia (1700-13), the court-preacher Jablonski (which article see) was active in behalf of the union. A number of the so-called *Simultankirchen* were built; that is, churches in which service was celebrated alternately after the Lutheran and Reformed rite. The period of religious indifference which followed during the reign of Friedrich II., and the spreading of rationalism, was, perhaps, not with-

out some good consequences for the cause of the union. At all events, when, in the beginning of the present century, the Prussian Government proposed various measures for the speedy establishment of a United Evangelical Church in Prussia, they met with no considerable opposition. The clergy of Berlin declared in favor of the union at the synod of Oct. 29, 1817; and the new *Agenda* (which article see) was generally accepted in 1822. After 1830, however, disturbances of a half-religious and half-political character took place, and the embarrassments of the government were considerably aggravated in 1848; but the union was maintained in all the countries where it was introduced. [The relation of Church and State in Prussia was fixed by the laws of 1873 and 1876. See art. PRUSSIA.]

LIT.—J. CHR. B. PETERSEN: *Agende und Union*, Berlin, 1837; C. I. NITZSCH: *Das Urkunden-Buch der evangelischen Union*, Bonn, 1853; J. MÜLLER: *Die evangelische Union*, Berlin, 1854; F. J. STAHL: *Die lutherische Kirche u. die Union*, Berlin, 1859; WANGEMANN: *Sieben Bücher preuss. Kirchengeschichte*, Berlin, 1859-60; K. H. SACK: *Die evangelische Kirche und die Union*, Berlin, 1861.

K. H. SACK.

**UNION EVANGELICAL CHURCH.** See above.

**UNITARIANISM.** The origin of this system of theology was in the rejection of the Trinity, or the doctrine of three persons—the Father, the Son, and the Holy Spirit—existing in the God-head, and constituting one God. As monotheism was the antipode of polytheism, Unitarianism is the antipode of Trinitarianism. But associated with this fundamental doctrine are the *denials*, in general, of the fall of man in Adam as the federal head of the race, the total depravity of human nature, the vicarious atonement of Christ, and eternal punishment; and the *affirmations* of the mission of Christ to make a revelation of the fatherhood of God and the brotherhood of man; of the dignity of human nature, but its elementary and incomplete condition; of man's natural sonship to God; of sin, not as natural, but unnatural, to man; of the two great spiritual laws, love to God and love to man; and of the destiny of all mankind to holiness and happiness by the grace of God, and man's moral discipline here and hereafter. The Unitarians regard the atonement as a moral agency designed to draw men to God, and reconcile, or make them at one, with God, as the term signifies, rather than as a legal or governmental expedient, or as a vicarious substitute in a literal sense to cancel human sins. Jesus, speaking of his cross, said, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is variously regarded as a being between God and man; or as a man superhumanly endowed, impeccable, and infallible; or as a mere man on the natural plane, but a natural religious genius of great power. The second view is the more common one among modern Unitarians. The Holy Spirit is identified with God himself, as the spirit of man constitutes man. The Holy Spirit indicates the holy influence which the mind of God exerts upon the mind of man. The prevailing views in regard to a future life are that of the inborn immortality of the soul, that of perpetual progress, and that of the hopeful, rather than the assertive, belief of the eventual restora-

tion of all men to holiness and happiness,—conditions which Unitarians believe to be inseparably connected.

The methods of attaining these results, and the working principles of this body of believers, are, (1) The Protestant canon of the right of private judgment; (2) Reason, or the moral and religious nature of man, as the final arbiter where creeds clash, or the doctors disagree; (3) The interpretation of the Scriptures after the spirit rather than the letter. This method of interpreting the Bible as an Oriental book, poetical, parabolical, and often paradoxical, has justified many of the Unitarian as well as Protestant conclusions in general, in regard to theological doctrines. Thus the expression, "I and my Father are one," is taken not literally, as teaching identity of nature, and personality with the Father, but that union of will, love, and purpose with the Father, which is also predicated in the oneness of Christ and his apostles. "Labor not for the meat that perisheth," etc., is a Hebraism to exhort to seek spiritual ends in life more earnestly than material interests. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," is not a lesson of the actual presence, but of the necessity of nourishing the soul with the teaching of Jesus, and blending it with the whole spiritual constitution as thoroughly as food is digested, and assimilated to the body. The delivery of the keys of the kingdom of heaven to Peter, and his authorization to bind and loose, are explained and qualified elsewhere by the same distinction being granted to the whole body of the apostles. The declaration that a man must hate his father and his mother in order to be an accepted disciple of Christ, is well understood by the Hebrew scholar to signify, not the literal hatred of parents, a sense the farthest possible from the spirit of Jesus, but the preference of spiritual ties to natural ones when they come into competition. This method is not, as often charged, regarded by this body of Christians as explaining away the true sense of the Word, but, on the contrary, as giving its true and intended meaning. In this connection it should be stated, that one distinguishing characteristic of the Unitarian Church is its hostility to creeds, or dogmatic statements of belief. They are regarded as prisons to the mind, as opposing the progress of truth, endangering the conscience by insincere or partial assent or subscription, embroiling churches in strife and persecution, and turning off attention from the fundamental truths and plain duties of religion to intellectual and metaphysical definitions of subtleties beyond the reach of man. Hence the form of church union generally adopted by them has been that of a covenant rather than a creed. The body has no one central symbol, or statement of belief. Its creed is to be found in its literature. The bond of church union is made to consist in a pledge to live the Christian life, and to co-operate with others in the same calling, in worship, in philanthropy, in supporting religious institutions, and spreading the kingdom of God on earth. Faith, as a sentiment of the heart, is the uniting tie, rather than the declaration of a series of intellectual and dogmatic propositions. This was the original Puritan method. In this light it is remarkable that the identical covenants used by

some of the primitive churches in New England in the first settlement of the country have been still in active use down to the present day, though those churches are now Unitarian.

The history of Unitarianism is claimed to date back to the time of Christ and his apostles as preachers of pure monotheism. "Hear, O Israel, the Lord our God is one Lord," is declared by the Master to be the first and great commandment. Early church Fathers and writers, under varying forms of language, held the essential unity of God. The term "trinity" as applied to the Godhead is not found in the Scriptures, nor was it employed by any writer till Tertullian, about A.D. 200. It is argued that the thing did not exist, because the name descriptive of the thing did not come into use till that time. Unitarians, accordingly, regard the whole system of theology known as Trinitarian, or Orthodox, as a gradual development from the time the Gentiles, imbued with Oriental speculation or Greek philosophy, entered the Christian Church. The school of Alexandria hellenized Christian thought, and the Platonic doctrine of the Logos led to the gradual deification of Christ. But alongside of this tendency, step by step, proceeded a counter-movement—led by Theodotus, Artemon, Paul of Samosata, Arius, and others of the early writers—to maintain the strict unity of God in Christian belief. In the battle of words between *homo-* and *homoiousian*, of the same substance or of like substance, as applied to the nature of Christ, Arius maintained that he was a created being. The climax was reached at the Council of Nicea (A.D. 325), when, after an embittered debate, the doctrines of the unity of God and the subordinate nature of Christ were anathematized, and the Godhead of the Son with the Father was established. It is an opinion held by many Catholic and some Protestant advocates of the Trinity, that this dogma came in the development of the church, rather than as a doctrine revealed or taught in the Scriptures; also it is a remarkable fact, that no single passage or verse of the Old or New Testament is received as an assured proof-text of the Trinity by the unanimous consent of all Trinitarian writers: some ground their faith on one passage, some on another. Griesbach and Tischendorf, two of the most distinguished Trinitarian critics of the text of the New Testament, reject as spurious 1 John v. 7, and read (Acts xx. 28) "the church of the Lord," instead of "the church of God," and (1 Tim. iii. 16), "he who was manifest," instead of "God was manifest." These emendations remove some of the most decided proof-texts of the Trinity. Unitarians also claim that John i. 1 and Rom. ix. 5 are erroneously quoted and interpreted as proofs of the Trinity. The new revised translation in general favors their criticism and interpretation.

Before the Reformation, Unitarian opinions, though not under that name, were in existence in various parts of Christendom. Some suffered martyrdom for the faith. Adam Duff, for his denial of the doctrine of the Trinity, was burned alive near Dublin, Ireland, in 1526. William Taylor, a priest, was put to death in England in 1422. But, when the Reformation broke up the torpor of religious conformity in Europe, Unitarian sentiments received a new impulse, and led to new martyrdoms; for both Catholics and Prot-



estants united to destroy the heresy. Among these confessors and martyrs were Ludwig Hetzer, Michael Servetus, and Gentilis in Switzerland; Palaeologus, Segar, Guirlanda, and hundreds of others in Italy; Flekwyk in Holland; George von Parris, Joan Bocher (called "the Maid of Kent"), Bartholomew Legate, Hammont, Lewes, Ket, Wright, Wightman, and many others in England; Thomas Aikenhead in Scotland; Catharine Vogel, at the age of eighty, in Poland; and Dolet in France. The Socini and others were banished from Italy: John Biddle died in prison in England, and Francis David in Transylvania.

In Poland the Unitarian faith was spread by refugees from less tolerant lands. In 1552 the Bible was translated, chiefly by Unitarian scholars and divines, into the Polish tongue. Faustus Socinus came hither from Italy. All ranks of society, nobles and commoners, felt the power of the faith, and awakened the bitter jealousy of Rome. In the city of Racow a catechism of the doctrines of the Unitarian Church was printed and widely circulated, and drew so much attention that it was publicly burned in London by order of Parliament. The king of Poland, Sigismund II., became a convert himself to the faith. Such was its flourishing condition for a century, till 1660, when Cardinal Casimir, a Jesuit, coming to the throne, burned the houses of its disciples and believers, and drove them to exile or death, thus by the same blow killing a church and a nation. The theological works of the Polish Brethren, in eight thick volumes folio, remain as the monument of their zeal and faith. Driven from Poland, many Unitarians took refuge in Transylvania. Faustus Socinus and Georgio Blandrata were prominent leaders. Transylvania tolerated four forms of faith,—the Roman Catholic, the Reformed Evangelical, the Lutheran, and the Unitarian. The bishop Francis David, however, under subsequent persecution, was cast into prison, where he died in 1579,—an event which received in 1879 its tercentenary celebration in the land of his martyrdom. In their most flourishing condition the Unitarians of Transylvania possessed four hundred church-buildings, eleven colleges, and three universities; but during the last two centuries the hand of imperial power and Jesuit intrigue have dispossessed them of their schools, lands, funds, colleges, and universities, and denied them their civil and religious rights. But the nineteenth century has brought some relief; and they are slowly regaining, the heavy weight of tyranny being partially removed, their ancient prosperity. They have an increasing population of sixty thousand, a hundred and twenty-six churches, a university at Kolaszvár with twelve professors and three hundred students, and two smaller colleges at Thorda and St. Kerezstur. Their present bishop is Joseph Ferencz. Their church government is a combination of Episcopalianism and Congregationalism. They are planting churches in Hungary, where the writings of Channing have been widely circulated.

The Unitarian faith was known in England before the Reformation; but at that period it received a new impulse and diffusion, so that in 1640 the synods of London and York issued a canon against Socinianism. In 1655 Dr. Owen writes: "The evil is at the door: there is not

a city or town, scarce a village, in England, wherein this poison is not poured forth." Milton, Locke, and Newton wrote works in favor of Arian or kindred sentiments. Dr. Isaac Watts, the hymnist, has passages in his writings which are capable of a similar construction. Churches existed among the dissenting bodies of Presbyterians, Independents, and Baptists, from an early period, which were in substance Unitarian. But one of the first churches nominally so called was established in Essex Street, London, in 1774, by Rev. Theophilus Lindsey. Dr. Joseph Priestley was the pastor of a church in Suffolk, and afterwards in Birmingham, from which place he was driven to America in 1792; his books, manuscripts, and philosophical and chemical apparatus being destroyed by a mob on account of the popular odium attached to his political and religious opinions. In 1813 the Unitarians were admitted by law to the privileges of other dissenting bodies. The Unitarian occupants of dissenters' chapels first had their claims admitted to the possession of these bequests and foundations by the Act of 1844. In England are about three hundred and fifty Unitarian churches, ten in Scotland, twenty to thirty in Ireland, in Wales thirty-four, and in the British Colonies—Canada, India, Australia—several more. Divinity schools for the education of ministers are established in Manchester, Carmarthen, and London. The British and Foreign Unitarian Association was formed on May 24, 1825,—the same year, month, and day as the American Unitarian Association in Boston, though without concert. The National Unitarian Conference of Great Britain was first organized at Liverpool in the spring of 1882. The periodicals are the *Modern Review*, the *Inquirer*, the *Unitarian Herald*, the *Christian Life*, and some local papers. Among the eminent leaders, lay and clerical, may be mentioned Drs. Price, Samuel Clarke, Priestley, Belsham, Lardner, Sharpe, Bowring, Taylor, Thom, and especially James Martineau, one of the greatest living exponents of a Christian spiritual philosophy against materialism and agnosticism.

In America, while the church of the Puritans was strictly Calvinistic and Trinitarian at the outset, the keynote of progress had been struck by John Robinson in his famous farewell to the Pilgrims of "The Mayflower," that "there was more light to break out from God's word." Dr. Gay of Hingham, ordained in 1717, was probably the earliest preacher of Unitarianism. Dr. Mayhew, of the West Church, Boston, advocated liberal sentiments. In 1783 Dr. James Freeman, of King's Chapel, Boston, the grandfather of Dr. James Freeman Clarke, removed from the Book of Common Prayer all references to the Trinity, or the Deity, and worship of Christ; and his church from that time became distinctively Unitarian. In 1801 the Plymouth Church, the oldest of the Puritan faith in America, declared itself, by a large vote, Unitarian. Organized usually on the basis of covenants instead of creeds, the New-England churches, without any violent change in their articles of union, gradually adopted the new faith. Dr. Henry Ware, a Unitarian, was chosen professor of divinity at Cambridge. Zealous controversies were waged between Dr. Woods and Dr. Ware, and Dr. Channing and Dr. Worcester.

Dr. Channing, in 1819, in his Baltimore sermon at the ordination of Jared Sparks, gave the Unitarian Declaration of Independence. From that date he became the foremost leader of this faith, not only in America, but throughout the world. His works have been translated into the languages of Europe, and are known and read throughout the East and West. Bunsen, in his work entitled *God in History*, says of Channing, "A grand Christian saint and man of God, nay, also, a prophet of the Christian consciousness regarding the future." In April, 1880, the centenary of his birth was celebrated in America and many other countries; and an issue of a hundred thousand copies of a complete edition of his works was circulated in a cheap and popular form in England: and a Channing Memorial Church was dedicated at his birthplace, Newport, R.I. On May 24, 1825, the American Unitarian Association was formed, whose headquarters are in Boston, Mass., whose purpose is declared to be "to diffuse the knowledge, and promote the interests, of pure Christianity." Besides many home missions, Rev. C. H. Dall and associated laborers are employed in a foreign mission at Calcutta in India. On April 5, 1865, the National Unitarian Conference was organized in New-York City, for the promotion of "the cause of Christian faith and work." The Western Conference was created in 1852. Thirty-nine state, local, auxiliary, ministerial, benevolent, or Sunday-school associations and conferences express the activity of the missionary, educational, and philanthropic work of the body. There are two theological schools,—one at Cambridge, Mass., and the other at Meadville, Penn. The periodicals are the *Unitarian Review*, the *Christian Register*, *Unity*, the *Day-spring*, and several local papers. The number of Unitarian churches in America, according to the *Year-Book* of 1883, is three hundred and sixty. The actual Unitarian faith of the country, so far as the doctrine of the Trinity is concerned, has been computed to number at least three thousand churches, including not only the Unitarians proper, but the Universalists, the Christians (so called), the Hicksite Quakers, the Progressive Friends, and some other minor bodies.

LIT.—The *Works* of JOSEPH PRIESTLEY (Hackney, 1817–32, 26 vols.) and of WILLIAM E. CHANNING (Boston, 1845, 6 vols.); the *Biographies* of WILLIAM E. CHANNING, by W. H. Channing, and of E. S. GANNETT, by W. C. Gannett, Boston, 1875; W. TURNER, JUN.: *Lives of Eminent Unitarians, with a Notice of Dissenting Academies*, London, 1840–43, 2 vols.; R. WALLACE: *Anti-Trinitarian Biography*, London, 1850; also N. WORCESTER: *Bible News, or Sacred Truths relating to the Living God, his Only Son and Holy Spirit*, Concord, 1810, 3d ed., Boston, 1825; J. WILSON: *Concessions of Trinitarians*, Manchester, 1842; GEORGE E. ELLIS: *Half-Century of Unitarian Controversy*, Boston, 1851; J. F. CLARKE: *Orthodoxy, its Truths and Errors*, Boston, 1870.—Periodicals. *Christian Disciple*, Bost., 1812–23, 9 vols.; *Christian Examiner*, Bost., 1824–74, 57 vols.; *Unitarian Review*, Bost., 1875–83. A. A. LIVERMORE

(President Unitarian Seminary, Meadville, Penn.)

**UNITARIANS.** This title is given to those who believe that God exists in one person, and who deny the Trinity, or that God exists in three

persons, but one God,—Father, Son, and Holy Ghost. The term appears to have been used first in Poland and in Transylvania, and derived from *Unitas Fratrum* (United Brethren), the name employed by the Moravians. There is also a political party in Buenos Ayres, South America, devoted to centralization in government, called Unitarians.

A. A. LIVERMORE.

**UNITAS FRATRUM.** See MORAVIANS.  
**UNITED BRETHREN IN CHRIST**, a denomination of evangelical Christians, Arminian in doctrine, founded by Philip William Otterbein in the latter part of the eighteenth century. Mr. Otterbein, a man of thorough learning and liberal culture, came to America, in the year 1752, as a missionary of the German Reformed Church. His first charge was at Lancaster, Penn.; afterward he served congregations at Tulpehocken in the same State, Frederick, Md., York, Penn., and Baltimore City,—the last from 1774 to the time of his death, in 1813. At Lancaster he experienced what he regarded as his first real change of heart, and his ministry thenceforward assumed a deeply spiritual character. Impelled by a fervent desire to save men, he began early to hold frequent evangelistic services, a practice which he continued until late in life. He instituted, also, special prayer and experience meetings, and encouraged believers to give expression to their faith and spiritual experience. In pursuing his evangelistic labors, he made numerous visits to surrounding places, near and remote, often conducted largely attended open-air meetings, and invited to a hearty co-operation all spiritually minded persons of whatever name or church. He found congenial association with such men as Asbury of the Methodist-Episcopal Church, Boehm of the Mennonite Church, and others of other names. His broader labors resulted in the organization of numerous societies of converts, who, because of their warmer and more earnest spiritual life, frequently found it difficult to remain in harmonious connection with their parent churches. To supply these people with the ministrations of the word, he appointed or approved for them teachers, who visited them at irregular intervals, expounded to them the gospel, and encouraged them to continue faithful in their religious life. As the work extended, it became necessary to devise a regular system of supply; and conferences of ministers, chiefly for this purpose, began to be held. Finally, in the year 1800, at one of these conferences, these scattered societies were organized into one body; and the name "United Brethren in Christ" was adopted as the official title of the denomination thus formed. Mr. Otterbein and Mr. Boehm were chosen bishops. The people thus organized spoke at that time almost exclusively the German language: at the present time that language is used by less than four per cent of the congregations.

The government of the church is vested primarily in a General Conference, holding quadrennial sessions. The delegates are ministers only, but are chosen by the church at large. There are also annual conferences, whose powers are chiefly executive, and of which laymen may be members; each pastoral charge being entitled to one lay-representative. The bishops are elected by the General Conference quadrennially, as are

also the editors, publishing-house manager and the several general boards with their executive officers. The churches are supplied with pastors on the itinerant plan, the ministers being appointed to their charges by a stationing committee. Presiding elders, elected by their respective conferences, have general supervision over districts, or subdivisions of the annual conferences. The denomination has 10 colleges, 5 seminaries and academies, and 1 theological seminary, 99 instructors, and 1,775 students, 43 of the students being in the theological seminary. The church owns, and through the General Conference controls, a publishing-house, located at Dayton, O., whose net capital on April 1, 1883, was \$192,562.89. The house publishes 9 weekly, monthly, semi-monthly, and quarterly periodicals, with an aggregate average circulation of 232,224 copies for the year ending as above. The house is free of debt, and has a surplus fund in its treasury. A thoroughly organized missionary society for home, frontier, and foreign work, has been in existence since 1853. Its foreign missions are in West Africa and Germany. The moneys raised and expended by this society in the period of its existence amount to about \$2,000,000. A woman's missionary society, organized in 1877, also has missions in Africa and Germany. The operations of both these societies, especially in West Africa, have resulted in most marked success. A general Sunday-school board was organized by the General Conference in 1865, and a church-erection society and a general educational board in 1869.

The general statistics of the church for 1882 show a membership of 159,512; itinerant ministers, 1,257; local ministers, 963; scholars in Sunday schools, 165,713; teachers and officers in Sunday schools, 25,690. On questions of reform, such as temperance and slavery, the historical attitude of the church is that of strong radicalism; its position on the latter question preventing, before the war, any considerable extension in the Southern States. The church also forbids its communicants from holding membership in secret societies. The territorial range of the denomination is chiefly from Pennsylvania, Maryland, Northern Virginia, and Western New York, in nearly parallel lines westward, and extending to the Pacific coast.

LIT.—LAWRENCE: *History of the United Brethren in Christ; The United-Brethren Year-Book*; A. W. DUNN: *Life of Rev. Philip William Otterbein*, Dayton, 1884; and other publications of the publishing-house at Dayton, O. See art. OTTERBEIN.

(Editor S. S. LIT. United Brethren Pub. House).

**UNITED STATES OF AMERICA, Religious History.** I. HISTORICAL REVIEW.—In the discovery, settlement, and historical development of the country, scientific curiosity, bold enterprise, ambition, self-interest, as well as religious motives, have conspired. Columbus was a religious enthusiast, and intended his discoveries should spread the Christian religion among heathen peoples, in which plan he had the hearty co-operation of Queen Isabella of Spain. Indeed, he designed the dedication of a portion of his expected gains to the fitting-out of a crusade to the Holy Land; so that the solution of the Occidental question should lead

to the solution of the Oriental question in its greatest extent, and the ends of the earth should be brought under the banner of the cross. Still more decidedly did the religious factor enter into the beginnings of the North-American settlements, but this time in the interest of English Protestantism, and not of Romanism. The great discoveries of the fifteenth century plainly stand in providential connection with the Reformation of the sixteenth; since they opened a new and boundless field for the further development of the religious, social, and political principles of Protestantism. It is important also to notice, that the northern half of the New World was first discovered, under the auspices of England, by the two Cabots. This was in 1497, or a year before Columbus set foot upon the mainland of South America. In this way that half was from the beginning brought into closest connection with the nation which a century later was to be the greatest naval power and chief bulwark of Protestantism.

The religious history of North America begins in 1607, with the settlement of Virginia, or more exactly with the landing of the Pilgrims in Massachusetts Bay (1620). From then on, America was, on an immensely larger scale, what Geneva was under Calvin,—a refuge for persecuted Protestants of all lands. Puritans, Presbyterians, Quakers, Baptists, Huguenots, Salzburg Lutherans, Moravians, Lutherans and Reformed refugees from the Palatinate, Mennonites, etc., emigrated thither in order to find there a quiet place to practise their religion, and showed in their new home predominantly that religious earnestness, and at the same time tolerance, which sprang, not from indifferentism, but from bitter experience of unrighteous persecution. English Roman Catholics, also, who then were subjected to severe penalties in England, found in Maryland an asylum. These were joined by the Dutch Reformed in New York, and the English Episcopalians in Virginia, the two Carolinas, and Georgia, who, however, had not come for conscience' sake. Thus the American Colonies were made up of almost all branches of European Christianity, mostly Protestants, with a small number of Roman Catholics. Of course these churches were all weak; but they were strong enough to produce a people able to defend themselves against the demands of England, and under the leadership of George Washington,—the purest and most unselfish of American patriots,—by the aid of France, to carry on a successful war of seven years' duration, which issued in their complete independence of the British crown.

With the peace of 1783, or even with the Declaration of Independence in 1776, the colonial period of the country closed. The nation was then composed of thirteen Colonies, loosely bound together, and numbering scarcely three million inhabitants. The representatives of the free people, assembled in Philadelphia in 1787, drew up a constitution, modelled, indeed, upon that of England, but further developed upon its principles. A sharp line was drawn between Church and State. Upon this constitution they stood united as a compact nation, with a sovereign national government. At their head was a president, elected every four years. The happy issue of the

War of Independence compelled those churches, as the Episcopal and the Methodist, which had formerly been united with the English bodies, to make separate organizations, on the basis of universal civil and religious liberty. Favored by the uncommon fertility of the soil, the exhaustless mineral wealth, numberless avenues of trade, and free institutions which afforded the fullest play to individual enterprise, and at the same time guaranteed complete security to person and property, the United States has ever since, but particularly during the last fifty years, advanced in a way unparalleled in history. The number of inhabitants has grown since 1800, when it was 5,000,000, until, according to the official census of 1880, it was 50,152,866, distributed as follows: Whites, 43,404,876; blacks, 6,577,151; natives, 43,475,506; foreign-born, 6,677,360; males, 25,520,582; and females, 24,632,284. The number of States in the same period has increased (mostly through the purchase of Louisiana in 1803, Florida in 1820, California and New Mexico in 1848, and the organization of the North-western Territories) from thirteen to thirty-eight; and besides these there are nine Territories and the District of Columbia (the seat of the national government).

Of course, emigration, which is favored by the most liberal naturalization laws, is the explanation of this enormous growth. This began to be larger after the close of the Napoleonic wars, and now pours a steady stream into the country. In the year 1820 the number of emigrants from Europe, especially from Ireland and Germany, was 5,993; in 1830, 23,074; in 1840, 83,584; in 1850, 279,980; in 1853, 368,643; in 1854, 460,474; in 1881, 740,000, of which sixty per cent were Germans and Scandinavians. And yet the available land is by no means all taken up. From the Alleghanies to the Pacific Ocean, there are unnumbered acres ready for the tiller's hand. Emigration keeps pace with immigration; and the dwellers in the older States are continuously removing to the newer, especially to Illinois, Iowa, Wisconsin, Minnesota, Kansas, Nebraska, Dakota, Colorado, California, and Oregon.

Hand in hand with the increase in the number of States and inhabitants go industry, wealth, and general culture. The United States has not had to struggle, through two thousand years, out of barbarism to civilization, as the countries of the Old World have done. It fell heir to their progress, but with it have come the Old World's evils. And the New World has also its troubles, arising from haste after wealth, from reckless speculation, and those misunderstandings between capital and labor which issue sometimes in blood. It is almost incredible how quickly the chaotic confusion of so many different peoples thrown together under one general government is reduced to order, how thoroughly the new dwellers are assimilated in the body politic. Thus it has come about that the type of American civilization is Anglo-Saxon, and the speech English,—the predestined world-tongue.

Only two races have resisted this assimilating process,—the Indians, who are driven gradually into smaller territory, and who are slowly civilized; and the Chinese, who do not come to stay, and whose coming, national legislation has endeavored to check. The two will, in the providence

of God, be brought under the influence of Christianity. As for the negroes, so long held down under slavery, they are already Christianized, and have attained to a measure of civilization. Those of them who emigrate to the West-African republic of Liberia, founded for them particularly by American friends of that race, will carry thither the blessings they have obtained in the United States, and thus lighten the "dark continent."

The enormous increase of population adds, of course, proportionally to the field of labor and to the membership of the different churches. America is the land of church-erection, congregation-forming, and of every conceivable ecclesiastical and religious experiment, in which there are not missing the elements of fanaticism, hypocrisy, and humbug. It is the seed-plot of almost all branches of the Christian Church, and there is no check put upon their fullest development.

The religious life in the United States is in general like that of other lands; but it presents some peculiar features, of which the chief are,—

II. THE SEPARATION OF CHURCH AND STATE AND THE UNIVERSAL FREEDOM OF BELIEF AND WORSHIP WHICH FOLLOWS.—A distinction must, however, be made between the General Government and the individual States. (1) The General Government has been from the beginning limited to political affairs, and has nothing to do with the internal arrangements of the several States, and especially with any thing relating to religion. The Constitution, adopted under Washington in 1787, provides, "No religious tests shall ever be required as a qualification to any office or public trust under the United States" (Art. vi. § 3). And even more emphatically speaks the First Amendment, made by the first Congress, 1789: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the rights of the people peaceably to assemble, and to petition the government for a redress of grievances." Cf. GALE's edition of *Debates and Proceedings in the Congress of the United States*, vol. i. pp. 729 sqq.

In this way there was secured, on the one hand, the separation of the Church from the government, and, on the other, the free, unhindered exercise of religion in every way which does not endanger the State or public morals. The above-quoted articles are not only a declaration of independence of federal control, they are also a declaration of the independence of the Church from the civil power. They originated in no indifference respecting religion, on the contrary, in so great respect, that their framers would separate religion permanently from the defiling influence of politics, and guarantee to the whole people in a solemn manner religious along with civil liberty. The two institutions Church and State were not set opposite to each other as foes, but side by side, as the two different spheres of the social life, in the conviction that each had best restrict its jurisdiction to its own immediate concerns, because the attempt of one to rule the other was sure to issue disastrously. The power of the State is consequently, in the United States, reduced to narrower limits than in Europe, where it controls the Church also. The American status of the Church differs from the hierarchical patronage of

the State by the Church, from the imperial and papal patronage of the Church by the State, and also from the pre-Constantinian separation and persecution of the Church by the heathen State: hence the United States presents a new phase in the history of the relation of the two powers.

This separation between Church and State is not to be understood as a separation of the nation from Christianity; for the State represents, in America, only the temporal interests of the people. The independent churches care for the religious and moral interests; and the people are religious and Christian as no other, and express their sentiments in different ways,—by the voluntary support of their very numerous churches and sects; by benevolent organizations of every kind; by attendance upon church, and respect for the ministry (who are second to none in dignity and influence); by a strict observance of Sunday, which is not equalled elsewhere, except in Scotland; by constant zeal for home and foreign missions; by reverence for the Bible; by a steady stream of edifying books, tracts, and periodicals; and by their public morals. Congress nominates chaplains, of different confessions naturally, and opens every sitting with prayer. The President appoints chaplains for the army and navy. Fast-days have been frequently observed in particular emergencies: thus in 1849, during the cholera; in 1865, on the assassination of President Lincoln; and in 1881, on the death of President Garfield. A thanksgiving-day is yearly celebrated in November in all the States, on the proclamation of the President and the concurrent action of the different governors. Indeed, religion, it may be justly claimed, has all the more hold upon the American character, just because it is free from political control. No one is forced to make a religious profession: that is a matter of personal conviction and voluntary action.

(2) As far as the individual States are concerned, Church and State are now separated; but this has not been the case from the beginning. Nor is the separation the consequence of independence of England. In some Colonies it existed long prior to that event: thus (at first) in Maryland, founded in 1631 by the Roman-Catholic Lord Baltimore; in Rhode Island, settled in 1636 by Baptists under Roger Williams; and in Pennsylvania, which William Penn acquired in 1680 from the English crown in payment of a debt, and which he made an asylum for his persecuted Quaker co-religionists and all other Christian brethren. Each of these three representatives of Christian toleration adopted it, not in consequence of vague philosophical theories, still less out of religious indifferentism, but because of bitter experience of intolerance, and practical necessity. And this toleration was limited to the different confessions of the Christian faith, and did not apply to infidels or blasphemers, who were excluded from civil rights. In the other and older Colonies, Church and State were from the beginning closely connected. In Massachusetts and the other New-England Colonies, except Rhode Island, the Congregational form of Puritanism was the State religion; and the civil rights, in imitation of the Jewish theocratic State principles, were dependent upon a certain reli-

gious adherence. The Roman Church not only was excluded, but also, until the close of the seventeenth century, all Protestants who could not accept the Established creed were dealt with as strictly as the Pilgrim Fathers had themselves been by the bishops of Old England. Massachusetts banished the Baptist Roger Williams and other Baptists, and the followers of the Antinomian Anne Hutchinson; the Quakers were tried, and condemned to public scourging, ear-slitting, nose-boring, and even (by a vote of twelve to eleven in the Boston Legislature) to the gallows. It should be remarked, however, that the Quakers in New England between 1658 and 1660 had acted fanatically. They had publicly denounced, in the churches and upon the streets, the civil and spiritual authorities. They thus provoked persecution and martyrdom by their impetuous zeal. Four such fanatics (one a woman), who had been already banished as Antinomians, obstinately rushed into martyrdom, and were hanged in 1660. But the people were opposed even then to such treatment; and the authorities were obliged to defend their action in a published statement, in which they justified themselves by quotations from the Old Testament, and the English laws against the Roman-Catholic Church. The Quakers, thus driven out, found a retreat in Rhode Island until the establishment of Pennsylvania. Gradually the bond between Church and State was in New England relaxed; but in Connecticut it was first broken in 1816, while in Massachusetts the last traces remained until 1833.

In Virginia and other Southern Colonies the Church of England was the State Church, and all other denominations felt the pressure of the English laws against dissenters. Nevertheless, the latter increased, especially the Baptists, Presbyterians, Quakers, and, later, the Methodists; and it was from them that the first impulse in Virginia proceeded to separate Church and State. Even before the Declaration of Independence, the Presbyterians and Baptists presented petitions to the Colonial Legislature to that intent. The measure found a defender in Thomas Jefferson, who in the interest of free-thinking, not out of any sympathy with the dissenters, or out of love for Christianity, favored putting faith and unfaith upon the same political level. Through the exertions of the dissenters, the liberal Episcopalians, and the unbelieving Jefferson, the principle of separation between Church and State was, in December, 1776, and, more completely, in 1779, 1785, and the following decade, carried through the Virginia Legislature. Cf. SEMPLE: *History of the Rise and Progress of the Baptists in Virginia*, Richmond, 1810, pp. 25 sqq., 62; BURKE: *History of Virginia*, 1801-16, p. 59; JEFFERSON: *Writings*, vol. 1, p. 44; HAWKS: *Contributions to the Ecclesiastical History of the United States*, vol. 1., *History of Protestant-Episcopal Church in Virginia*, New York, 1836, pp. 150 sqq.

Soon after the close of the War of Independence (1783), and the adoption of the National Constitution by the several States, the connection between Church and State in Maryland, New York, and South Carolina, and the other Colonies where the English Episcopal Church was the predominant State Church, was broken, and complete religious freedom proclaimed. Last of all, and

only very gradually, did the New-England States, where Puritanism was deeply rooted in the mass of the people, adopt the new order of things. Now the principle of entire separation is universally operative. Only among the Mormons in Utah are Church and State combined. But the Mormons are powerless to prevent other sects coming among them; and, indeed, in Salt Lake City there are already four or five.

III. THE VOLUNTARY SYSTEM OF CHURCH SUPPORT IS THE NATURAL CONSEQUENCE OF SEPARATION OF CHURCH AND STATE. — There is in the United States no obligatory baptism or confirmation. There are, on the contrary, thousands of grown persons who have not been baptized; but there are comparatively few who hold themselves aloof from all church attendance and from all contributions for religious purposes. And the churches independent of State control are more particular as to the conduct and beliefs of their members than State churches are; so that the churches of America are more orthodox, and more faithful to their avowed principles, than the mother-churches in Europe.

The different churches are, almost without exception, dependent entirely upon voluntary subscriptions and contributions. The most prominent exceptions are Trinity Church (Episcopalian) and the Collegiate Church (Reformed Dutch), both in New-York City, which have inherited property from the colonial period. But, speaking generally, the churches look to their membership for the means to carry on their work, and support their ministers. The theological seminaries are the foundations of churches or individuals. The minister's salary is paid by the pew-rents or collections. Voluntary payments support the Bible, the tract, and other societies, and send out colportors and missionaries in city and country. It is considered a general duty and privilege to support religion as a necessary and useful element of society. The average salary of ministers in the United States is about seven hundred dollars; of theological professors, a thousand dollars. A few ministers in large cities receive from five to fifteen thousand dollars.

The voluntary system has its drawbacks, especially in the new congregations formed of emigrants who are accustomed to the European system of State support. But, on the other hand, it promotes liberality and individual enterprise; and the result is a yearly increase in churches, ministers, and ecclesiastical organizations of all sorts, while the old are maintained with vigor. On the average, it is said, each minister serves a thousand souls; but of course there is great disproportion. The Irish and the Germans are most destitute of ministers, because emigration swells their numbers out of proportion to the supply. This free, self-regulated and self-supported Christianity and church existence is one of the most characteristic features, and one of the greatest glories, of the United States, and constitutes a new leaf in church history; but it has its antecedents in the first three centuries and in the history of dissenters and free churches in Europe.

IV. THE LEADING DENOMINATIONS. — It is impossible here to go into the details of the various denominational histories: for these, reference must be made to the several articles of this en-

cyclopædia. But a few general remarks will be in place.

Almost all American denominations are of European origin; but those which in Europe are divided by geographical and political boundaries are in the United States found thrown together. In England there are as many sects as in the United States; but all Christians outside the Church of England are classed together as dissenters. In America, there being no State Church, there can be no dissenters. Churches of many denominations are found in all the large cities. Thus in the city of New York, which has a population of 1,206,590, there are 500 congregations, of different nationalities and creeds, each of which has its regular place of meeting, or church-building. Until recently the Greek Church also had a chapel in New York. She has now chapels in San Francisco and in Alaska.

The American denominations may be divided into three groups. (1) The *Evangelical* churches; i. e., those which stand upon the principles of the Reformation theology, and accept the Bible as the sole guide of faith and life, and the confessions of the sixteenth or seventeenth centuries as a rule of public teaching. They embrace the great majority of the Christian population, and exert the strongest influence upon society. The Presbyterians, Congregationalists, and Episcopalians have the most intelligence, theological culture, and social influence with the middle and upper classes. The Methodists and Baptists are the most numerous among the middle and lower classes and in the Southern and Western States. The Episcopal Church is the oldest and proportionally the richest, and dates from 1607, the year of the settlement of Virginia; next come the Congregationalists, from the landing of the Pilgrims (1620); then the Dutch Reformed, from 1628, the year of the formation of the first congregation in New-York City. The first prominent Baptist in America was Roger Williams, the founder of Rhode Island, 1636. The Quakers date from 1680; and the Methodists, from 1766. The German churches, in their organized state, date from the middle of the last century. Among them the Lutheran Church is by far the largest and most influential; then come the German Reformed, the Evangelical United, and the Moravians. A considerable number of Germans belong to the different branches of the Methodist Church, which also sends missionaries to Germany.

(2) The *Roman-Catholic* Church was a century ago inconsiderable, but, through the enormous emigration, now outnumbers any other single denomination. Yet it does not keep pace with the Roman-Catholic migration, which is reported to form forty-seven per cent, or nearly one-half, of the total immigration to the United States. The emigration from Ireland is predominantly, that from Germany largely, and that from Southern Europe almost exclusively, Roman Catholic.

(3) A third class consists of those denominations which reject the doctrines of the ecumenical creeds and the confessions of the Reformation churches, and strike out in new paths. The most respectable among these are the Unitarians, whose headquarters are in Boston and Cambridge, and who are distinguished by high literary and social culture, and active philanthropy; the Uni-

versalists, who teach as one of the three articles of their creed the ultimate restoration of all men to holiness and happiness; and the Swedenborgians, who believe in the divine mission of the great seer of Sweden, and accept his revelations of the spirit-world.

V. THEOLOGICAL EDUCATION.—This differs with the different denominations, but on the whole has greatly and rapidly improved of late. It is carried on in theological seminaries, endowed and supported by free gifts. Each respectable denomination has one or more, and in all there are a hundred and forty-two. We mention those at Andover, New Brunswick, Princeton, Cambridge, New Haven, Hartford, New York (the Union Seminary of the Presbyterian Church, and the General Theological Seminary of the Episcopal Church), Madison (N.J.), Rochester, Philadelphia (two,—one Episcopal, one Lutheran), Gettysburg, Lancaster, Allegheny, Pittsburgh, Cincinnati, Chicago (which has four, representing as many denominations), and San Francisco (which has two). The faculties number from two to seven regular professors: some have as many as a hundred students and over. The libraries comprise from a few hundred to fifty thousand volumes. The course of instruction lasts three years. Greater stress is laid upon practical gifts and moral and religious character than in the ministerial training-schools of State churches. Each lecture is preceded by a short prayer, and every day is closed by divine service, which all the students attend. The theological literature of the United States is growing very fast, both by translations of foreign works (especially German), and original productions.

VI. STATISTICS.—Since the official ecclesiastical statistics of the last census (1856) have not yet (December, 1853) appeared, no attempt at a complete statement is here made; but the following carefully compiled table is interesting as showing the denominational growth in the first century of the United States' independence:—

STATISTICS OF 1776 (OR 1780-90) AND OF 1876.

DENOMINATIONS.	Date of Origin, &c.	1776 (or 1780-90).		1876.	
		Congregations.	Ministers.	Congregations.	Ministers.
Baptists (all branches) . . . . .	1636	872	722	22,924	13,779
Congregationalists . . . . .	1620	799	575	3,569	3,333
Episcopalians (no bishop until 1790; in 1876, 61 bishops . . . . .)	1607	290	150	4,900	3,216
Friends (Quakers) . . . . .	1640	500	400	885	965
Lutherans . . . . .	1718	60	25	4,923	2,992
Methodists (all branches) . . . . .	1769	—	24	10,049	20,453
Moravians . . . . .	1735	8(2)	12(2)	75	75
Presbyterians (General Assembly of 1788) . . . . .	1600	419	177	5,077	4,741
Reformed (Dutch) . . . . .	1628	199	40	506	546
(German) . . . . .	1747	60	12	1,353	914
Roman Catholics . . . . .	—	52(?)	20(?)	5,010	5,141
Universalists . . . . .	—	1	1	867	689

The Mormons number about two hundred thousand (see special art.).

The following summary from the "Almanac" of the *New-York Independent* for 1881 is compiled from the various church almanacs of 1882 and 1883.

DENOMINATIONS.	Churches.	Ministers.	Communi- cants.
Adventists . . . . .	1,344	775	91,769
Baptists . . . . .	37,156	26,545	3,336,553
Congregationalists . . . . .	3,936	3,723	387,619
Friends . . . . .	362	290	96,000
German Evang. Church . . . . .	650	430	80,000
Lutherans . . . . .	6,130	3,429	785,087
Methodists . . . . .	41,271	24,485	3,043,875
Methodists . . . . .	500	450	80,000
Moravians . . . . .	84	70	9,928
New Jerusalem . . . . .	87	92	3,994
Presbyterians . . . . .	11,783	8,834	966,437
Protestant Episcopal . . . . .	3,109	3,664	351,669
Reformed (Dutch) . . . . .	616	599	80,156
Reformed (German) . . . . .	1,426	751	163,669
Roman Catholic . . . . .	6,241	6,546	6,832,954
Swenckfeldians . . . . .	—	—	700
Unitarians . . . . .	362	434	20,660
Universalists . . . . .	719	713	36,238
	115,610	81,717	17,567,878

LIT.—A general church history of the United States, made from the sources, is a desideratum. So far, we have only sectional contributions or brief sketches.

1. *General Works.*—ROBERT BAIRD: *Religion in America*, Glasgow, 1842, New York, 1856 (which describes the recent condition, but gives no regular history); RUPP-WEINBRENNER: *History of all the Religious Denominations in the United States*, Harrisburg, Penn., 1841, 2d ed., 1843 (a diligent but dry and uncritical collection of historical and statistical materials); W. SPRAGUE: *The Annals of the American Pulpit, or Commemorative Notices of Distinguished American Clergymen of Various Denominations, with Historical Introductions*, New York, 1857 sqq. (9 vols., and one yet unprinted; valuable for the history of American pulpit eloquence and for biography, but almost uniformly eulogistic, as the notices come from friends or admirers of the subjects); PHILIP SCHIAFF: *America*, New York, 1855 (the second part contains sketches of the leading denominations); by the same: *Christianity in the United States of America* (report, to the Basel Conference, of the Evangelical Alliance), 1879, published in German, Basel, and in English in *The Religious Condition of Christendom*, London, 1880, pp. 79-117.

2. *Particular Denominational Histories.*—The monographs of Hodge and Gillet on the Presbyterian Church; Bangs and Stevens on the Methodist; Hall, Punchard, Bacon, and Dexter, on the Congregational; Backus and Benedict on the Baptist; Wilberforce, Hawks, and Perry, on the Episcopal; Hazellius, Schmucker, and Mann, on the Lutheran; Corwin on the Reformed Dutch; Meyer, Harbaugh, and Heiser, on the German Reformed; Gunnison, Olshausen, R. J. Burton, and Steinhouse, on the Mormons. See literature under the different arts.

PHILIP SCHIAFF.  
UNIVERSALISM is the form of faith which they hold who declare that all souls will finally be saved, that evil is temporary, that good is permanent, and will achieve a complete and perfect triumph in the divine economy.

1. Universalism begins in a peculiar conception of God. Agreeing with Christians generally in the attributes ascribed to him, it holds that love is not merely an attribute, but the very nature, of the Deity, and that all his attributes and activi-

ties spring out of and are controlled by it. Thus the sovereignty of God is infinite and eternal: it is exerted everywhere and always, to secure, not a formal and arbitrary obedience, but one that is voluntary and filial, and it will work until the harmony of the moral universe is secured.

2. Christ belongs to the category of the supernatural; although his manifestation in time, and his work, are in perfect accord with nature and reason. Universalism holds, as to the nature of Christ, that it is identical with God's; as to his relationship, that it is that of a Son; as to his office, that it is mediatorial, i. e., that he is the connecting link between humanity and God, that he is the way by which humanity is brought into the presence and fellowship of God. His existence, as declared in the proem of John's Gospel, has been from the beginning. From the beginning also, as taught, not only in the proem aforesaid, but in the Epistles, — notably in Heb. i. 2, also 1 Cor. viii. 6, — he is the instrument through whom God works. Having the same nature as God, and being actuated by the same spirit, he is literally "God manifest in the flesh," he is literally "the brightness of the Father's glory, and the express image of his person." But not only is he the Son of God in the highest and most complete sense, he is the Son of man in a sense equally complete. He is the expression, the type, of perfected humanity. He entered fully into the human condition. He had not alone the form of manhood, but the attributes and motives. He was in all respects like one of ourselves, except in the matter of sin. His freedom from sin, however, was due, not to any abridgment of his humanity, but to the perfect use of that moral choice which is the distinguishing characteristic of humanity. He is here, then, as the revealer of God and the healer of men, as the Teacher and Saviour, or, finally, as the living, immortal Word.

3. Concerning man, Universalism holds that he is made in the image of God, that he is the child of God. He has a moral sense. He instinctively distinguishes between right and wrong, between virtue and vice. The feeling of obligation is native to his mind. He knows that he is responsible for his conduct: at the same time he is free; he may choose whatever course he will. Here is the origin and essence of sin, — that a man knowing the difference between right and wrong, knowing the responsibility under which he acts, deliberately chooses the wrong, that he puts himself voluntarily in an attitude of disobedience to the moral law. There is no other definition to be given of it than the scriptural one, "Sin is the transgression of the law." It is conditioned, first upon the fact of man's freedom, and secondly upon the fact that he is under law, the inexorable law of the moral universe. This is true of every man; and every man, whatever may be his theory of God, or providence, or of his own essential being, knows that it is true. But law without a sanction is no law. Penalty, therefore, is an indispensable instrument in that moral mechanism by which men are brought from every dereliction to the recognition and performance of duty. But penalty is not arbitrary, neither is it vindictive. It is not designed to soothe the offended majesty of Heaven. It is remedial. It reminds the offender that he is God's

child, and that he has broken God's law. He is not on trial in this life, to be handed over, if the verdict shall be against him in the end, to a punishment that is remediless and hopeless; but he is under discipline, and in a disciplinary state freedom remains. No condition can ever arise, so long as man has sanity, which will permanently interrupt the spontaneous activity of the will. Penalty will be repeated with every violation of law. "Though hand join in hand, the wicked shall not be unpunished." So long as man sins, his chastisement will endure; but no form of punishment can destroy freedom. He may choose to sin as long as he is willing to take sin and penalty together; but, whenever he is moved to a different choice, the door of opportunity is open. This is the fundamental condition of moral activity; for, if it be impossible for a soul to turn from evil to good, no matter how this impossibility arises, — whether it be by the application of an arbitrary and extraneous force, or by the self-determining power of habit, — the moral attributes of that soul are extinguished. It no longer has control of its own actions, and therefore is no longer accountable. Moreover, freedom cannot interrupt the relation which exists between the human creature and the divine Creator. Whatever he does, whatever he suffers, man is still God's child. Nothing can permanently efface from the soul the image of the Father. The moral government of God, therefore, is not a temporal affair merely, it reaches forward into eternity. It was instituted for man's sake, that he might receive his moral development under it, and that, when he had sinned, he might be reconciled to God.

4. These views foreshadow the Universalist doctrine of destiny. Universalism holds that the sovereignty of God will be completely vindicated in the ultimate harmony of the moral universe. No power on earth or in heaven can defeat the purpose of God to bring all things into subjection to himself. The process by which this result is to be secured is neither violent nor mechanical, but it springs out of those natural relations which God has established between the different parts of his economy. It involves, to be sure, the happiness of souls; but happiness is reached only through voluntary obedience. Righteousness, in reality, is the end: happiness is only an incident. That which God demands of every soul is rectitude, moral purity, spiritual submission. This is the end towards which he works, and there will be no pauses until the end is reached. Man's freedom cannot defeat the beneficent intentions of the Deity, for that would be a poor sort of freedom which practically dooms men to endless sin. Neither can the power of evil habit become so strong, that it will be impossible for men any more to make effectual choice of the right: for that would be to contradict every theory on which the recovery of souls is sought in this world; the uniform assumption being, that no case is so desperate as to be beyond the saving efficacy of infinite grace. Such a conclusion savors both of fatalism and atheism. It is fatalistic in so far as it fixes, beyond all hope of amendment, the condition of any soul. It is atheistic, in so far as it puts the final destiny of man entirely in his own keeping. Equally futile, according to Universal-



ism, is the claim that death determines the moral condition of humanity. It is absurd to suppose that death will change either the nature of man, or the disposition and purpose of God. Death, to be sure, may be, and doubtless is, a very important factor in the discipline and development of the soul. It can scarcely fail to change inconceivably the whole environment of the soul. The conditions and circumstances which are earthly and sensual will disappear. Conditions and circumstances which are alone adapted to the new state in which the soul finds itself will come into being. New relations will undoubtedly appear, or the old relations will be revealed in an entirely new light. It may also be, that a complete set of motives, unknown to time and sense, will have active operation. The methods for teaching and moral influence may also be unspeakably enhanced. But the nature of man as a moral agent, and the nature of God as a moral governor, must remain the same after death as before; and there is no Scripture, which, rightly interpreted, warrants a different doctrine. So long as man is man, he may forsake evil, and embrace righteousness. So long as God is God, he will certainly restore the penitent, and welcome the returning prodigal. Looking at the object which has been steadily pursued in the giving of the law and the promulgation of the gospel, the Universalist feels that the poet manifests a profoundly philosophic insight when he sings,—

"I can but trust that good shall fall  
At last—far off—at last, to all,  
And every winter change to spring."

He sees the whole creation, in one vast, resistless movement, sweeping towards the grand finality of universal holiness and universal love.

*History.*—The Universalist denomination traces its origin directly to James Rely, a London preacher in the middle and latter part of the eighteenth century, who wrote a book called *The Union*, and who had for his disciple John Murray. The latter came to this country in September, 1770, and immediately began preaching at various places along the Atlantic seaboard, from New Jersey to Massachusetts, establishing himself at Gloucester four years later. Through the efforts of Mr. Murray, and a few who entertained similar views, churches were established at important points in the New-England and Middle States. But the doctrine spread somewhat slowly. In the year 1800, there were scarcely more than twenty Universalist ministers in the country. At that time the Rev. Hosea Ballou, who is justly called the father of Universalism in its present form, was approaching the maturity of his powers. He already entertained views which differed widely from those of Mr. Murray and his fellow-laborers. He had ceased to base his convictions of the universal holiness on Calvinistic principles. He had wrought out a system of theology which was clear, consistent, rational, and biblical throughout; and he was proclaiming it with a vigor and an earnestness which have not been surpassed by any American preacher of the nineteenth century. Universalism, with the rise of Hosea Ballou (although it has undergone many modifications, and made important developments, since his time), entered upon a new epoch; and its growth was rapid, not only in numerical

strength, but in organic life and power. The General Convention, at its session in Winchester, N.H., in 1803, adopted the following Profession of Belief:—

"ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

"ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practise good works, for these things are good, and profitable unto men."

This brief creed has been regarded as embracing the essential features of Universalism, in a phraseology sufficiently elastic to cover the most divergent views; and it has been made the test of fellowship in churches and conventions. A large and respectable minority of Universalists to-day are not satisfied with the language of some of these articles; and a special committee of the General Convention is at present (1883) engaged in considering whether a modification of them may not be desirable and practicable.

The polity of the Universalist Church is republican in form, embracing both the clerical and lay elements. In each State of the Union, there is a convention made up of the ministers in fellowship residing within the State, and of lay-representatives from each parish. Each State Convention has jurisdiction within its own borders in matters of fellowship, and has charge of local missions. Over all is the General Convention of Universalists, which meets annually, and is composed of delegates, clerical and lay, in definite proportions, chosen by the State conventions. This body has a national charter and a permanent board of trustees, who hold sessions during the interim of the conventions, have charge of the funds, direct the general missionary operations of the church, and dispense scholarships to theological students. The permanent funds now belonging to the General Convention amount to \$150,000. The resources are still further enhanced by annual contributions in all the churches. Many State conventions also have funds of considerable amounts.

The latest statistics (1883) of the denomination give 23 State conventions, 939 parishes, 36,528 families, 26,238 communicants, 683 Sunday schools with 51,793 members, 780 church buildings, a total valuation of parish property, above indebtedness, of \$6,413,010, 713 clergymen, and 10 licensed lay-preachers. During the last forty years the denomination has made great progress in educational matters. There are now in New England and in the State of New York five academies, the most of which are well equipped and endowed. In the whole country, there are four colleges and three theological schools. Over one thousand pupils, during the year 1882, were enrolled in these different institutions. Altogether they represent a permanent investment of at least two and a quarter millions of dollars. Organized Universalism is confined chiefly to this continent; but the doctrine is widely diffused, not only in

England and Scotland, but in Germany, Switzerland, and Sweden. Many of the leading scholars of Germany in recent times have strongly advocated it. Conspicuous teachers, both within and without the English Establishment, have championed it ardently. It has had some of its ablest defenders among the Scotch clergy. A mission-church of the denomination has been established in Glasgow by the Women's Centenary Association of America, and for some years it has had regular pastoral care. There are organizations and churches at other points in Scotland.

The literature of Universalism is very voluminous. The following are some of the leading works: *Dialogues on Universal Restoration*, by ELIHANAN WINCHESTER, London, 1788; *A Treatise on the Atonement*, by HOSEA BALLOU, 1805; *Letters and Sermons*, by JOHN MURRAY, Boston, 1812; *Union*, by JAMES RELLY, London, 1759; *The Complete Works of HOSEA BALLOU*, published in 1851; *An Inquiry into the Scriptural Import of the Words Sheol, Hades, Tartarus, and Gehenna*, by WALTER BALFOUR, 1st ed., 1824, revised ed., 1854; *Plain Guide to Universalism*, by T. WHITTEMORE, Boston, 1840; *Selections from Eminent Commentators*, by LUCIUS R. PAIGE, Boston, 1833; *A Compend of Divinity*, by SYLVANUS COBB, Boston, 1846; *Theology of Universalism*, by T. B. THAYER, Boston, 1862. Leading historical and biographical works may be mentioned as follows: *Ancient History of Universalism*, by H. BALLOU, 2d (2d ed., 1872), Boston; *Modern History of Universalism*, by T. WHITTEMORE, Boston, 1860; *Life of Hosea Ballou*, by T. WHITTEMORE, Boston, 1854; *Life of John Murray*, begun by himself, completed by Mrs. Murray, 1816, republished 1869; *Memoir of Stephen R. Smith*, by T. J. SAWYER, New York; *Memoir of Rev. T. Whittemore*, by J. G. ADAMS, Boston, 1878; *Life of E. H. Chapin*, by SUMNER ELLIS, Boston, 1882. The following commentaries have been put forth in behalf of Universalism: *Biblical Review*, by W. E. MANLEY, 5 vols.; *Explanatory Notes and Practical Observations on the New Testament*, by SYLVANUS COBB; *Commentary on the New Testament*, by L. R. PAIGE, 6 vols.; *Commentary on the Revelation of St. John*, by T. WHITTEMORE, 1 vol. Periodicals are as follows: *Star and Covenant* (weekly), Chicago, edited by J. W. HANSON, D.D.; *The Gospel Banner* (weekly), published at Augusta, Me., George W. Quimby, D.D., editor; *The Universalist Herald* (weekly), published at Notasulga, Ala., Rev. J. C. Burruss, editor; *The Christian Leader* (weekly), published at Boston, George H. Emerson, D.D., editor; *The Myrtle* (weekly), a Sunday-school paper, published at Boston, Mrs. E. M. Bruce, editor; *The Sunday-School Helper*, a monthly magazine published in Boston, G. L. Demorest, D.D., editor; *The Universalist Quarterly*, Boston, T. B. Thayer, D.D., editor; *Manford's Magazine* (monthly), Chicago, Rev. E. Manford, editor.

E. H. CAPEN (Pres. Tufts College, Massachusetts).

**UNIVERSITIES.** 1. *Greek*. — The *universitas* is a literary corporation, either of teachers or scholars. The first university was founded in Athens, under Hadrian, in which rhetoric, philosophy, and political eloquence were taught. That in Constantinople was founded in 425, with twenty-eight teachers of the Greek and Roman languages and literatures, one of philosophy, and two of law.

Law schools existed in imperial times in Rome and Berytus.

2. *Medieval*. — Universities were founded in the twelfth century. The instructors were mainly clergymen; hence the terms "rector" and "dean." Celibacy was generally demanded of the teachers. Paris, where the theological faculty dates from 1213, took the lead in theology and philosophy; Bologna, whose law-faculty dates from 1155, in canonical and civil law. The bulls of Innocent III. (of 1209 and 1213) first gave the Paris university independent corporate existence. A university comprised four "nations," — French, Norman, Picard, and English, — according to the nationality of the scholars in democratic Bologna, according to that of the teachers in aristocratic Paris. Gradually the four faculties of theology, medicine, canonical law, and arts, acquired individual corporate rights, the theological latest (about 1300). The first three dominated the fourth, because it was considered preparatory to one of the three. Each nation and faculty formed a little corporation, with seal, banner, funds, and disciplinary institutions. The more general interests were decided by a general council. Every four years a university rector was chosen, every month a "national" procurator. The popes and kings gave the universities great privileges, — independent jurisdiction over the students, immunities, inviolability of their property, etc. One of the most important was the right to confer degrees, — *bachelor* (in theology, at first after eight, but after the fourteenth century, after fourteen years' study), *licentiate* (the right to lecture), and in the same year *master*.

The instruction was given by lectures and disquisitions. In theology the subjects were Bible-texts expounded, with the help of glosses, tropically, analogically, and allegorically; and the *Sentences* of Peter Lombard. The students attached themselves to their respective masters; but the discipline was lax, and disturbances frequent. (For the famous Sorbonne, which excelled all other theological schools, and was almost identical with the Paris theological faculty, see art.)

The dates of the mediæval German universities are, Prague, 1348; Vienna, 1365; Heidelberg, 1386; Cologne, 1388; Erfurt, 1393; Leipzig, 1409; Rostock, 1419; Greifswald, 1456; Freiburg, 1457; Basel, 1460; Ingolstadt, 1472; Mayence and Tübingen, 1477; Wittenberg, 1502; Frankfort-on-the-Oder, 1506. The instruction was broad rather than deep; novelties were shunned; tradition ruled: Paris gave laws to all the others. The humanities were not encouraged; so that, although in Paris there was, after 1514, a professor of Greek, he complained that least impulse to his department was given by the university. The universities conspicuously showed their hide-bound character. Prague opposed Wiclif and Hus; Paris thundered against Luther (1521) and against R. Stephen's edition of the Bible (1545), and drove him from the city.

[The great English universities are Oxford and Cambridge, founded in the thirteenth century; the Scotch universities, — Edinburgh, founded 1582; Glasgow, 1450; St. Andrews, 1411; Aberdeen, 1494.]

3. *The Protestant Universities since the Reformation*. — Only in theology have these universities

substantially altered, and down to the end of the seventeenth century the ecclesiastical interests were dominant. Promotions in all faculties were, until this century, held in churches. The head of the university is still called the "rector," invested with princely honors and the "sceptre" of judicial authority: by his side is the chancellor. The faculty of arts still takes the lowest position. The governing body is called the "senate." Holders of the much coveted degree of doctor of theology were in the seventeenth century styled "your Excellency;" and until the eighteenth century the degree was never honorary, but always after "a most rigorous examination." It once cost two hundred thalers.

The distinction between ordinary and extraordinary professors dates from the rise of the Protestant universities. The pay of the teachers originally came from the Pope and bishops, but, in Protestant countries, from the confiscated convent property, gifts of real estate, and government subsidies. The amount received was, until the middle of the seventeenth century, very small; and a great amount of gratuitous work was required. Thus at Rostock the professor of theology formerly received eighty gulden, and the professor of medicine, only thirty. The salaries were, however, eked out by the patronage of princes in return for dedications of books, the fees for disputations and promotions, and, but seldom, by ecclesiastical benefices.

Instruction was by lectures and disputations, and it was said that by the latter one could learn more than by twenty lectures. The professors, in their own pecuniary interest, paid more attention to their private than to their public lectures and disputations. Even after the invention of printing, the dictation of lectures was the rule; and many students earned their living by revising and improving reports. The exclusive language of these exercises was Latin, until Thomasius, at Leipzig, set the example, quickly followed, however, of using German. Yet Leipzig was among the last to abandon the old custom. After the Reformation the professors married, and the students began to take rooms in the city generally. The most radical departure from old methods and modes of life was made in this century when Berlin University was founded (1810).

4. *The Theological Animus and Influence of the Different Lutheran Universities.*—The Lutheran Church counts the following universities: Wittenberg, Erfurt (since 1525), Rostock (since 1531), Tübingen (since 1535), Leipzig (since 1539), Greifswald (since 1545), Königsberg (1541), Jena (1558), Helmstadt (1576), Altdorf (1578), Giessen (1607), Rinteln (1621), Strassburg (1621), Kiel (1665), Halle (1691), Göttingen (1737), Erlangen (1743), Berlin (1810), Bonn (1817). The German Reformed Church counts the following: Heidelberg, (since 1559), Frankfurt (1591), Marburg (1607), Duisberg (1656). The Prussian universities, however, are no longer exclusively Lutheran, but evangelical or united, since the introduction of the union of the two confessions in 1817.

In the sixteenth century humanism, in connection with the practical and biblical character of the Reformation, effected great changes, not only in the subjects taught, but in their presentation. The so-called philosophical course in an improved

form, either by reading Aristotle in Greek or in the better Latin translation of Argyropolus and others, and by the use of the excellent Melancthonian text-books, was considered the foundation of theological study. And, in this course, arithmetic, geometry, music, astronomy, history, geography, and poetry were introduced. The study of Greek received a new impetus from Melancthon's grammar; that of Hebrew, from Münster's. The usual time given to these studies was from three to five years. For the first century of Lutheran theology the Scriptures in the original languages were dogmatically and practically expounded. The chief of the universities, in numbers and authority, was Wittenberg. The majority of German churches waited for it to speak the final word. The great theological question of this period related to the Form of Concord (1577).—Wittenberg had in this period as many as three thousand students at once, most of them in theology.

In the first half of the seventeenth century, after the christological controversy between Tübingen and Giessen was ended, no other theological question arose. The Concord theology became triumphant. At the end of the second half of the century, in theology, Wittenberg still maintained its position at the head of the orthodox conservatives under Calovius' mighty influence. But these theologians were opposed by the Calixtinians, influenced by Spener's pietism, who were dominant at Altdorf and Königsberg, and represented in Kiel and Jena. The pietists ruled in Giessen.—The principal universities of this period were Wittenberg (twelve hundred students), Leipzig (between three and four thousand, most of them in law), and Jena (twenty-five hundred).

In the eighteenth century Wittenberg began to wane, and Halle (where pietism ruled) and Jena to assert their authority. But if the expansive power was wanting to confessional orthodoxy, so was it also, after 1740, to pietism. In Halle, Baumgarten started a new phase of the theological movement,—the Wolffian. The doctrines were not substantially changed; but they were supported by logical demonstration, not by appeal to the word of God, nor to the testimony of the Spirit. The result of this dry scholasticism was rationalism. But in Halle, Semler lectured; and his historico-critical studies made an epoch, and put the university at the head, in point of number of theological students. These, in 1780–90, averaged eight hundred.—In the last decade of the century Göttingen exercised the most influence upon theology. Her professors were noted for a certain moderate and dry orthodoxy, easy-going and tolerant.

5. *The Reformed and Roman-Catholic Universities.*—These were few in numbers, and several were disbanded during the Thirty-Years' War. Heidelberg, after its destruction in 1622, was restored as a Roman-Catholic university in 1629, but, after a long period of decadence, was made a Protestant university in 1803, and the Roman-Catholic faculty removed to Freiburg. Marburg, which in 1624 fell to the Lutherans, was in 1653 restored to the Reformed. Herborn was dissolved in 1629. Frankfurt, in 1633, had only one theological professor. Reformed theology, by virtue of its practical and biblical character, did not

pass through pietism to rationalism, on the contrary, vigorously opposed the latter. Out of fear lest the Roman-Catholic universities would not sufficiently instil Tridentine ideas into their students, the bishops organized theological seminaries. Indeed, their fears were well grounded; for in Vienna, Freiburg, and Landshut, Josephinism ruled; and in Bonn, Breslau, Freiburg, Tübingen, and Giessen, the Roman-Catholic faculties rivalled the Protestant in scientific theological training.

LIT. — SCHLOSSER U. BERCHT: *Archiv für Geschichte*, i. 225 sqq., 233 sqq., essay "Ueber griechische Universitäten zu Julian's u. Theodosius' Zeit;" [W. W. CAPES: *University Life in Ancient Athens*, London, 1877]; SAVIGNY: *Römisches Recht im Mittelalter*, iii. 232; REBITTÉ: *Guillaume Bude*, Paris, 1846; BIANCO: *D. Universität Köln*; KÖPKE: *Die Gründung der Universität Berlin*, Berlin, 1846; THOLUCK: *Akademisches Leben d. 17. Jahrhunderts*, Halle, 1853-54, 2 vols. [HUBER: *English Universities* (trans. by F. W. Newman) London, 1843, 2 vols.; GRANT: *Story of the University of Edinburgh*, 1884, 2 vols.; J. CONRAD: *German Universities*, Glasgow, 1885; DENIFLE: *Die Universitäten des Mittelalters*, Freiburg, 1885.] A. THOLUCK.

### The Theological Faculties of the Universities. I. IN GERMANY (1853).

BERLIN. — Ordinary Professors: I. A. Dörner, C. Semisch, F. L. Steinmeyer, A. Dillmann, B. Weiss, H. v. d. Goltz, O. Pfeleiderer, F. Kleimert, J. Kaftan. Extraordinary Professors: F. Piper, H. Messner, H. L. Strack, S. Lommatzsch, C. Müller. Privatdozenten: Chr. Plath, W. G. A. Runze.

BONN. — *Roman-Catholic Faculty*. — Ordinary Professors: A. Menzel, C. A. H. Kellner, F. H. Reusch, J. Langen, H. Th. Simar, F. Kaulen. *Protestant Faculty*. — J. P. Lange, W. L. Krafft, W. J. Mangold, A. H. H. Kamphausen, Th. Christlieb, W. Bender. Extraordinary Professors: C. Benrath, C. Budde. Docent, F. Spitta.

BRUNNENBERG. — (R.C.) Ordinary Professors: F. Hipler, F. Dittrich, H. Oswald, H. Weiss, J. Marquardt.

BRESLAU. — *Roman-Catholic Faculty*. — Ordinary Professors: J. H. Friedlieb, F. A. Bittner, A. F. Probst, H. Lämmer, P. F. Scholz, A. König. Docent: A. Krawutzky, M. Sdralek. *Protestant Faculty*. — Ordinary Professors: J. F. Raebiger, E. Meuss, F. W. Schultz, G. L. Hahn, H. Weigarten, Ch. H. Schmidt. Honorary Professor, D. Erdmann. Extraordinary Professor, L. Lemme. Docent, G. Koffmane.

ERLANGEN. — Ordinary Professors: F. H. R. Frank, G. v. Zezschwitz, P. A. Köhler, T. Zahn, T. H. F. Kolde, A. Hauck, F. A. E. Sieffert. Honorary Professor, A. Ebrard. Docent, W. Loz.

FREIBURG-IM-BREISGAU. — (R.C.) Ordinary Professors: A. Maier, A. Stolz, J. König, F. Wörter, F. Kössing, F. J. Sentis, F. N. Kraus. Docent: C. Krög, A. Schill.

GIESSEN. — Ordinary Professors: B. Stade, F. Katenbusch, E. Schürer, A. Harnack, J. Gottschick.

GÜTTINGEN. — Ordinary Professors: A. Wiesinger, J. Wagenmann, A. Ritschl, H. F. Reuter, H. Schultz, K. Knoke. Extraordinary Professors: G. C. A. Lünemann, B. Duhm.

GRIEFSWALD. — Ordinary Professors: J. W. Hanne, O. Zöckler, H. Cremer, C. Bredenkamp. Extraordinary Professor, F. Giesebrecht.

HALLE. — Ordinary Professors: J. Jacobi, C. Schlottmann, J. Köstlin, W. Benschlag, E. Riehm, H. Hering, M. Kühler. Extraordinary Professors: G. Kramer, C. Tschackert. Docent, H. Franke.

HEIDELBERG. — Ordinary Professors: D. Schenkel, W. Gass, A. Merx, C. Holsten, A. Hausrath, H. Basermann. Extraordinary Professor, J. J. Kneucker. Docent, Schellenberg.

JENA. — Ordinary Professors: C. A. Hase, R. A. Lipsius, C. Siegfried, R. Seyerlen. Honorary Ordina-

nary Professors: C. L. W. Grimm, A. Hilgenfeld. Extraordinary Professor, B. Püjer. Docent, P. W. Schmiedel.

KIEL. — Ordinary Professors: C. Lüdemann, A. Klostermann, F. Nitzsch, W. Moeller, E. Haupt, H. H. Wendt. Extraordinary Professor, H. Lüdemann. Docent, F. Baethgen.

KÖNIGSBERG. — Ordinary Professors: J. G. Sommer, E. W. Erbkaun, H. J. M. Voigt, R. F. Grau, J. C. H. Jacoby. Extraordinary Professor, A. H. E. Klopfer. Docent, C. F. Zimmer.

LEIPZIG. — Ordinary Professors: K. F. A. Kabis, Ch. E. Luthardt, G. V. Lechler, Franz Delitzsch, G. A. Fricke, G. Baur, R. Hofmann, Wold. Schmidt. Honorary Ordinary Professor, H. G. Hölemann. Docent: H. Guthe, V. Rysell, F. L. König, V. Schultze, F. Loofs, F. Ewald.

MARBURG. — Ordinary Professors: E. Ranke, G. Heimrich, Th. Brieger, W. Herrmann, W. W. Baudissin, E. Achelis. Docent: G. E. C. Kessler, C. H. Cornill.

MÜNCHEN. — (R.C.) Ordinary Professors: J. J. I. v. Döllinger, A. Schmid, P. Schegg, J. Silbernagel, J. Wirthmüller, J. Bach, J. Schönfelder, Andr. Schmid. Docent: O. Bardenhever, L. Atzberger.

MÜNSTER. — (R.C.) Ordinary Professors: A. Bisping, J. Schwane, J. Hartmann. Extraordinary Professor, B. Schaefer. Docent: B. Fehrtrup, J. Bautz.

ROSTOCK. — Ordinary Professors: J. Bachmann, A. W. Dieckhoff, L. Schultze, K. F. Nösgen.

STRASSBURG. — Ordinary Professors: E. W. E. Reuss, C. Schmidt, E. Cunitz, A. E. Krauss, H. Holtzmann, R. Zöpffel, A. Kayser, W. G. Nowack. Extraordinary Professors: F. Lobstein, E. Lucius.

TÜBINGEN. — *Protestant Faculty*. — Ordinary Professors: C. H. v. Weizsäcker, A. Weiss, P. Buder, R. Kübel, E. Kautzsch. Repetent, Völter. *Roman-Catholic Faculty*. — Ordinary Professors: F. v. Himpel, F. v. Kober, F. X. v. Linssenmann, F. X. Funk, P. Schanz, Keppeler.

WÜRZBURG. — (R.C.) Ordinary Professors: F. Hettinger, A. Scholz, J. Grimm, J. Nirschl, H. Kihn. Extraordinary Professor, F. A. Göpfert. Docent, I. Stahl.

### II. — IN SWITZERLAND: —

BASEL. — Ordinary Professors: C. F. Riggenbach, F. Overbeck, R. Stähelin, P. W. Schmidt, I. Stockmeyer, B. Smend, K. v. Orelli. Docent: P. Böhrringer, K. Marti, B. Riggenbach, F. Reman, G. Scherdmann.

BERN. — *Protestant Faculty*. — Ordinary Professors: E. Müller, F. Nippold, S. Oetli, E. Langhans, R. Steck. Honorary Professors: G. Studer, R. Rüetschi. Docent: A. Schlatter, R. Rüetschi. *Roman-Catholic Faculty*. — Ordinary Professors: E. Herzog, F. Hirschwälder, Ph. Woker, E. Michaud, A. M. Hurlault.

ZÜRICH. — Ordinary Professors: A. Schweizer, O. F. Fritzsche, A. E. Biedermann, G. Volkmar, H. Steiner, H. Kesselring. Docent: C. Egli, M. Heidenheim, E. Egli.

In each of three cantons of French Switzerland, Geneva, Vaud (at Lausanne), and Neuchâtel, there are two theological seminaries, — one belonging to the State Church, and the other to the Free Church of the canton.

### III. — IN RUSSIA: —

DORPAT. — Ordinary Professors: A. v. Oettingen, E. W. Volck, F. Mühlau, F. Hoerschelmann. Extraordinary Professor, G. N. Bonwetsch.

### IV. — IN AUSTRIA: —

CRACOE. — (R.C.) Ordinary Professors: J. Drozdiewicz, J. Czerlunczakiewicz, J. Pelczar, S. Spis, S. Lenkiewicz, Chotkowski. Extraordinary Professor, St. Pawlicki. Docent, W. Cholewinski.

CZERNOWITZ. — *Greek-Oriental Theological Faculty*. — Ordinary Professors: B. Mitrofanowicz, E. Popowicz, I. v. Oncul, B. v. Repta, C. Popowicz. Supplementary Professor, E. Wojucki. Docent, J. Stefanelli.

GRAZ.—(R.C.) Ordinary Professors: M. J. Schlager, F. Klinger, F. Stanonik, R. v. Scherer, L. Schuster, F. Fraidl, O. Schmid. Supplementary Professor, J. Wornil.

INNSBRUCK.—(R.C.) Ordinary Professors: A. Tuzar, H. Hutter, J. Jungmann, E. Jung, N. Niles, F. Stentrup, H. Grisar, G. Bickell. Extraordinary Professor, J. E. Wieser. Dozenten: M. Limbourg, J. Biederlack.

LEMBERG.—(R.C.) Ordinary Professors: Delkiewicz, F. S. Kostek, A. Filarski, Cl. Sarnicki, J. Watzka, L. Kloss, J. Mazurkiewicz. Extraordinary Professor, M. Paliwoda. Dozenten: J. Wieliczko, L. Ollender.

PRAGUE.—(R.C.) Ordinary Professors: E. Peter, A. Reinwarth, Cl. Borovy, J. Schindler, R. F. Smolik, A. Kohling, W. Frind, J. Sprinzi, L. Schneederfer. Dozenten: F. Krásl, F. Blanda, K. Elbl.

VIENNA.—(R.C.) Ordinary Professors: F. Laurin, A. Wappler, C. Krücker, H. Zschokke, M. Bauer, A. Bicker, F. Pözl, W. Neumann. Honorary Ordinary Professor, C. Werner. Extraordinary Professor, J. Schneider. Dozent: Chr. Schuller, L. Mullner. *Professorial Faculty*.—Ordinary Professors: G. G. Roskoff, J. C. Th. v. Otto, C. A. Vogel, J. M. Seberiny, E. Böhl, G. W. Frank.

UNIVERSITY IN AMERICA. Educational terms are so much confused in the United States, that at one time we hear it said that there are "no American universities;" at another, that there are so many as to be ridiculous. The difference is between the real and the nominal. By name, the printed lists record many scores of institutions which call themselves universities; in fact, there is not one score which a jury of American scholars would acknowledge to be worthy of this designation, and a still smaller number which would be called universities according to the English or the German standard. The confusion is injurious to the progress of education in the United States. A seminary which would be respectable under a modest name seems pretentious under a lofty title; worse than this, the proper object of a college is in danger of being forgotten, and the legitimate office of a university wholly lost sight of. A study of European universities will show, that, with many differences in their formal organization, they have generally, for a long time past, adhered to certain fixed principles.

1. They have furnished liberal education in the most advanced branches of knowledge,—usually in law, medicine, and theology,—and also in the various studies which are called philosophy, including mathematics, the natural and physical sciences, the historical and moral sciences, and philology; and this instruction has been given to young men who have been fitted for it by long-continued training in subordinate colleges, gymnasias, and *lycées*.

2. They have encouraged scholars of exceptional powers to devote a considerable part of their time, while engaged as teachers, to the advancement of human knowledge by researches in libraries and in laboratories, and to the publication of their results for the benefit of mankind.

3. They have retained the right to bestow academic degrees, and have bestowed these honors with rigid restrictions; so that the public may have some assurance of the intellectual ability of young men engaging in intellectual pursuits, and so that young students may be encouraged in their most advanced intellectual work by the approbation of an incorporated society of scholars.

4. They have built up, by their direct and indirect agencies, libraries, museums, observatories, laboratories, and other costly agencies for increasing and perpetuating knowledge.

Judged by these high standards, there are few, if any, institutions in the United States which can be called complete universities; but there are some strong, well-planned, and prosperous foundations, which are full of promise, and which are likely, within the next few years, to be developed into universities differing from the English, the German, the French, the Scotch, or the Italian type, but having distinctive American characteristics. Among their peculiarities will doubtless be a readiness to study the experience of all other countries, and to apply the lessons thus learned to the peculiar civil, ecclesiastical, and social conditions of the United States. These American universities will differ from one another as the requirements and the history of different parts of the country differ. Generous pecuniary gifts have already been made for university purposes in distinction from collegiate, and other large en-

UNIVERSITIES	NUMBER OF UNIVERSITY STAFF						NUMBER OF STUDENTS.		
	Ordinary Professors	Extraordinary Professors	Honorary Professors	Privatdozenten (Honor.)	Extra Teachers	Total	Theological	Roman Catholics	Grand Total.
<b>I. — German Empire —</b>									
Berlin . . . . .	72	73	6	97	7	255	459	—	5,158
Bonn . . . . .	54	24	2	25	4	109	109	75	1,228
Braunberg . . . . .	9	—	—	—	—	9	—	—	—
Breslau . . . . .	32	2	—	30	—	62	127	137	1,577
Erlangen . . . . .	36	10	1	9	5	61	305	—	641
Frelburg . . . . .	38	7	1	12	4	62	—	52	969
Glessen . . . . .	38	8	1	4	3	54	68	—	482
Güttingen . . . . .	60	26	1	23	5	115	197	—	1,120
Hofswald . . . . .	36	19	—	16	5	76	129	—	750
Halle . . . . .	49	22	—	21	8	100	488	—	1,446
Hofdenberg . . . . .	42	50	4	17	9	102	54	—	1,038
Jena . . . . .	33	17	10	16	5	75	127	—	651
Kiel . . . . .	40	8	—	19	5	72	72	—	490
Königsberg . . . . .	47	22	—	21	6	95	158	—	633
Leipzig . . . . .	62	36	12	62	4	176	638	—	3,142
Marburg . . . . .	43	14	—	14	5	80	139	—	869
Munich . . . . .	69	7	6	56	4	142	—	116	2,230
Münster . . . . .	17	9	—	5	2	33	—	129	340
Rostock . . . . .	31	2	—	7	3	43	50	—	231
Strassburg . . . . .	60	16	1	19	6	102	65	—	859
Tübingen . . . . .	52	9	—	13	0	83	366	146	1,385
Würzburg . . . . .	36	8	—	22	2	68	—	150	1,103
<b>II. — Switzerland —</b>									
Basel . . . . .	35	13	—	24	3	76	63	—	387
Bern . . . . .	40	9	4	26	1	80	35	9	399
Geneva . . . . .	50	1	13	13	—	77	13	—	414
Lausanne . . . . .	23	10	—	3	—	45	—	—	—
Neuchâtel . . . . .	25	3	1	2	—	31	—	—	—
Zürich . . . . .	35	12	—	40	2	89	25	—	476
<b>III. — Russian Baltic Prov. —</b>									
Dorpat . . . . .	40	5	—	18	16	71	190	—	1,445
<b>IV. — Austrian-Hungary —</b>									
Czernowitz . . . . .	23	7	—	4	1	35	—	66	248
Graz . . . . .	47	10	—	28	4	105	—	35	610
Innsbruck . . . . .	38	10	—	23	2	78	—	171	658
Olomow . . . . .	33	18	—	20	1	81	—	—	—
Lemberg . . . . .	27	9	—	18	2	56	—	310	922
Prague, Ger. University . . . . .	52	14	—	28	4	108	—	—	—
Vienna, Univ. . . . .	80	50	3	121	9	272	—	187	4,709
Vienna, Evangelical Theolog. Faculty . . . . .	6	—	—	—	—	6	—	—	—

dowments are known to be forthcoming. Before 1900, or, in other words, before the youth who are now in their cradles are ready to graduate, there will be several institutions worthy to be called universities, and to be compared with like foundations in the most enlightened countries,—probably one in or near each of the ten or twelve great cities of the country, and a few others developed in the older States from the present collegiate foundations, and, in the newer, established by legislative aid or private munificence.

The older colleges, originally organized on the type of English colleges, began early in this century to unfold into universities. Thus Harvard, in addition to its college, has now its schools of law, medicine, and theology, its museum of comparative zoology, its botanic garden, its astronomical observatory, its scientific school, its agricultural school, its dental school. Yale has, besides its college, its schools of science, law, medicine, theology, and of the fine arts, and its astronomical observatory. Columbia has its schools of law, medicine, and mines in addition to its college. A like development, if not as wide, may be seen in several others of the older foundations.

Another promising group of universities includes those which have been organized under the auspices of State governments, largely maintained by public appropriations. The University of Virginia, initiated by Jefferson, was one of the earliest of this class, and has always borne the marks of freedom and individuality which he impressed upon it. The States of Georgia, North and South Carolina, and Louisiana followed, to some extent, the lead of Virginia. Michigan, Wisconsin, Minnesota, California, and other Western States, have likewise initiated strong foundations.

Within a few years a third variety of university foundations has sprung up, the result of private gifts,—as at Boston, Ithaca, Baltimore, and New Orleans,—free from historic traditions and from governmental superintendence. These three varieties of organization are not unlikely to present perpetually three types,—the collegiate university, the state university, and the independent university.

There is a fourth form of university organization, that of the State of New York, which has the distinctive function, that, without giving instruction from its own forces, it has a sort of advisory and even supervisory charge of the colleges and academies of the State.

The points to be aimed at by those who are endeavoring to organize universities should be these,—broad and comprehensive arrangements for the advancement of knowledge, and for the education of superior minds; ample funds, free as possible from petty restrictions; a careful adaptation to the conditions of American society, especially to the schools and colleges already established. If the universities could recover the exclusive right to confer degrees, it would be a great gain.

D. C. GILMAN.

UPHAM, Thomas Cogswell, D.D., Congregationalist; b. at Deerfield, N.H., Jan. 30, 1799; d. in New-York City, April 2, 1872. He was graduated at Dartmouth College, 1818, and at Andover Seminary, 1821; taught Hebrew, 1821-

23; and from 1825 to 1867 was professor of mental and moral philosophy in Bowdoin College. He was a voluminous writer. Among his works may be mentioned *Elements of Mental Philosophy*, 1839, 2 vols. (abridged ed., 1864); *Outlines of Disordered Mental Action*, 1810; *Ratio disciplina, or the Constitution of the Congregational Churches Examined*, Portland, 1844; *Life of Madame Guyon*, New York, 1847; *Life of Faith*, 1848; *Principles of the Interior, or Hidden Life*, 1848; *Treatise on the Will*, 1850; *Divine Union*, Boston, 1851; *Religious Maxims*, Philadelphia, 1854; *Method of Prayer*, 1859; *The Absolute Religion*, 1872.

UR OF THE CHALDEES, the land of Abraham's ancestors (Gen. xi. 28, 31, xv. 7; Neh. ix. 7). Schrader thus writes respecting it: "In the extreme south of Babylonian Chaldaea, west of the Euphrates, from unknown times there existed a very famous seat of the worship of the moon-goddess Sin, called Uru upon the Babylonian cuneiform inscriptions, to-day represented by the ruins of Mugheir. It is certainly natural to identify this Uru with the Ur of Abraham's ancestry. And this conjecture is supported by considering that (1) the name Abram in the pronunciation Aburamu is Assyrian-Babylonian; (2) Ur, whence Abraham emigrated, and Haran, where he rested, were alike seats of the worship of Sin, the moon-goddess; (3) the West Semites and the Hebrews also had the same religious ideas and traditions as the Babylonians; (4) Hebrew poetry in its parallelism and methods resembles Babylonian poetry." Cf. RIEM: *Handwörterbuch d. bib. Alt.*, pp. 1702, 1703.

URBAN is the name of eight popes.—Urban I. (223-230), a native of Rome, is said to have suffered martyrdom under Alexander Severus, and is commemorated on May 25.—Urban II. (1088-June 29, 1099). He was born at Châtillon-sur-Marne, studied at Rheims, entered the monastery of Clugny, and was by Gregory VII. called to Rome, and in 1084 sent as legate to the Emperor Henry IV. After the death of Victor III. he was elected Pope by the Gregorian party; and, at a council in Rome (1089), he excommunicated both Henry IV. and Clement III. Expelled from Rome in 1091 by the emperor and the antipope, he fled to Count Roger of Benevent; but the rebellion of Conrad against his father enabled him to return to Rome in 1093, and from that time till his death he vindicated the dignity and rights of his position with uninterrupted success. The greatest event in his life was the Council of Clermont (1095), where his speech to the multitude became the actual starting-point of the first crusade. His letters and a life of him are found in MANSI: *Conc. Coll.*, vol. 20; [M. F. STURN: *Zur Biographie des Papstes Urban's II.*, Halle, 1883].—Urban III. (1185-Oct. 19, 1187). He was a native of Milan, and made archbishop there by Lucius III. His whole policy was dictated by one single motive,—his hatred to the Emperor Friedrich Barbarossa; but all his rash undertakings against him were foiled. See *Gesta Trevirorum*, ed. Wytenbach and Müller, Treves, 1836, vol. i.—Urban IV. (1261-Oct. 2, 1264). He was a native of Troyes, studied in Paris, was made bishop of Liège, went as Papal legate to Germany, and was by Alexander IV. made patriarch of Jerusalem. The great aim of his policy was to overthrow Manfred of

Sicily. He summoned him to Rome; and, when Manfred refused to appear, the Pope gave his land to Charles of Anjou. But Manfred expelled the Pope from Rome, and Urban died on the flight. His bulls and letters are found in MANSI: *Conc. Coll.*, vol. 23. — **Urban V.** (Oct. 28, 1362–Nov. 13, 1370). He was born in the diocese of Menda; became abbot of Auxerre in 1353, and of St. Victor in 1358; taught canon law at Montpellier, Avignon, Toulouse, and Paris; and was sent as papal legate to Naples and Sicily. He was the last pope who resided at Avignon. In 1367 he determined to return to Rome, and on Oct. 16 he entered the city; but he left it again in September, 1370, and died at Avignon. The confusion of Italian politics he could not master. Bernabo Visconti, who seized several cities belonging to the States of the Church, he excommunicated; but he was nevertheless compelled to pay him half a million of gold gulden in order to have the cities restored. His life has been written by MAGNAN (1802), ALBANES (1872), and CHARBONNEL (1872). See also MANSI: *Conc. Coll.*, vol. 26. — **Urban VI.** (April 8, 1378–Oct. 15, 1389). He was a native of Naples, and was archbishop of Bari, when, after the death of Gregory XI., he was elected pope. But his arrogance and arbitrariness very soon brought him into conflict with the cardinals, a party of whom repaired to Anagni, declared the election of Urban invalid, and chose Clement VII. pope; thus the great schism began. Clement VII. took up his residence at Avignon; while Urban succeeded in vindicating himself in Rome, supported by Catherine of Siena and Catherine of Sweden, and recognized by England, Denmark, Germany, and Poland. He espoused the cause of Charles of Durazzo against Johanna of Naples and Sicily, but fell out with Charles, too, was besieged by him in Nocera, and barely escaped (1385), first to Sicily, then to Genoa. After the death of Charles he tried to take possession of Sicily as a vacant fief; but his soldiers abandoned him in Perugia (1388), and he had to give up the scheme. See MANSI: *Conc. Coll.*, vol. 26. — **Urban VII.** (Sept. 15–27, 1590) died before he was consecrated. — **Urban VIII.** (Aug. 6, 1623–July 29, 1644). He was a native of Florence; studied in Rome and Bologna, under the Jesuits; entered the service of the *curia*, and was made archbishop of Nazareth in 1601, and sent as apostolical nuncio to France. In his policy he was an Italian prince, rather than the head of the Roman-Catholic Church. He supported Richelieu and France against Austria and Spain, and was thus indirectly in alliance with the Protestants. The Emperor Ferdinand II. complained bitterly, and even the cardinals thought of convening a council against him. He canonized Ignatius Loyola, and Philip of Neri, and beatified Francis Borgia, Andrews Avellino, and others. His poems—paraphrases of psalms in metres of Horace, and hymns to the Virgin—appeared at Antwerp, 1634, and Paris, 1642. He is also the author of those epigrams which appeared in Rome in 1633, with commentaries by Dornalinus. [Urban VIII., while Cardinal Maffeo Barberini, was a friend and admirer of Galileo; and, after his elevation to the pontifical throne, he continued to show the astronomer marked favor, who, in turn, dedicated to the new Pope (October, 1623) his *Saggiatore*, a

polemical treatise upon comets, directed against the Jesuit astronomer in Rome. In January, 1632, Galileo issued his *Dialogo de' due Massimi Sistemi del mondo*, repeating the "heresies" of the Copernican philosophy, which in 1616 he had promised not to do; and in October, 1632, Urban, in indignation at Galileo's supposed ingratitude and insubordination, summoned him peremptorily to Rome, and handed him over to the Inquisition. He was treated, however, with great leniency, kept only a few days in captivity, and at last suffered to depart unharmed, after he had renounced his "heresy" June 22, 1633. Urban never signed the sentence of the Inquisition. See GRISAR: *Galileistudien*, Regensburg, 1882; INQUISITION, p. 1100.] A life of Urban (*Gesta Urbani*) appeared at Antwerp, 1637. See RANKE: *Die römischen Päbste*, Berlin, 1836 (vol. iii.). NEUDECKER.

**URIM AND THUMMIM** (אֲבִיבִים וְדִבְרֵי אֱמֻנָה, *ἄβιβας καὶ ἀμύθια* [command and truth]); Vulgate, *doctrina et veritas* are mentioned first in Exod. xxviii. 30, in connection with the "breastplate" of the high priest, and in a manner to imply that they were sensible objects, at least two in number, which were put into the "breastplate," which was, indeed, a sort of bag. This is all we know about them. They were used as a sort of divine oracle, probably with certain traditional ceremonies: sometimes no answer could be obtained from them (1 Sam. xxviii. 6). See art. "Licht u. Recht," in RIEM's *Handwörterbuch d. bib. Alt.*, pp. 914–918.

**URLSPERGER, Johann August**, founder of the German Christian Association (*Deutsche Christenthumsgesellschaft*); was b. in Augsburg, Nov. 25, 1728; d. in Hamburg, Dec. 1, 1806. After studying at Halle, he became pastor at Augsburg, where he retained his official position till 1776. He was an earnest defender of the faith in an age of neology and deism, and wrote several works. The chief labor of his life was the organization, after many discouragements, of an association of Christians for the promotion of "pure godliness," at Basel, which has continued to this day as a fruitful source of blessing, and out of which have grown the Basel Bible (1804) and Missionary (1816) societies. The last years of his life were saddened by disappointments, and spent in restless travels.

**URSICINUS**, Antipope; was chosen pope by a minority of the Roman clergy in 366, the majority having declared in favor of Damasus. In consequence of the continued division among the clergy, he was driven from Rome, and went to Cologne. Returning to Italy in 384, his appearance was again the occasion of violent commotions, until he was finally banished from Italy by the Council of Aquileja. NEUDECKER.

**URSINUS, Zacharias**, was b. at Breslau, July 18, 1534; d. at Neustadt-on-the-Hardt, March 6, 1583. Descended from poor parents, he was forced to rely for his education upon friends and his own efforts. He matriculated at Wittenberg University in 1550, and remained there till 1557, being on terms of intimacy with Melancthon. At the latter's invitation he was present at the Diet of Worms, whence he went to Geneva (where he met Calvin), and to Paris, where he pursued the study of Hebrew under Jean Mercier. In 1558 he accepted a professorship in the Elizabeth

school at Breslau. The sacramental controversy reaching that city, he published *Theses de Sacramentis, de Baptismo et de Cæna Domini* ("Theses on the Sacraments of Baptism and the Lord's Supper"), in which he ranged himself on the side of Calvin and Melancthon. The opposition these views aroused was the occasion of his leaving Breslau; and, as Melancthon had died, he went to Zurich, where he found a friend and teacher in Peter Martyr. In 1561 he accepted a call to Heidelberg as professor in the *Collegium Sapientiæ*. In September, 1562, he began his lectures on theology, which he continued till Feb. 10, 1568. In 1563 he was appointed to deliver the sermon on the Catechism on Sunday afternoons, and was called in to take part in the preparation of the church discipline of the Palatinate, of which the Heidelberg Catechism (see art.) forms a part. In connection with Olevianus, he made the preliminary draughts of the latter; and upon him principally devolved its defence. He was the author of the two works in defence of the Catechism which appeared in 1564, — *Verantwortung wider die vng-gründelten aufflagen und verkerungen mit welchen der Catechismus Christlicher lehre, zu Heidelberg im Jar MDLXIII. aussgangen, von etlichen vnhillicher weise beschweret ist, and Antwort auff etlicher Theologen Censur über die am rand dess Heidelberg Catechism auss heiliger Schrift angezogene Zeugnisse*. The same year he issued two works on the Lord's Supper, — *Antwort end Gegenfrag auff sechs fragen von dess Herrn Nachtmal, and Gründlicher Bericht von heiligem Abendmahl*, etc. He enjoyed the full confidence of the elector, Frederick III., and was constantly called in to defend him against theological opponents. But, like Melancthon, he shunned controversy. Broken down in health, he was relieved of his theological professorship, and Zanchius made his successor (1568). The apostasy of Sylvanus, Neuser, and others, from Calvinism, and their rejection of the Trinity and divinity of Christ, were hailed by the Lutherans as a proof that Calvinism led to fatalism and Mohammedanism, and called forth a work on these subjects from Ursinus' pen, — *Bekennntz der Theologen vnd Kirchentdiener zu Heydelberg von den einigen waren Gott in dreien Personen, den zweoen Naturen inn der einigen Person Christi*, etc. (1574).

In 1576 Ludwig succeeded to the electorate, and completely overthrew the Reformed government of his father. [More than six hundred preachers and teachers lost their places on account of their adherence to the Reformed faith.] The *Collegium Sapientiæ* was abolished the year following, and Ursinus left without a position, in spite of the request of Frederick III., before his death, to his son, that he should be retained. In 1578 he accepted a position in the *Collegium illustre Casimirianum* at Neustadt-on-the-Hardt [which formed a part of the domain of Frederick's second son, John Casimir]. In 1577 he was appointed by the synod of Frankfurt to unite with Zanchius in drawing up a confession for the Reformed churches of Europe, but he declined. In 1581 he published, in the name of the theologians of Neustadt, a forcible criticism of the Formula of Concord (*Admonitio Christiana de libro Concordiæ*). Ursinus was, beyond doubt, a Calvinist, but refused to acknowledge a human leader, saying at

the Colloquy of Maulbronn, "We are not baptized in the name of Luther, or Zwingli, or of any other, but of Christ alone." He fully accepted the doctrine of predestination, and taught his pupils to regard it as the pillar of their Christian faith and life. See HEIDELBERG CATECHISM. OLEVIANUS.

LIT. — A complete edition of the works of Ursinus was edited by Quirinus Reuter in 1612, 3 vols. His *Life* has been treated by SUDHOFF: *C. Olevianus und Zacharias Ursinus*, Elberfeld, 1857; GILLET: *Crato von Crafftheim*, Frankfurt, 1860. [There is an English translation, by H. Parrie, of his *Summe of Christian Religion*, LOND., 1587, and another by Rev. G. W. Williard, Columbus, O., 1851 (now published by the Reformed Dutch Church Board of Publication, New York), under the title *Commentary on the Heidelberg Catechism*. See also HUNDESHAGEN: *Lives of the Leaders of our Church Universal*, 1879; NEVIN'S historical preface to Williard's edition, mentioned above, translated into German, with additions by P. SCHAFF in his *Kirchenfreund*, iv. (1851), pp. 335-356.] GILLET.

URSULA, a saint of the Roman-Catholic Church. According to a legend of the church of Cologne, contained in Sigebert von Gemblours' *Chron. ad an. 453. Hagen's Reinechronik* (about 1275), the *Cronica van der hilligen Stat van Coelln* (about 1495), the *Legenda aurea*, or *Lombardi's hystoria* (Strassburg, 1496), Ursula was the only daughter of the Christian king, Deonotus, or Diogenetus, of Britain. Sought in marriage by the heathen prince Holofernes, she put off the marriage for three years, and in the mean time started on a pilgrimage, with ten close companions and eleven thousand other virgins. They crossed the sea to Tila, on the coast of Gaul, went up the Rhine to Cologne, thence to Basel, and from there to Rome. Returning, Pope Cyriacus accompanied the party, which, as it approached Cologne, was totally annihilated by the Huns, with King Ezzel at their head. Ursula, who, on account of her beauty, was spared to become the wife of the king, resisted, and was killed with an arrow. The Huns were immediately compelled to flee by hosts of angels. The city of Cologne, thus delivered, buried the martyred virgins' bodies, and placed over each grave a stone bearing the name of the occupant. The palmer Clematius subsequently built the St. Ursula Church on the spot. The credibility of the legend in this form was doubted in the middle ages by Jacobus a Voraigis, in the *Legenda aurea*, and Gobelinus Persona, in his *Cosmopolitanum* (about 1418), on the ground that no Pope Cyriacus lived in the reign of Maximinus Thrax (235-238) or Maximianus Herculius (284-305), that the Huns had not appeared in Europe at that early date, etc. Baronius himself (*Annal. ad an.*, 383, 384) felt compelled by these considerations to reject the legend in its German form, and to receive that of Geoffrey of Monmouth, in his *Hist. regum Britan*. According to this, Deonotus, king of Cornwallis, sent over seventy-one thousand virgins to Gaul, at the requisition of the usurper Maximus (383-388). Driven upon islands inhabited by barbarians, they were slain by Huns and Picts (?).

The foundation of the Ursuline legend is to be decided from the martyrologies written prior to the twelfth century. The most of them, belong-



ing to the eighth and ninth centuries, and bearing the names of Beda, Ado of Vienne, Rhabanus Maurus, etc., contain nothing about Ursula. Wandelbert of Prüm (d. about 870) was the first to refer to her, and says, "Thousands of virgins were cut down with ruthless fury near the city of Agrippa, on the banks of the Rhine." (See the passage in D'Achery: *Spicileg.*, ii. 54.) If this passage suggests the idea of interpolation, we read in Usuardus of St. Germain (about 875), of the martyrdom of Martha and Saula, "with many others" (*alii pluribus*), at Cologne. A much later church calendar of Cologne (edited by Binterin, Cologne, 1824) mentions eleven virgin martyrs by name. A Treves calendar of the eleventh century (see Hontheim: *Prodrom. hist. Trevir.*, i. 385) was the first to speak of thousands of such virgins (*sanctarum virg. . . millia*); and two later calendars (Hontheim, pp. 392, 399) put the number at eleven thousand. The change of the number is explained by Rettberg, Gieseler, and others as a false interpretation of the words *S. Ursula et xi M. Virgines* ("St. Ursula and the eleven martyred virgins") to mean "St. Ursula and the eleven thousand virgins."

LIT. — The truth of the legend is defended by WETZER u. WELTE: *Kirchenlex.*, xi. 486, and the NEO-BOLLANDISTS: *Acta Sanct.*, Oct. t. ix., 73-303; CROMBIACI: *Ursula vindicata*, Col., 1647 (very elaborate); VADIAN: *Oratio de xi millibus virg.*, Vienna, 1510; USSHER: *Antiq. ecclies. Brit.*, Lond., 1657, pp. 107 sqq.; [STEIN: *Ursula*, Köln, 1879;] the church histories of RETTBERG and GIESELER; [MRS. JAMIESON: *Legend. Art.*]. ZÖCKLER.

**URSULINES**, The. This order was founded by Angela Merici (b. March 21, 1470; d. Jan. 27, 1540; beatified by Clement VIII. (1768); and canonized by Pius VII. (1807) as Angela of Brescia) in Brescia, Nov. 25, 1535. It did not bind itself by strict conventual rules, and vows of chastity or poverty. Its object was to instruct girls, and to care for the poor and sick. Angela drew up the original twenty-five articles governing the order. The Papal confirmation of the order was granted by Paul III. in 1511. Cardinal Borromeo took it under his special patronage. The rules became more strict; and the Ursulines, who began to spread in France (Paris, 1611) and Germany, also established convents, which was not the idea of the founder. Many still live in their own homes. Their chief work lies in the education of girls, and catechetisation. They wear a black dress bound by a leathern girdle, and a black cloak without sleeves, and a tight-fitting fabric about the head, with a white veil and a longer black veil. The St. Ursula mentioned above is their patron, hence the name. [There are Ursuline convents at Morrisania, New York, Cleveland, Toledo, etc., and at Quebec.] See *Les Chroniques de l'Ordre des Ursulines*, Paris, 1676, 2 vols.; *Journal des illustres Religieuses de l'Ordre de Ste. Ursule*, 1690; QUARRÉ: *D. Leben d. heil. Angela Merici*, Augsburg, 1811; V. POSTEL: *Hist. de sainte Angèle Merici et de tout l'Ordre des Ursulines, depuis sa fondation jusqu'au pontificat de Leon XIII.*, Paris, 1879 sqq.

**USSHER (or USHER)**, James, Archbishop of Armagh, and Primate of Ireland; was b. at Dublin, Jan. 4, 1581; d. at the residence of the Countess of Peterborough, Ryegate, Surrey, March 21, 1656. In 1594 he entered Trinity College,

Dublin. Stapelton's *Fortress of Faith*, in which the high antiquity of the Papal Church is asserted, led him to the study of the Fathers, in whose writings he read systematically every day for eighteen years. His father had set him apart for the study of the law, but his death in 1598 left Ussher free to pursue the study of theology. In 1600 he became fellow of Trinity, and in 1603 he was sent with Dr. Chaloner to England to purchase books with the eighteen hundred pounds which Parliament had given for the foundation of a university library. In 1607 he was made professor of divinity at Trinity College, and in 1614 vice-chancellor of the university. The hundred and four articles of the Irish Church, with their strong Calvinism, which were passed by a synod held in Dublin, 1615, were probably from Ussher's hand. They were never ratified by the Irish Parliament. Ussher was frequently obliged to visit England, and stood on good terms with the king in spite of the suspicion that he was a Puritan. In 1621 he was appointed bishop of Meath, and in 1625 archbishop of Armagh, and primate of Ireland. Ussher had preached sternly against the Roman-Catholic Church, and as primate declared himself in opposition to all toleration of the Catholics. Wentworth, however, the lord-lieutenant of Ireland, counteracted his influence in this regard, and introduced, against his will, the Thirty-nine Articles of the Church of England. Ussher does not seem to have been equal to the emergencies of his diocese, and, longing for literary occupations, retired to England in 1610, never returning to Ireland. Arriving at London about the time of the opening of the Long Parliament, he became involved in the discussion of prelacy. In *The Directions of the Archbishop of Armagh concerning the Liturgy and Episcopal Government*, which was printed without his consent, he advocated the view according to which the bishops would be simply superintendents and synodal presidents. He accompanied Lord Stafford to the scaffold, and was appointed bishop of Carlisle in *commendam*, as some reparation for the loss of his library on its way to London. In 1643 he was invited to sit as a member of the Westminster Assembly, the Puritans being contented with his plan of a "reduced episcopacy," above referred to; but, the king refusing his consent, he never took part in the proceedings, [but exerted a decided influence upon it through his *Body of Divinity*, the Irish Articles, and other works]. In 1642 Ussher retired to Oxford, where he remained till 1645, preaching nearly every Sunday. In 1646 he followed an invitation of Lady Peterborough to London, and in 1647 was made preacher at Lincoln's Inn. He remained true to the king till his death, but was received with marks of respect by Cromwell. At Cromwell's command a splendid funeral was held at his death, and his remains interred at Westminster Abbey. His fine library went to the university of Dublin.

Ussher was a man of unusual gifts of mind and heart. Selden [whose funeral-sermon he preached] speaks of him as *vir summa pietate et integritate pulchro singulari usque ad miraculum doctus et liberis severioribus pronuncius natus*. He was a declared Royalist, and ardent advocate of passive obedience, but stood well with the Puritans, on account of his strict Calvinism, and his

advocacy of a modified episcopacy. His life was blameless, his personality imposing. Impressive as a preacher, he was more learned as a scholar. He did excellent service in discovering and securing old manuscripts, as, for example, the Samaritan Pentateuch from Aleppo.

Ussher's writings, which were numerous, may be divided as follows. (1) *Apologetic* writings: *Gravissima questionis de christianarum ecclesiarum in Occidentis præsertim partibus ab apostolorum temporibus ad nostram ætatem, continua successione et statu, hist. explicatio*, 1613 (in which the thousand years in which Satan was to be bound are declared to have ended with Gregory VII., when Satan was loosed in the Church of Rome); *An answer to a challenge made by a Jesuit in Ireland wherein the judgement of antiquity in the points questioned is truly delivered and the novelty of the now Romish doctrine plainly discovered*, 1625 (a master-work, in which the principal points of difference between the Catholic and Anglican churches are discussed with great learning); *Reduction of Episcopacy unto a form of a Synodical government received in the ancient church, and proposed in 1641* (ed. Bernard, 1657). (2) *Historical* writings. Ussher was a pioneer in the department of the early church of Britain, and hoped to prove that the early British Church was independent of the Roman Church and its unscriptural traditions. The principal works of this kind were, *A discourse of the Religion anciently professed by the Irish and British*, 1631; *Britannicarum ecclesiarum Antiquitates quibus inserta est Pelagiana Hæreses historia*, 1639 (a work of twenty years' labor, great research, and critical penetration); *Gottschalci et prædestinatione contrar. ab eo motæ hist.*, 1613 (in which he published for the first time Gottschalk's Confessions, which he had had brought from Venice); *Dissertatio non de Ignatii solum et Polycarpi scriptis sed etiam de Apost. constitutionibus et canonibus C. Romano attributis*, 1614; *Præfatio in Ignat. Ignatii epistolæ genuinæ, etc.*, 1617; in which last works Ussher declared in favor of the shorter recension of the Ignatian Epistles, as against the larger, which is interpolated by the hand that corrupted the *Apost. Constitutions*, and surmised the existence of a Syriac recension which was found two centuries later. (3) *Chronological* writings: *De Mæcedonum et Asianorum anno solari, dissert. cum Græcor. astronom. paræpagnate ad Mæcedonum et Juliani anni rationes accommodata*, 1648; and especially the great work, *Annales Veteris et Novi Testamenti*, 1650-54. The dates of this work are given in the English Bibles. It places the creation 4004 B.C.; the flood, 2318 B.C.; the exodus, 1491 B.C.; Solomon's ascent to the throne, 1013, etc. An incomplete work, *Chronologia Sacra*, was published from his remains. (4) *Miscellaneous* writings: *Body of Divinity*, 1638; *The Principles of the Christian Religion*, 1634; *The power communicated by God to the Prince, and the obedience required by the subject*, 1660, etc.

Ussher's Complete Works were edited by EL-RINGTON (regius professor of divinity at Dublin) 1817-62, 16 vols. See the *Life* there prefixed, and those by BERNARD (1656) and RICHARD PARR (1686).  
c. SCHOELL.

USTERI, Leonhard, a German theologian; b. in Zurich, Oct. 22, 1799; d. in Beru, Sept. 18, 1833. He studied in Zurich and Berlin (1820-23), where

he was strongly influenced by Schleiermacher. Returning to Zurich, he engaged in private tutoring, and devoted himself to literary work. In 1823 he issued a *Commentatio critica in qua Evangel. Joannis genuinum esse ex comparatis IV. Evangeliorum narrationibus de cæna ultimæ et passione J. Christi ostenditur*, in which he vindicated John's accuracy concerning the last passover of our Lord. In 1824 he published his work on Paul's doctrinal system (*Entwicklung d. paulin. Lehrbegriffs mit Hinsicht auf d. übrigen Schriften d. N. T.*). The author lived to see four editions, and two appeared after his death (6th, 1851). This work at once gave him a wide reputation, and secured for him a call to Bern as professor and director of the gymnasium. The work would not be accepted as an authority now. His fundamental position, for example, is, that Paul's doctrinal system was developed from the fact of the contrast between the pre-Christian age and Christianity. He rightly affirms, however, that Paul, after his conversion, sought for righteousness in the grace of God alone, and was active in spreading the gospel, because he believed in Christ as the Son of God and the Redeemer. In 1833 a commentary on Galatians appeared from his pen, and was designed to be the first of a series on Paul's Epistles. [In connection with S. Vögelin he issued an excellent selection of Zwingli's works, Zurich, 1819-20, 2 vols.]

GUDER.  
USUARDUS, a Benedictine of the abbey of St. Germain-des-Près, near Paris; after his return with Hilidun from Spain, with a number of martyrs' relics, prepared, at the request of King Charles the Bald, a *Martyrology*. It was completed about 876, and was very popular. The work was first published in *Rudimentum novitorum*, Lub., 1475; later editions, Antwerp, 1480; Venice, 1498; Padua, 1500; Cologne, 1515, 1521; Paris, 1536 (with notes by MOLANUS); Lyons, 1568, 1573; Antwerp, 1714 (critical edition by SOLLIER); Paris, 1718 (by BICILLART). [Migne, in his *Latin Patrology*, vol. cxxiii., reprints Sollier's edition and notes.]  
NEUDECKER.

USURY now means the taking of illegal interest, but originally it meant the taking of any interest at all. The Mosaic law absolutely forbade a Hebrew to take interest from a Hebrew, but not from a foreigner (Deut. xxiii. 20). The New Testament does not forbid to take interest, though it recommends to lend money gratuitously (Luke vi. 34). The Fathers unanimously condemned the taking of interest, — Tertullian: *Adversus Marcionem*, 4, 17; Cyprian: *De lapsis*; Ambrose: *De bono mortis*, 12; Augustine: *Contra Faustum*, 19, 25; Jerome: *Ezech.*, 6, 18. The Popes followed the track of the Fathers, and canon law forbade, first the clergy, afterwards every member of the church, to take interest. The penalty was, for the clergy, suspension; for the laity, excommunication. Interest paid could be reclaimed, not only from him who had received it, but also from his heirs. An oath never to claim back the interest paid was not binding. Of the Reformers, Luther condemned the taking of interest, Calvin admitted it, Melancthon vacillated; but the universal practice of modern civilization has altogether abandoned the principles of canon law, and for good reasons. See ROTHE: *Theologische Ethik*, vol. iii. See also MAREZOLL: *De usuraria pravi-*

tate (Leipzig, 1837); and M. NEUMANN: *De usuria pravitate in Germania* (Berlin, 1860). [LECKY: *History of Rationalism*, London, 1865, 2d vol. last chap.; FUNK: *Geschichte des kirchlichen Zinsverbots*, Tübingen, 1876.]  
H. F. JACOBSON.

**UTENHEIM, Christoph von**, Bishop of Basel, and forerunner of the Reformation there; was b. in Alsace about 1450; d. at Delsberg, near Basel, March 16, 1527. It is not known where he pursued his studies. About the year 1472 he was appointed to a position at the Church of St. Thomas in Strassburg, which he resigned in 1494, and in 1473 chosen rector of university of Basel. In 1500 he was chosen administrator of the diocese of Basel, and in 1502, upon the death of the bishop, his successor. He immediately devoted himself to the improvement of the financial condition of his see, and the morals of the clergy, which were notorious as being more corrupt than those of any of the other five bishoprics in "the priest's lane" (*Pfaffen-gasse*; i. e., the Rhine). In 1503 he convened a synod of his clergy at Basel, and, without forsaking the Catholic positions, urged upon them the obligations of a moral and exemplary life. In 1512 he called Capito to Basel, and in 1515 (Ecolampadius; neither of whom, however, up to that time, had uttered any of the advanced views of the Reformation. With Erasmus he stood on the most intimate terms, and, after his sojourn there in the interest of his Greek Testament, urged him to return to Basel. Erasmus, in a letter to Thomas More, mentions the bishop's great cordiality and generosity to him. He makes special record of the gift of a horse, which, as he wrote More, he sold for fifty gold gulden. Utenheim also welcomed the first utterances of Luther, and seems to have thought well of him as late as 1519. In that year Capito wrote Luther that a certain honest bishop would afford him a place of security, by which Utenheim alone can have been meant. However favorable the bishop may once have been to some of the principles of the Reformers, he began in 1522 to take retrograde steps. The occasion was a carousal in which some humanists, most of them priests, had indulged on Palm-Sunday. He issued an edict forbidding the public mention of Luther's name, and the interpretation of the Scriptures in any other sense than the Fathers had understood them. In 1524 he joined the league of German bishops for carrying out the Edict of Worms. However, it is not to be supposed that he wholly shut up his heart to the principles of the Reformation. On a stained-glass window he presented in 1522 to the Magdalene convent of Basel, are the words, *Spes mea crux Christi: gratiam, non opera, quero* ("My hope is the cross of Christ; I seek grace, not works"). Some of Erasmus' letters to him in this last period of his life are preserved, and testify to the great humanist's regard for the bishop. Bowed down by his many cares, he resigned his see Feb. 13, 1527, but died a few weeks later. See HEIZOG: *Beiträge zur Geschichte Basels*, Basel, 1839, pp. 38-93; *Leben Oekolampads*, 1843.

**UTILITARIANISM.** This term may be used as synonymous with hedonism (eudæmonism), but more commonly denotes a species of it. In the wider or generic sense it is the doctrine that actions derive their moral character from their

consequences; that right in conduct is what tends to promote happiness, and wrong what tends to produce misery; that the ethical is dependent on, and derived from, the useful. This doctrine has four forms, because the consequences of actions must be personal or social, temporal or eternal. The distinction of consequences into personal or social is, however, the deeper and more essential distinction. It is a distinction of nature, which that into temporal or eternal is not. It therefore has to be taken as the principle according to which hedonistic theories should be distributed, and it divides them into the two classes of egoistic and altruistic. Egoistic hedonism is what is known as the selfish theory, and altruistic hedonism is what is commonly called utilitarianism. Hedonism is not a better term, however, for the generic doctrine than utilitarianism: on the whole, it is not so good, as pleasure (*hedone*) is *per se*, still less than *utility*, identical or commensurate with morality.

Egoistic hedonism, the selfish theory, the utilitarianism of personal interest, has assumed various phases. It was maintained both in the Cyrenaic and Epicurean schools of antiquity; but the ideal of happiness in the former was the greatest attainable sum of sensations of gentle motion, and, in the latter, of pleasures of rest (freedom from discomfort and anxiety). The self-interest to which virtue is traced by Hobbes, Mandeville, and Paley, centres, according to the first of these writers, in the pleasures which spring from the sense of power; according to the second, in the satisfaction of the desire of applause; and, according to the third, in the hope of everlasting happiness and the fear of everlasting pain. But in every form the theory is subject to insuperable objections. It makes interest and duty identical both in idea and fact; whereas consciousness declares that they are quite distinct in idea, and experience testifies that they may be separated and even opposed in fact. To act from a desire of personal advantage is felt by every one to be very different from acting from a sense of duty. The more self-love reigns, the less can conscience admit that virtue or merit is present. We approve of disinterestedness, and our approbation is itself disinterested. Duty may dictate, in direct antagonism to self-interest, the sacrifice of health, fortune, reputation, and life. Further: egoistic hedonism denies by implication the possibility of intentional wrong-doing, and so involves a *reductio ad absurdum*. It affirms that men always act from self-love, or with reference to their own good, and also that thus to act is right. The plain inference is, that, so far as purpose goes, men always act rightly, and that there is no intentional wrong-doing. Men always mean to do right, i. e., what is for their own advantage; and if sometimes they do what is contrary to their interest, it is only from error of judgment. Thus the hypothesis tends to obliterate the distinction which it professes to elucidate. It is, likewise, an hypothesis logically incompatible with a belief in God, providence, and eternal life, inasmuch as it proceeds on the assumption that sensation is the root and source of our entire mental being. Every proof of the Divine Existence involves principles of which sensation can give no account. The moral attributes of God specially transcend all powers of

proof possessed by sensationism, and are specially irreconcilable with the system that self-interest is the motive-principle of all that is known as morality. According to this system, man possesses no truly moral attributes. But he can have no right to ascribe to God what he finds no trace of in the world, or history, or himself. And there being no proper principle of morality in man; there being no true moral judge over man; selfishness, not righteousness, being that which is deepest in the universe,—the moral arguments for immortality, which are far the most powerful ones, are overturned, and the hopes of a future life are rendered delusive. Those who have advocated the selfish theory have generally allowed that this was its legitimate conclusion. Historically it has rarely been found to exist apart from atheism and irreligion: logically it never can.

The utilitarian theory, in the special sense of the designation, is a decided advance on the selfish theory. It takes account of the social as well as of the personal consequences of actions. It has been the favorite theory of English ethical writers, and especially in recent times. Dr. Richard Cumberland, in his *De Legibus Naturæ* (1672), made a very elaborate and remarkable attempt to found the theory on a philosophical basis. Locke, Norris, and Hume were either almost or altogether utilitarians. Jeremy Bentham, James Mill, John Austin, John Stuart Mill, and Alexander Bain may be mentioned as among the chief defenders, during the present century, of utilitarianism in its immediately pre-Darwinian stage. Jeremy Bentham's utilitarianism, as presented in his *Introduction to the Principles of Morals and Legislation* (1789), may be summed up in the following propositions: (1) The desire of pleasure and the fear of pain are the only possible motives which can influence the human will; (2) The supreme interest of every individual is the attainment of his own greatest happiness; (3) The supreme interest of society is the attainment of the greatest happiness possible to all its component individuals; (4) The principle of utility or of the greatest happiness is the only test of morality; (5) All adverse principles may be reduced to two,—the principle of asceticism, according to which actions are approved of in proportion as they tend to diminish human happiness, and disapproved of as they tend to augment it; and the principle of sympathy, according to which actions are approved and disapproved of as a man feels himself disposed; (6) The moral character of an action is to be ascertained by a calculation of the pleasures and pains involved in the elements which constitute it; (7) Pleasure or pain may be greater or less according to (a) intensity, (b) duration, (c) certainty or uncertainty, (d) nearness or remoteness, (e) fecundity, (f) purity, and (g) extent, i.e., number of persons affected; (8) The sanctions or sources of pleasure and pain are physical, political, moral, and religious; and (9) The moral faculty is constituted by good-will or benevolence, the love of amity, the love of reputation, the dictates of religion, and prudence. James Mill maintains, in his *Analysis of the Phenomena of the Human Mind* (1829), these four positions: (1) The standard of morals is utility, and all moral rules are based on an estimate, correct or incorrect, of utility; (2) Use-

ful actions are of four kinds,—acts of prudence, fortitude, justice, and benevolence; prudence and fortitude including those acts which are useful to ourselves in the first instance, to others in the second instance; and justice and benevolence, those which are useful to others in the first instance, to ourselves in the second instance; (3) The moral feelings are a complex product or growth, of which the ultimate constituents are our pleasurable and painful sensations; and (4) Disinterested sentiment is a real fact, but developed by association from our own personal interest, and at length detached from its original root. John Austin, in his *Province of Jurisprudence determined* (1832), assails the view that moral distinctions are perceived by an innate sentiment, moral sense, or intuitive reason, etc.; opposes to it the theory of utility, which he connects with a belief in the Divine Benevolence designing the happiness of sentient beings, utility being the index of the Divine Will; and endeavors to refute the various objections which have been urged against the theory. John S. Mill, in his *Utilitarianism* (1863), assumes that the criterion of morality, the foundation of morality, and the chief good, are identical, and affirms, among other propositions, (1) That the steadiness and consistency of the moral beliefs of mankind are mainly due to the tacit influence of utilitarianism; (2) that utilitarianism sets before men as chief aim the greatest happiness, not of the individual, but of the race; (3) That it rests on a distinction of pleasures into kinds,—high and low, noble and ignoble pleasures; (4) That it recognizes in human beings the power of sacrificing their own greatest good for the good of others; (5) That conscientious feeling invests utility with obligatory force; and (6) That justice is the animal desire to repel or retaliate hurt, widened so as to include all persons by the human capacity of enlarged sympathy and the human conception of intelligent self-interest. Dr. Alexander Bain, in his works on *The Emotions and the Will* and *Mental and Moral Science*, argues that utility or human happiness is the proper ethical standard; that moral rules are of two kinds, the first constituting morality proper, obligatory morality, duty, imposed by authority under a penalty for neglect or violation, and the second constituting optional morality, merit, virtue, or nobleness, having rewards for its only external support; that human beings are endowed with a prompting to relieve the pains, and add to the pleasures, of others, which is inexplicable by association, and irrespective of self-regarding considerations; and that prudence, sympathy, and some co-operating emotions, along with the institution of government or authority, give rise to moral ideas, their peculiar attribute of rightness being stamped on them by authority.

Jeremy Bentham is, perhaps, the best representative of those who have expounded and defended utilitarianism as a doctrine which takes into account only the quantitative attributes of pleasures and pains; and John S. Mill, of those who have held that their qualitative differences, their distinctions of kind and nature, are equally to be estimated. Neither form of the theory is consistent, and the latter form is extremely inconsistent. If regard be had merely to quantity of

pleasure or pain, utilitarianism can never justify its separation from the selfish theory. Thus presented, it leaves out of account all the higher principles of human nature, and takes into account only what is measurable and calculable, which can only be what is animal and selfish. On the other hand, recognition of distinctions of kind or quality in pleasures and pains, when followed out, must lead, not to the confirmation, but to the destruction, of the theory. Quantity exclusive of quality must rule in a properly utilitarian system. Admit a qualitative gradation among pleasures, and you can no longer have a *greatest happiness* principle, but only a *highest happiness* principle. Now, what is highest happiness, if it be not a happiness which flows from a consciousness of doing what is right, if it be not a happiness which presupposes a right beyond itself? If, from devotion to what is right, a man sacrifice all other happiness in the world, this highest happiness will, it is true, still remain with him; but why? Is it because this happiness is set by him over against other happiness, and preferred? or is it because right is set over against happiness, and this particular kind of happiness springs necessarily from the very act of sacrificing happiness to right? It cannot be the former, which would transmute all martyrdom into selfishness. He who makes the pleasure which flows from virtue his end will never get it, for this plain reason, as Dr. Newman says, that he will never have the virtue. If the latter be the true supposition, utilitarianism is erroneous. It is in this case the rightness which explains the pleasure, and not the pleasure which explains the rightness.

Very serious objections may be urged against utilitarianism in every form. It mistakes what is, at the most, a criterion of rightness, for its foundation, the effect for the cause, a tendency or consequence for the constitutive essence. It is easy to prove that virtue is useful; but to prove that virtue is derived from utility, that utility is the source of virtue, is what no utilitarian seems to have accomplished. Austin and Bain plainly abandon utilitarianism at the central and critical point, — where the one appeals to the will of God, and the other to the authority of law. John S. Mill does so not less when he refers "the obligatory force of utility" to "conscientious feeling." The foundation of virtue should have its obligatory force in itself. The theory fails, even when it calls associationism to its aid to explain the origination of the idea of right, either out of sensations of pleasure and pain, or out of generalizations as to happiness and misery. This is admitted by the latest school of utilitarians. Darwin, in his *Descent of Man*, Herbert Spencer, in his *Data of Ethics*, Leslie Stephen, in his *Science of Ethics*, etc., concede that moral perceptions cannot be produced in a very limited time within each individual mind, as Bentham, the Mills, and Bain have maintained. They hold, however, that what the associationist utilitarians erroneously suppose to take place in each individual during the early years of life can really be effected, although only in the course of ages. But those who deny the associationist form of utilitarianism are not likely to adopt the evolutionist form of it, if they vividly perceive utility and duty to be essentially distinct. They cannot in this case be expected

to grant that the one can pass into the other by mere length of development, or that the one can be traced back to the other, merely by being pushed out of sight into dim and distant ages. Their demand for proof that the one ever has passed into the other can certainly not be met by a reference to the general evidence in favor of evolution, for evolution does not necessarily imply the transition in question. There may have been a continuous process of evolution in psychical capacity, from the lowest animal to the highest man; and, if so, it must have been only at some definite point in that evolution that moral distinctions could be recognized, and moral feelings entertained; but, if moral distinctions be in themselves quite different from distinctions of expediency and inexpediency, the apprehension of them cannot be said to have been derived out of experiences of expediency and inexpediency, merely because these experiences helped to develop intellect to a stage at which it was capable of grasping something higher than themselves. If there be a moral law and moral distinctions, which are quite original and peculiar, a long process of evolution may be required before mind can apprehend them; and yet their apprehension may be no product of the process of evolution, but a thoroughly original and peculiar act, the reflex of the objective reality. Further: general presumptions in favor of evolution do not prove it to be without limits. It may be generally true, and yet have many limits. The distinction between moral and expedient may be one of its limits.

LIT. — The works of AUSTIN, BAIN, BENTHAM, CUMBERLAND, DARWIN, JAMES and JOHN S. MILL, SPENCER, and STEPHEN, already mentioned; JOHN GROTE'S *Examination of the Utilitarian Philosophy*, 1870; HENRY SIDGWICK'S *Methods of Ethics*, 1874; F. H. BRADLEY'S *Ethical Studies*, 1876. In M. CARRAC'S *La Morale Utilitaire* (1875), and M. GUYAR'S *La Morale d'Epicure et ses rapports avec les doctrines contemporaines* (1877), and *La Morale Anglaise Contemporaine, Morale de l'utilité et de l'évolution* (1877), the history of utilitarianism is traced with great fairness, and the various phases of the theory criticised with much penetration. R. FLINT.

UTRAQUISTS and TABORITES, two religious parties amongst the Bohemians in the fifteenth century. A strong movement in favor of ecclesiastical reform pervaded Bohemia in the fourteenth century, and found a worthy exponent in Hus, whose religious and philosophical ideas were largely derived from the writings of Wiclif. The execution of Hus at Constance set Bohemia in antagonism to the Roman Church, and the outward expression of this antagonism was found in the demand for the reception of the Holy Communion by the laity under both kinds. This demand had been mentioned in the teaching of the Bohemian Reformers, but was put prominently forward by Jakubek of Mies, when Hus was in prison at Constance. The chalice became the Hussite symbol; and the name given to the Hussite party was that of "Utraquist," or "Calixtines." When the religious wars began in 1420, the Utraquists put forth their religious aspirations in the Four Articles of Prague. These articles demanded, (1) freedom of preaching, (2) communion under both kinds, (3) the reduction

of the clergy to apostolic poverty, (4) severe punishment of all open sins. Their objects were practical, and they asserted the great principles of the Reformation. The first claimed for every man the right to search the Scriptures for himself, the second attacked sacerdotalism, the third cut at the root of ecclesiastical abuses, and the fourth claimed for Christianity the power to regulate society. But these articles were the result of a compromise, and were held in different senses. Parties sprung up amongst the Bohemians. The most moderate party—"The Praguerers" as they were called, because they had their seat in the University of Prague—were content with these articles, and wished in all else to hold the orthodox practices. In opposition to this conservative party stood the radicals, who were called "Taborites," from their custom of meeting in the open air on hilltops, to which they gave biblical names, such as Tabor and Oreb. The most moderate of the Taborites were the followers of Zizka, who after his death were called "Orphans." They were more simple in their ritual than the Praguerers, but joined the extreme Taborites, chiefly from political reasons. The Taborites proper set aside all ecclesiastical traditions, and stood only upon Scripture, which each man might interpret for himself. They denied transubstantiation, which the Praguerers and Orphans held. Besides these were a group of extreme sectaries, Millenarians and Antinomians, who asserted that God existed only in the hearts of the believers. Most notorious of these were the Adamites, who lived a life of nature, which degenerated into shamelessness. They were exterminated by Zizka. The belief that it was a duty to punish sins led to intolerance of one party towards another, and also to great cruelty in war. The Hussite wars are amongst the most bloody which are recorded in history.

The religious zeal of the Bohemians formed the foundation of a military system which enabled them for ten years (1420-30) to defy the armies of Europe. But the Utraquists, though victorious against the enemy, were divided amongst themselves; and peace abroad only brought discord and anarchy at home. Bohemia exhausted itself in warfare, and longed for peace. To the necessity of negotiating with the Utraquists, the Council of Basel owed its existence. In 1433 Bohemian representatives went to a conference with the council. In the discussion of the Four Articles of Prague, the council gradually succeeded in shaking the union of the Utraquists and Taborites. The moderate party favored an agreement with the church; and, when peace was possible, its advocates increased in number. After much negotiation, the Bohemians agreed to be reconciled to the church on the basis of the "Compacts," which defined the sense in which the council accepted the Four Articles of Prague. (1) They admitted freedom of preaching by priests duly commissioned; (2) If the Bohemians received on all other points the faith and ritual of the church, those who had the use of communicating under both kinds might continue to do so with the authority of the church; (3) The clergy and the church might possess temporalities, but were bound to administer them faithfully; (4) Open sins ought to be corrected, but

by those who had jurisdiction given them in such matters. It was clear, that, in accepting this compromise, the Utraquists abandoned their position. The Compacts were signed at Iglau in 1436, and were regarded by both sides as a temporary arrangement. The Utraquist leaders hoped to use them as the foundation of a national church; the Catholics regarded them as a peace-offering, to be withdrawn as soon as possible. The Catholics were right in their hopes of a re-action in Bohemia. The extreme Taborites dwindled away; the moderate Utraquists had not a sufficiently strong position from which to withstand the pressure of orthodoxy. The Bohemian movement had been, in the beginning, largely political,—a rising of the Tchecks against the Germans. When its force was spent, it left a church in communion with Rome, which practised a slight deviation in ritual from the common use. Moreover, the permission to exercise this peculiar ritual was given by a council, and received no papal sanction. For some years the Papacy judged it prudent neither to accept nor repudiate the Compacts. The Utraquists strove to consolidate their national church, and set up Rokycana (q.v.) as its archbishop. The Papacy refused to sanction his appointment, and strove by every means to strengthen the Catholic party in Bohemia. George Podiebrad (q.v.) strove to re-unite Bohemia politically, and saw that this was only possible on the basis of the Compacts. But Pope Pius II. was alarmed at the successes of King George; and in 1462 declared the Compacts to be extinguished, and required George to unite his church with the Church of Rome. The majority of the Bohemians were still attached to Utraquism, and stood by their king against the enemies whom the Pope raised up against him. Utraquism still triumphed, and the machinations of the Catholics were likely to plunge Bohemia into another religious war. But a truce was made at Kutna-Hora in 1485, and the truce developed into a peace. Catholics and Utraquists lived peaceably side by side. Utraquism, however, had by this time lost its meaning, and was merely an empty protest. Its leaders had hoped to find in the Compacts the basis of a national church. The Catholics had been too strong for them; they steadily refused to unite with them. The Utraquists sacrificed their fundamental principles to gain peace, and the demand of the cup for the laity became a meaningless symbol when detached from the rest of the Utraquist beliefs. Yet Utraquism, in its decadence, threw out a sect which was important,—the Brethren of the Law of Christ, or Bohemian Brothers as they were afterwards called (q.v.). To the example and writings of the Utraquists, Luther owed much. But the Utraquists did not at first recognize Lutheranism. When they did, they accepted it entirely, and added nothing of their own. Utraquism vanished, and was absorbed in the full tide of the Reformation.

LIT.—PALACKY: *Geschichte von Böhmen*, Prag, 1854-66, vols. 3-5; HÖFLER: *Geschichtsschreiber der Hussitischen Bewegung*, Vienna, 1856-66, 3 vols.; PALACKY: *Monumenta Conciliorum semli XI<sup>a</sup>*, Vienna, 1857, vol. 1; KRUMMEL: *Utraquisten und Taboriten*, Gotha, 1871; PALACKY: *Urkundliche Beiträge*, Prague, 1873, 2 vols.; BE-

ZOLD: *Zur Geschichte des Ilusitentums*, Munich, 1874.

M. CREIGHTON.

UYTENBOGAERT (WYTEMBOCARD), Jan, one of the most influential and distinguished leaders of the Remonstrants; b. at Utrecht, Feb. 11, 1557; d. at The Hague, Sept. 24, 1614. He studied in Geneva, under Beza; in 1584 was appointed preacher at Utrecht; deprived of his position in 1589, on account of his friendship for Arminius; appointed preacher at The Hague in 1590, and court-chaplain of Prince Moritz of Orange. He pleaded for a national synod, in which the Remonstrants should have an equal right of speech with the Calvinists, and, with Episcopius and others, met the opponents at The Hague in 1611 to discuss propositions of peace. A decree banishing him, and confiscating his goods, was passed. He fled to France in 1622, and returned in 1626 to Rotterdam, where he lay concealed for a time. In 1629 his goods were restored to him; and in 1631 he preached again at The Hague, but his enemies succeeded in having him silenced. Uytengaert wrote a *Church History*, Rotterdam, 1646; *De auctoritate magistratus in rebus eccles.*, Rotterdam, 1647, etc.; [CATTENBURGH: *Bibl. Script. Remons.*, Amsterdam, 1728. See MOTLEY: *Life of John of Barneveldt*].

NEUDECKER.

UZZIAH (*might of Jehovah*), the tenth king of Judah; son of Amaziah and Jecoliah (2 Chron. xxvi. 1, 3); called in 2 Kings (xiv. 21, xv. 1, and elsewhere), except in four places (xv. 13, 30, 32,

31), Azariah (*whom Jehovah helps*). It is likely that the latter name was given to him in view of his great victories, so evidently the result of divine help. He was sixteen years old, when, by choice of the people, he succeeded his father. He justified this selection. He was a more pious and devoted servant of Jehovah than his father had been. During his reign of fifty-two years the prophets Amos (i. 1), Hosea (i. 1), and Isaiah (i. 1, vi. 1), and possibly Joel flourished. His piety is attributed largely to Zechariah's influence (2 Chron. xxvi. 5). He was warlike and victorious. His army was large, well appointed, and well drilled. He was the first Judite, apparently, to use stone and dart throwing machines (2 Chron. xxvi. 11-15). Under him Judah threw off all dependence upon Israel, the seaport Elath was captured, the Philistines and the Arabians conquered, the fenced cities rebuilt, Jerusalem fortified, towers erected, and wells dug,—the latter because "he had much cattle," and "loved husbandry" (2 Chron. xxvi. 6-10). But, lifted up by his successes, he essayed to usurp the priest's office, and burn incense in the temple. Resisted valiantly by Azariah and eighty other priests, he was effectually stopped in full career by the appearance of leprosy upon his forehead; and he died as a leper in a separate house from the palace, and was buried in the "field of burial." According to the usual chronology, he reigned from 810 to 758 B.C.

E. NAGELSBACH.

## V.

**VADIAN**, the Reformer of St. Gall, properly **Joachim von Watt**; b. at St. Gall, Switzerland, Dec. 30, 1184; d. there April 6, 1551. He was educated first at home, and then at Vienna, where he met Zwingli; and there he changed his name, according to the pedantic fashion of the time, first to Vadius, and then to Vadianus. His studies took a very wide range, embracing all the learning of the time. His proficiency and versatility are shown by his appointment as professor of the Latin and Greek languages and literature in the university (1510-18), his reception of the degree of doctor in medicine, and from the emperor the laureate's crown. But of more permanent consequence was his study of Luther's writings, in company with his two Swiss friends, Zwingli and Loriti (Glareanus). In 1518 he returned to St. Gall on a visit, but was induced to stay, and be physician to the city. Imbued with the Reformation doctrines, he used his position and influence to introduce them. He was in intimate correspondence with Zwingli, and presided at the conferences held at Zürich (1523) and at Bern (1528). He headed the Reformation party in St. Gall, vigorously opposed the Anabaptists, and in every way played the part of chief. In 1526 his fellow-citizens testified their appreciation of his services by electing him chief magistrate, and again in 1531. He was emphatically the people's friend. He stood by them in time of plague; he entered into their pleasures; he led them in religious thought. He died bewailed by the entire Reformed party. Among his writings is *Aphorismorum libri sex de consideratione Eucharistie*, Zürich, 1535. See his *Life* by Pressel, in vol. ix of the series: *Väter der reformirten Kirche*, Elberfeld, 1861.

HAGENBACH.

**VAGANTES** (*clerici vagantes*, or *vagi*) denotes, in ancient canon law, clerks who had received ordination without at the same time obtaining any office, and who consequently were roaming about in search of employment. Laws against the disgraceful behavior of such clerks were enacted as early as the fourth and fifth centuries; and the Council of Chalcedon (451) forbade, in its Canon 6, to confer an *ordinatio absoluta sive vaga* without any *titulus ordinationis*; that is, a general ordination without any corresponding office. Nevertheless, *vagantes* were soon again met with, especially in countries in which the establishment of Christianity had not yet been completed, or in the vicinity of such missionary fields. As it seldom was possible to appoint the missionary to a definite diocese, and as he was often thrown out of activity by Pagan persecutions or the mere fear of them, the safer neighborhood of the church might often swarm with such missionary bishops and priests, who recognized no jurisdiction of any settled authority, but hung loose on the Christian community. — *clerici accephali* (*ἀκεφαλοί*, "without head"). Aggravating circumstances were often added. Not seldom the *vagantes* had obtained their ordination by simony, and used it as a business opportunity. They hired themselves out to

other bishops or priests who were in possession of benefices, and undertook to do the work, according to their idea of it, for a recompense; they entered the service of some rich lord or nobleman as his private chaplain, connecting with that position much underhand business; and sometimes they even became mere tramps. In the Carolingian period complaints of them were very numerous, and Charlemagne twice renewed the prohibition against *ordinatio vaga*. In the ninth century several councils enacted laws against the *vagantes*, such as the *Concil. Mogunt.*, 847, and the *Concil. Ticinense*, 850 (MASSI, xiv pp. 906 and 938); and many bishops were zealous in denouncing them, such as Agobard of Lyons (*De privilegio et jure sacerdotii*), and Godehard of Hildesheim (See his *Vita*, iv. 26.) In the twelfth century the complaints are repeated by Gerhoh of Reichersberg in his *De corrupto ecclesie statu, et Adversus Simoniacos*. But an effective remedy was finally found. It was enacted that a bishop, if he ordained a person without giving him any office, should support him at his own table, that is, out of his own pocket, until an office could be preserved. This principle was retained by the Council of Trent (1545-63, *Sess.* 23, c. 23); and the result is, that the Roman-Catholic Church has almost entirely freed itself from a class of pauper clergy.

ZÖCKLER.

**VALDÉS**, Alonso and Juan de, twin-brothers, and strikingly alike both physically and intellectually; were b. at Cuenca, in Castile, about 1500, and educated at the Castilian court. In 1520 Alonso accompanied Charles V. to Germany, and was present at the coronation in Aix-la-Chapelle and at the diet of Worms. After witnessing the burning of Luther's writings, he wrote to Peter Martyr, his friend, "People think that now they are at the end of the tragedy, but I think they are only at the beginning." Having returned to Spain in 1524, he was active as secretary under the chancellor, Arborio da Gattinara, — a Piedmontese, who for a decade was the motive-power in the imperial policy, and made himself noticed by the zeal with which he defended Erasmus against the fury of the Spanish monks. In 1527 he wrote a dialogue between a courtier and an archdeacon, in which he defended the recent seizure of Rome and the Pope by the imperial army under the constable of Bourbon. Though as yet circulating only in manuscript, the dialogue fell into the hands of the papal nuncio, Count Castiglione, who denounced it in a most violent manner to the imperial government; but Alonso was protected by the chancellor. And, just as the embroilment reached its point of culmination, another dialogue appeared between Mercury and Charon. It was written by Juan de Valdés, and was chiefly political; though it also contained some very sharp criticisms on the Church and the papal policy. Both dialogues were first printed in 1529, anonymously; latest edition, 1850. In 1530 Alonso was present at the diet of Augsburg, where he translated the confession of the Luther-



ans to the emperor, and generally acted as mediator between the opposing parties. He gained the esteem and confidence, not only of Melancthon, but of the Protestants in general; and, indeed, he showed so much sympathy for the Reformation, that he afterwards found it advisable not to return to Spain. In 1531 he was at the imperial court in Brussels, and in 1533 he was still in the service of the emperor; but of his life after that time nothing is known. Juan also found it prudent to keep out of the reach of the Spanish Inquisition. In 1531 he staid in Rome, in intimate intercourse with Sepulveda, the imperial historiographer, and deeply interested in the study of natural science. In 1533 he settled in Naples, and published there in the same year his *Diálogo de la lengua* (last edition, Madrid, 1860), concerning the origin, history, style, and literary monuments of the Spanish language. In Naples he conversed much with Ochino, Peter Vermigli, etc.; and gradually formed a circle, which, though it never openly attacked the Roman-Catholic Church, stood in decided opposition to the leading principles of its constitution and policy. Juan de Valdés was a theologian both by talent and by study, though he had not enjoyed professional training; and his views on justification, on the authority of the Bible, and the importance of its study, etc., approached often very closely to those of Luther. His *Alfabeto Christiano*, a dialogue between himself and Giulia Gonzaga, who afterwards entered a Franciscan monastery, was translated into English, London, 1860; [his *Commentary on the Gospel of St. Matthew*, and his *Spiritual Milk*, in 1882.] His principal work is his *Considerations*, of which the original Spanish text has been only partially preserved. An Italian translation, by C. S. Curione, was translated at Basel, 1550; an English, in London, 1865. His early death, however (1510 or 1511), freed him from falling into the hands of the Italian Inquisition, which was established in 1511; but his influence was felt, for a long time after his decease, in Naples and its neighborhood. [See ED. BOEHMER: *Lives of Juan and Alfonso de Valdés*, London, 1882, in *Commentary* above.]

**VALENS**, Roman emperor from March 28, 361, to Aug. 9, 379; occupies a conspicuous place in the history of the Church, as the last champion of Arianism among the rulers of the Eastern Empire. Having put down the insurrection of Procopius, a relative of Julian, he prepared for a campaign against the Goths; and one of the preparations he wanted to make was to receive baptism. But the patriarch of Constantinople, Eudoxius, was an Arian; and the Orthodox had, at that moment, not one single church left to them in the capital. Thus the rule and ignorant man, who had no knowledge of the difference between the Nicæan Creed and Arianism, and no sense for such a distinction, fell incidentally into the hands of the heretics. As soon as he returned from his victory over the Goths, persecutions began, not in a systematic way, for Valens was unable to form a general plan and carry it out with consistency, but spasmodically, sporadically, incidentally. In Egypt, which was Orthodox through-out, nothing could be done, as long as Athanasius lived, without running the risk of

losing the province; but, when Athanasius died in 373, his successor, Lucius, was an Arian, and shortly after began the massacres in the Nitrian desert. The Arians knew very well that the Orthodox party had its staunchest supporters among the monks, and the monks happened to be specially odious to the taste of the emperor. He repealed the decree which exempted them from military service, and then sent a detachment of soldiers into the desert, where the most wanton cruelties were perpetrated. The impression which Basil the Great made upon the emperor freed Cappadocia from persecutions; but in Antioch, where for a long time he resided, and in other places of Asia Minor, the Orthodox bishops were banished, and abandoned to the Arian mobs. In Constantinople, when Eudoxius died, an Orthodox patriarch, Eudagrius, was elected, but was immediately expelled by the emperor, and superseded by an Arian, Demophilus. A deputation of eighty presbyters repaired to the emperor to protest; but he answered them by placing them on board a vessel, which, after reaching open sea, was set on fire. The sources to the reign of Valens are politically Ammianus Marcellinus and Zosimus, and ecclesiastically Theodoret, Socrates, Sozomen, and the three Cappadocian Fathers, — Basil and the two Gregories.

II. SCHMIDT.

**VALENTINE, St.**, a Roman presbyter who befriended the martyrs in the persecution of Claudius II., and was in consequence arrested, beaten with clubs, and finally beheaded (Feb. 14, 270). Pope Julius built a church in his honor, near Ponte Molle. Butler says, "To abolish the heathens' lewd, superstitious custom of boys drawing the names of girls in honor of their goddess, Februnata Juno, on the 15th of this month, several zealous pastors substituted the names of saints in billets given on this day" (Feb. 14). *Lives of Saints*, Feb. 14. There was, therefore, originally no connection between the saint and the custom of St. Valentine's Day; but the custom is far older, probably of pre-Christian origin.

**VALENTINIAN III.** (Roman emperor 425-455) issued in 445 an edict which recognized the Bishop of Rome as the primate of the whole Christian Church, holding the highest judicial and legislative power in all church matters. The edict concerned, of course, only the West. The idea of the emperor was, that a strongly monarchical church constitution might form a band around the provinces of the Western Empire, now evidently falling asunder.

**VALENTINUS, St.** There are quite a number of saints of this name, — a presbyter of Rome, a bishop of Interamna, an African, and a Belgian martyr, etc. (See *Act. Sanct.*, Feb. 13, March 16, April 11 and 29, etc.) But the most important is the apostle of Rhætia, the reputed bishop of Passau, and one of the first Christian missionaries active in south-eastern Germany. The first notice of him is found in the life of St. Severinus, in Pez. *Script. Rer. Austriac.*, i. p. 80), according to which he preached in Tyrol in the first half of the fifth century, and died Jan. 6. Venantius Fortunatus tells us that many churches in those regions were dedicated to him. Aribio, in his *Vita Corbiniani* (730), states that he was buried at Matsch, in the Tyrolean Alps, whence his bones were brought to Trent. In 708 the Bavarian

duke, Thassilo, brought them to Passau. His acts (*Act. Sanct.*, Jan. 7) date from the eleventh century.

**VALENTINUS THE GNOSTIC.** See GNOSTICISM.

**VALERIAN** (Roman emperor 253-259) showed himself quite friendly to the Christians in the beginning of his reign, but instituted in 257 a most violent persecution of them. Like the Decian persecution, it was principally directed against the bishops and the leaders generally of the church. The first edict simply forbade them to hold meetings and celebrate service; the second ordered all who disobeyed to be sent to work in the mines; and the third, of 258, enacted that all bishops, presbyters, and deacons should be put to death. Sixtus of Rome, and Cyprian of Carthage, fell as victims. But in 259 Valerian was defeated and taken prisoner by King Sapores; and his son and successor, Gallienus, immediately put an end to the persecution. See EUSEBIUS: *Hist. Eccl.*, VII. 10; CYPRIAN: *Epp.*, 82, 83. ZÖCKLER.

**VALERIAN, St.**, was Bishop of Cemele, a see belonging under the archbishop of Embrodunum, and situated in the Maritime Alps, but by Leo I. removed to Nizza. He flourished in the fifth century; was present at the synod of Riez, 439; signed the letter of the Gallican bishops to Leo I., 451 (see Leo: *Opp.*, i, pp. 998 and 1110); and sided with the monks of Lerius in their controversy with the neighboring bishops. His writings (twenty-nine sermons of ascetic contents, and an *Epistola ad monachos*) were edited by Sirmund (Paris, 1612) and Raynauld (Lyons, 1633), and reprinted by MIGNE: *Patrol. Lat.*, iii. ZÖCKLER.

**VALESIIUS, Henri de Valois**, b. in Paris, Sept. 10, 1603; d. there May 7, 1676. He was educated in the Jesuit College at Verdun, and studied law at Bourges, but abandoned the juridical career, and devoted himself entirely to literary studies, enjoying, in the latter part of his life, a pension from Louis XIV. and the title of royal historiographer. He published critical editions of Ammianus Marcellinus (1636), Eusebius (1659), Socrates, Sozomen, Theodoret, Evagrius, etc. His life was written by his brother, Paris, 1677. See also *Valesiana*, Paris, 1694. NEUDECKER.

**VALLA.** See LAURENTIUS VALLA.

**VALLOMBROSA, The Order of**, a branch of the Benedictines; was founded in 1039 by Johannes Gualbertus in a valley of the Apennines, whence its name. The order, which never reached any considerable extension, was the first to introduce lay-brothers (*conversi*, in distinction to *patres*) in order to make it possible for the monks to keep the vows of silence and seclusion.

**VANDALS** (*Vandali, Wandali, Vindili*). The Vandals lived for a long time unnoticed in the present Lusatia. They appear for the first time in history as the companions of the Marcomanni and other Danubian tribes, fighting with Marcus Aurelius. Later on they re-appear on the frontiers of Dacia, as the companions of the Goths and Gepids, fighting with Probus. Probus, however, induced them to settle in Dacia: and there they lived for a long time, unnoticed and peaceful, learning various arts of civilization, and adopting Christianity in its Arian form. In 406 they again began to move, probably on the instigation of Stilicho. In company with the Alani and Suevoi they fell upon

Gaul, and spread confusion and devastation from the Rhine to the Pyrenees. In 409 they crossed the Pyrenees, and founded a kingdom in Andalusia (*Vandalitia*). In 428 Genseric became their king, and under his leadership the tribe becomes of interest to church history.

Boniface, the Roman governor of Africa, rebelled, and asked for aid from Genseric. Genseric crossed over to Africa at the head of a motley crowd of fifty thousand Vandals, Alani, Goths, and Suevoi, and conquered Mauritania and Numidia. Meanwhile Boniface had been reconciled with the government in Rome, through the mediation of St. Augustine; and he now wished to send back Genseric to Spain, but that proved impossible. In a very short time the whole Roman province of Africa was conquered, and the Vandals settled there as masters. Hippo was taken in 430; Carthage, in 439. Ten years later on the Vandal fleets swept the whole western part of the Mediterranean; and the islands of Sicily, Sardinia, Majorca, etc., were conquered. In 455 Genseric entered Rome, and from June 14 to 29 the city was given up to plunder. The Vandals in Rome, however, were not worse than the Vandals at home. Africa was devastated with a recklessness and cruelty which probably have no parallels in history. As Arians, the Vandals hated the Catholics; and the African Church, the most flourishing and influential branch of the Latin Church, was so completely undermined by their violence and cruelty, that it never recovered. Genseric closed or destroyed the church buildings, and confiscated all church property. The bishops and priests were banished, sent to the mines, tortured, beheaded, burnt. Rich and distinguished laymen were seized, fined, bereft of all their property, tortured, sold as slaves. Not only Italy, but also the Eastern provinces of the empire, swarmed with refugees from Africa. After the occupation of Carthage, the bishop, Quodvultdeus, and most of the clergy of the city, were stripped naked, and placed on an old rickety raft, which was set adrift on the open sea: fortunately it landed on the coast of Campania.

Under Genseric's son, Huneric (477-486), the persecutions abated for a short time, but then began again more violent than ever. He convened a council at Carthage in 484, under the presidency of Cyrilla, the Arian patriarch of the Vandals. The very arrangement showed the spirit of the undertaking. The Arian bishops were seated on elevated thrones, while the Catholic bishops were huddled together before a judgment-bar like criminals. Some ventured to remonstrate, but they were immediately brought to silence by one hundred lashes each. The result of the council was an edict which ordered all to conform to the Arian faith before June 1, same year. 80 bishops died under the torture, 46 were sent to work in the mines of Corsica, 302 fled into the desert. Again a period of peace intervened during the reign of Gundamund (486-496); but Trasamund (496-523) started the persecutions anew: 120 bishops, among whom was the celebrated Fulgentius from Ruspe, were banished to Sardinia. It was of no avail that Hilderic (523-531) allowed the Catholic bishops to return to their congregations, nor that Belisarius, the general of Justinian, reconquered Africa, and re-

established the Catholic Church (531): the Vandal dominion had lasted long enough to annihilate almost every trace of Roman civilization, and to destroy almost completely the Christian Church in Africa.

LIT. — PROCOPIUS: *De bello Vandalico*; PROSPERUS: *Chronicon*; IDATIUS: *Chronicon*. VICTOR VITENSIS: *Historia persecut. Afric.*, in RUISSART: *Hist. persecut. Vandulicar*, Paris, 1691, and Venice, 1732; SALVIANUS: *De gubern. Dei*. POSSIDONIUS' lives of Augustine and Fulgentius; PAPENCORDT: *Geschichte d. Vand. Herrschaft in Africa*, Berlin, 1837. G. H. KLIPPEL.

**VANDERBILT UNIVERSITY**, located at Nashville, Tenn., is under the control of the Methodist-Episcopal Church South, and owes its existence to the munificence of Cornelius Vanderbilt of New York, who on the 27th of March, 1873, made, through Bishop H. N. McTyeire (whom he named as president of the Board of Trust for life), a donation of five hundred thousand dollars; which amount he subsequently increased to one million. It has also received from Mr. William H. Vanderbilt, son of the founder, four hundred and fifty thousand dollars, and from other sources about seventy-five thousand. It has an endowment of nearly nine hundred thousand dollars. The buildings are commodious and well equipped; and the grounds, located on an eminence in the suburbs of the city, and consisting of seventy-five acres, are ample and beautiful. The university is organized into six distinct departments (academic, biblical, legal, medical, pharmaceutical, and dental), with a chancellor and forty-two professors and instructors. It enrolled on its last catalogue (1885-86) 499 students. It is the largest and best endowed denominational institution of learning in the South. W. F. TILLET.

**VAN DOREN**, William Howard, D.D., b. in Orange County, N.Y., March 2, 1810; d. in Indianapolis, Ind., Friday, Sept. 8, 1882. He was graduated at Columbia College, N.Y., and at the Western Theological Seminary, Allegheny, Penn., 1832; taught until 1836, when he was licensed by the Lonsville presbytery. For two years he was a missionary in Mississippi. In 1839 he entered the regular pastorate, and served in the Reformed Church, East Brooklyn, N.Y. (1839-51), in the mission which ultimately became the 31th-Street Reformed Church, and in the Second Presbyterian Church, St. Louis. In 1865 he removed to Chicago, and there began the preparation of his *Supersesive Commentary on the New Testament, on an Original Plan*, of which have appeared *Luke* (New York, 1868, 2 vols.), *John* (1879, 2 vols.), *Romans* (1879, 2 vols.). In 1878 he removed to Indianapolis. His *Commentary* is homiletical, and has been widely used.

**VANE**, Sir Henry, often called "Sir Harry Vane," was b. in 1612. His father was a statesman in the reign of James I. and Charles I., but lost court-favor by his opposition to Lord Strafford. Young Henry imbibed republican principles, probably strengthened by his Swiss travels, and in 1635 visited New England, when he was chosen governor of Massachusetts. The following year he returned home, and commenced a career which made him distinguished in the history of his country. He took part in all the important questions discussed by the new Parlia-

ment, and promoted the impeachment of Laud, and the adoption of the Solemn League and Covenant. He was a member of the Westminster Assembly, and a commissioner at the treaties of Uxbridge and the Isle of Wight. But he had little sympathy with Oliver Cromwell, either in his military or political views, being a staunch republican, and thinking more of the power of the tongue and the pen than of the sword and the musket. Cromwell was thoroughly practical, but Vane was a determined theorist. Cromwell was both soldier and statesman; Vane, little more than a dreamy philosopher. Vane, however, became one of the Council of State after the execution of Charles I. in 1649, and in that capacity, and as a member of Parliament, greatly displeased his colleague, who denounced him as "a juggling fellow," and exclaimed, as he broke up the House of Commons in 1653, "The Lord deliver me from Sir Harry Vane!" His book entitled *A Healing Question Propounded and Resolved*, published in 1656, so incensed the lord-protector, that he imprisoned the author in Carisbrooke Castle, Isle of Wight. Cromwell then tried gentle means to win over his intellectual antagonist, but in vain. The latter preferred, in his noble retreat at Raby, in the County of Durham, those speculative studies, which he always pursued with great mental earnestness, to any participation in public affairs during Oliver's protectorate. Vane's advocacy of republicanism afterwards was utterly in vain; and upon the restoration of Charles II. he was indicted for "compassing and imagining the death" of that monarch. He pleaded justly, that what he had done during the Commonwealth was no breach of the statute of treason, as that statute applied to a king *regnant*, not to him who could only claim to be one *de jure*. Charles wrote to the lord-chancellor, saying that "Vane is too dangerous a man to let live, if one can honestly put him out of the way." He was put out of the way by being beheaded June 11, 1662. His behavior on the scaffold was very noble, and his character has been eulogized by his admiring biographer, John Forster, in his *Statesmen of the Commonwealth of England*. Vane's *Retired Man's Meditations*, and his *England's Remembrance*, contain many eloquent passages; but the tone of the latter is very violent. JOHN STOUTON.

**VAN LENNEP**. See LENNEP.

**VARIOUS READINGS** are the differences in the text between the various manuscripts, translations, and patristic quotations of the Scriptures. In the case of the Bible manuscripts they are mostly accidental, arising from the scribe's not reading his copy correctly, or not hearing correctly when the passage was dictated to him, or, perhaps, from simple carelessness; such as copying the margin into the text, repeating a phrase or part of one. A few intentional variations have been claimed; but they are unimportant, and affect rather the form than the substance of the text. The various readings in the New-Testament manuscripts are in the aggregate very numerous. In Mill's time they were estimated at thirty thousand, and subsequent comparison has increased the number to about one hundred and fifty thousand. The statement once occasioned great alarm; but now it is generally understood that the variations are slight in the vast majority of cases, — mere differ-

ences in spelling, in the order of words, reduplication, etc.—and that no doctrine is affected. In regard to the Old-Testament manuscripts the case is different. The source of the various readings is the same, but their number is very much less. The Hebrew manuscripts were copied by an official class, under strict regulations; and many deviations from the standard text occasioned rejection of the scribes' work. So the number of Hebrew variations is very small, being not more than 2,000. See BIBLE TEXT, pp. 266, 267, 270, 278; KERI and KETHIUM.

**VASSAR COLLEGE**, located at Poughkeepsie, N. Y., was incorporated by the General Assembly in January, 1861. It was founded by Matthew Vassar (b. in East Dereham, Norfolk, Eng., April 29, 1792; d. at Poughkeepsie, June 23, 1868), who had acquired a fortune by his own exertions, and, being childless, resolved "to found and perpetuate an institution which should accomplish for young women what our colleges are accomplishing for young men." By gift and bequest he placed in the hands of its trustees funds amounting to about \$778,000. The whole property of the college now (1883) amounts to \$1,149,572.57; of which \$128,748.57 is in productive funds, \$125,000 of this last amount being in funds for scholarships, and but \$80,000 in endowments for instruction.

Its faculty consists of a president, a lady principal in charge of the domestic life of the students, and seven professors in the different departments of collegiate instruction. The departments of art and music are also in charge of two professors. There are also twenty teachers distributed in the several departments.

The course of study is similar to that in colleges for men. It is prescribed to the middle of the sophomore year; after that, elective under the regulation of the faculty. Latin is required, and one other language, which may be Greek, German, or French. Each student may take simultaneously three studies. It was found necessary in the beginning to provide for a preparatory course; and, though it is still continued, it is regarded as provisional and temporary. The degree of A. B. is granted to students who complete the collegiate course of four years. The degree of A. M. is granted to graduates who pass examination in studies approved by the faculty as equivalent to a post-graduate course of two full years. Twenty-three graduates have received this degree. No honorary degrees have been conferred. A diploma is granted in the schools of art and music to students who complete the full course of three years. The whole number of graduates is above 550. The annual charge for each student is \$400.

The college opened to receive students in September, 1865, under the presidency of John H. Raymond, LL. D., who continued in office till his decease, in August, 1878. He was immediately succeeded by Samuel L. Caldwell, D. D., who is now in office. The whole number of students enrolled in its different departments for the first seventeen years has been over 6,000. It has a library of over 14,000 volumes; an astronomical observatory and a chemical laboratory, both amply equipped; cabinets of natural history valued at over \$30,000; an art gallery of equal value; and a large and commodious building for the residence

of students and instructors. The founder designed that the college should be entirely Christian, though unsectarian. S. L. CALDWELL.

**VASSY**, a town of France, in the department of Haute-Marne, on the Blaise; is famous in history as the place where the Duke of Guise, on his way to Paris, allowed his retinue to fall upon and massacre a Protestant congregation celebrating service in a large barn. This Massacre of Vassy (March 1, 1562) formed the occasion for the beginning of the religious wars in France.

**VATABLUS**, or **VATABLE**, **VATEBLÉ**, **VASTÉBLE**, **QUASTÉBLE**, François, b. at Gamaches in Picardy, date unknown; d. as abbot of Bellezane, March 16, 1547; was by Francis I. appointed professor of Hebrew in the Collège de France in Paris, and attracted great audiences by his learning and his brilliant talent as a lecturer. He published nothing; but, in his edition of the Latin Bible of Leo Jude, Robert Stephens published in 1545 a number of notes, which he pretended to have derived from the lectures of Vatablus. As, however, the notes in many cases are identical with those of Calvin, Fagius, and other Protestant commentators, it is probable that Robert Stephens sometimes used the name of Vatablus for the purpose of smuggling Protestant ideas into the Roman-Catholic studies. If so, he did not succeed. The Sorbonne condemned the notes; and not only he himself, but also Vatablus, was exposed to persecution. ARNOLD.

**VATER**, Johann Severin, b. at Altenburg, May 27, 1771; d. at Halle, March 15, 1826. He studied theology and philology at Jena and Halle, and was appointed professor of theology in the latter place in 1799. In 1810 he removed to Königsberg, but in 1820 he again returned to Halle. His grammatical works have considerable merit, and were much used, especially his Hebrew grammar. Of his theological works the most noted are his Commentary on the Pentateuch, his *Synchronistische Tabellen der Kirchengeschichte*, Halle, 1803, often reprinted, and his continuation of Henke's church history (1823). His stand-point was that of a moderate rationalism. ARNOLD.

**VATICAN COUNCIL**, the last oecumenical council of the Roman-Catholic Church. It was held in the Church of St. Peter, in Rome, from Dec. 8, 1869, to July 18 (or Oct. 20), 1870, but is not yet completed, and may be reconvened by the Pope, as the Council of Trent, which lasted, with interruptions, from 1543 to 1563. It is the *twentieth* in the Roman series of oecumenical councils, according to Bishop Hefele, who was himself a member of it. (See his *Conciliengeschichte*, vol. i. pp. 59 sq., of the second and revised German edition, 1873.) Bellarmin (*De conc.*, lib. 1, c. 5) and the majority of Roman divines and canonists count the Council of Trent as the eighteenth, and this would make the Vatican the *nineteenth*. The difference arises from the disputed oecumenicity of the reformatory councils of Pisa (1409), Constance (1414), and Basel (1430), which are rejected by many in whole or in part. Hefele excludes Pisa, but accepts several decrees of Constance and Basel as oecumenical. The Old Catholics, under the lead of Dollinger, denied the oecumenical character of the Vatican Council; but they were excommunicated. It is as authoritative for the Roman Church as that of Trent. It marks the

most important event in the doctrinal history of that church since the sixteenth century, and completes the system of papal absolutism. The Council of Trent was convened for the settlement of the questions raised by the Reformation, and ended with the condemnation of the Protestant or evangelical doctrines. The Vatican Council was convened for the condemnation of modern rationalism and liberalism within the Roman Church, and for the settlement of the question of final authority.

It was summoned by Pope Pius IX., in the twenty-third year of his pontificate, by an encyclical letter (*Æterni Patris unigenitus Filius*), June 29, 1868, solemnly opened Dec. 8, 1869, and indefinitely postponed Oct. 20, 1870, in consequence of the Franco-German war, which broke out immediately after the passage of the Infallibility Decree (July 18), and ended in the destruction of the temporal power of the Papacy, and the establishment of the German Empire with a Protestant head,—the king of Prussia. The attendance was the largest known in the history of councils, and reached the number of 761 out of 1,037 dignitaries who are entitled to a seat and vote in an œcumenical synod of the papal communion. But, after the outbreak of the war, it dwindled down to 200 or 180. The Italians had a vast majority of 276, of whom 143 belonged to the former Papal States alone. The French and German bishops were weak in number, but strongest in learning and the importance of the dioceses which they represented. The deliberations were conducted in strict secrecy, but four public sessions were held for the solemn proclamation of the results.

The subject-matter of the council was divided into four parts,—faith, discipline, religious orders, and rites (including missions); and each part was assigned to a special commission (*congregatio*, or *deputatio*), consisting of twenty-six prelates, with a presiding cardinal appointed by the Pope. The decrees were prepared on the basis of *schemata* previously drawn up by learned divines and canonists, discussed, revised, adopted in secret sessions by the general congregations, and then solemnly proclaimed in public sessions in the presence and by the authority of the Pope. The management was entirely in the hands of the Pope and his cardinals and advisers (Jesuits). The proceedings were conducted in Latin, the official language of the Roman Church.

The doctrinal results of the council are embodied in two sets of decrees,—the first against infidelity, the second against Gallicanism.

(1) "The decrees on the dogmatic constitution of the Catholic faith" were unanimously adopted in the third public session, April 21, 1870. They are directed against modern rationalism, pantheism, materialism, and atheism, and set forth the orthodox doctrine of God, the creation, and the revelation of faith to reason. The Roman *Cirilla Catholicæ* praised these decrees as "a reflex of the wisdom of God;" the Paris *L'Univers*, as "a masterpiece of clearness and force;" Cardinal Manning, as "the broadest and boldest affirmation of the supernatural and spiritual order ever yet made in the face of the world." But, during the discussion, a Swiss prelate declared the *schemata de fide* a work of super-erogation, and said, "What is the use of condemning errors which have been long

condemned, and tempt no Catholic? The false beliefs of mankind are beyond the reach of your decrees. The best defence of Catholicism is religious science. Encourage sound learning, and prove by deeds as well as words that it is the mission of the Church to promote, among the nations, liberty, light, and true prosperity." Bishop Strossmayer from the Turkish frontier, the boldest and most liberal member of the council, attacked the preamble to the scheme which made Protestantism responsible for modern infidelity, and said, "Protestants abhor these errors as much as Catholics. The germ of rationalism existed in the Catholic Church before the Reformation, and bore its worst fruits in the midst of a Catholic nation at the time of Voltaire and the *Encyclopædists*. Catholics produced no better refutation of the errors to be condemned than Leibnitz and Guizot."

(2) Far more important are the "decrees on the dogmatic constitution of the Church of Christ," or the decrees of papal absolutism and infallibility, which agitated the council for several months, and, after a vigorous opposition and the departure of the anti-infallibilist bishops, passed, with two dissenting votes, in the fourth public session, July 18, 1870. This is the crowning act of the council, on which its historical significance rests. The question of papal jurisdiction and authority in relation to the general episcopate and the authority of an œcumenical council, had been left open by the Council of Trent, and was a subject of dispute for three hundred years between Gallicans and Ultramontanes, Jansenists and Jesuits, constitutional monarchists and absolute monarchists, until it was brought to final rest within that church. Ultramontanism and Jesuitism achieved a complete triumph over a powerful minority of liberal bishops, who at last gave up in despair, left Rome before the vote, and then submitted, one by one, to the decision of the council for the sake of unity and peace, which they esteemed higher than their personal conviction and the facts of history. Even Hefele, Kendrick, and Strossmayer submitted, and had to do so, or deny the infallibility of an œcumenical council, and share the fate of the Old Catholics. The council decided that the Roman pontiff has an *ordinary* episcopal authority and *immediate* jurisdiction over all the Catholic churches and dioceses; that he is the bishop of bishops; and that all bishops are simply his vicars, as he himself is the vicar of Christ; moreover, that the Roman pontiff, whenever he speaks *ex cathedra*, i.e., in his official capacity, to the Catholic world on any question of faith or morals, is infallible, and that his decisions are irreformable, that is, absolutely final and irreversible in and of themselves, even without the consent of an œcumenical council. See INFALLIBILITY.

LIT.—(1) Roman Catholic. *Acta et Decreta sacrosancti et œcumenici Concilii Vaticani*, Friburgi, 1872, in two parts; *Actes et Histoire du Concile œcumenique de Rome, premier du Vatican*, Paris, 1869 sq., 6 vols.; CECCONI (canon at Florence): *History of the Vat. C.* (in Italian; German trans. by Dr. Molitor, Regensburg, 1873 sqq., in several vols.); CARDINAL MANNING: *Petri Privilegium* (London, 1871), and *The True Story of the Vat. C.* (London, 1877); Bishop FRESSLER (secretary of the council): *Das vaticanische Concil*, Wien, 1871.

— (2) Old Catholic. JOH. FRIEDERICH: *Documenta ad illustrandum Concilium Vaticanum* (Nördlingen, 1871), *Tagbuch während des vaticanischen Concils geführt* (Nördlingen, 1871), *Geschichte des Vatic. Conc.* (Bonn, 1877 sq.); JANUS (pseudonymous): *Der Papst und das Concil*, Leipzig, 1869, before the council; QUIRINUS: *Letters from Rome on the Council*, first in German, London, 1870; sundry pamphlets of DÜLLINGER, SCHULTE, REINKENS, and HUBER.—(3) Protestant. FRIEDBERG: *Sammlung der Actenstücke zum ersten vaticanischen Concil*, Tübingen, 1872; FROMMANN: *Geschichte und Kritik des vaticanischen Concils*, Gotha, 1872, E. DE PRESSENSÉ: *Le Concile du Vatican*, Paris, 1872; L. W. BACON: *An Inside View of the Vatican Council*, New York, 1872; GLADSTONE'S two pamphlets, *The Vatican Decrees* (London and New York, 1874), and *Vaticanism*, in reply to Newman and Manning (London and New York, 1875). The decrees of the council, in Latin and English, are printed in Schaff's *Creeeds of Christendom*, ii. 234-271, and a sketch of its history in vol. i. 134-188. PHILIP SCHAFF.

**VATICAN, Palace of the**, the residence of the Pope. It is on the right bank of the Tiber, in that part of Rome called the "Leonine City," and on the Vatican Hill. It is not one building, but a group of buildings, dating from different periods; but as such it is the largest palace in the world, 1151 feet long by 767 wide, containing a number of rooms variously estimated at from 4,422 to 16,000. The name "Vatican" is from *vates*, a prophet, because the district was believed to have been the site of Etruscan divination. The name was once given to the whole district between the foot of the Vatican Hill and the Tiber, near St. Angelo. It was considered an unhealthy locality. In it was the Circus of Caligula, decorated by the obelisk which now stands in front of St. Peter's. It afterwards became the Circus of Nero; and in his gardens on the Vatican Hill he put to death many Christians ("an immense multitude," says Tacitus) on the groundless charge of setting fire to Rome, and in awful mockery nailed them, clad in garments dipped in pitch, upon stakes, and set fire to them. The apostle Peter is said to have been crucified there.

The earliest residence of the popes at Rome was the Lateran. But Symmachus (498-514) built a palace on the Vatican, near old St. Peter's; and in it Charlemagne is said to have resided when in Rome, during the pontificates of Adrian I. (772-795) and Leo III. (795-816). Innocent III. (1198-1216) rebuilt the palace, which had fallen into decay; and Nicholas III. (1277-81) greatly enlarged it, and it was used for state receptions, and by kings visiting Rome. When the papal schism was healed, and the popes returned from Avignon, the Vatican was chosen as the papal residence, because its nearness to St. Angelo made it safer than the Lateran, and it has ever so continued to be. The first conclave was held there in 1378. The present Vatican Palace is the work of several popes. John XXIII. (1410-17) joined it to St. Angelo by a covered passage. Nicholas V. (1447-55) began the work of its enlargement and adornment with the "Tor di Borgia," which Alexander VI. (1492-1503) finished. Sixtus IV. (1471-84) in 1473 built the Sistine Chapel. Innocent VIII. (1484-92) in 1490 built the Belvedere

as a garden house. Julius II. (1503-13) united it to the palace by a courtyard, which Sixtus V. (1585-90) divided in two by the library-building. This latter pope began the present papal residence proper, and it was finished by Clement VIII. (1592-1605). The apartments occupied by the Pope are very plain. Immediately above them are the rooms of the cardinal secretary of state.

Of all the parts of the Vatican, the Sistine Chapel, built by Baccio Pintelli in 1473, is probably the most famous, by reason of the ceiling and the altar-wall, frescoed by Michael Angelo (1475-1564), who did the former in 1508-09, and the latter 1533-41. Upon the ceiling he put those wonderful pictures from the Old Testament, — from the first day of creation to the intoxication of Noah, and the prophets Jonah, Jeremiah, Ezekiel, Joel, Daniel, Isaiah, and Zechariah, and the sibyls Persica, Erythraea, Lybica, Cnmea, and Delphica. Upon the altar-wall is the famous fresco, *The Last Judgment*. The loggie and the stanze, different parts of the Vatican, are associated with the wonderful genius of Raphael, who painted them, and drew designs for them.

The Vatican includes the greatest collection of antique statuary in the world; and, although its paintings are said to be only fifty in number, among them are Domenichino's *Communion of St. Jerome*, Raphael's *Madonna di Foligno* and *Transfiguration*, and Titian's *Madonna and Saints*. The Vatican Library contains 23,580 Greek, Latin, and Oriental manuscripts, but under 50,000 printed volumes. The books and manuscripts are hidden from sight of the tourist, behind locked cases; but permission can be obtained, by the use of due influence, to examine the books. Most precious of the treasures of the library is the Codex Vaticanus designated B. It is written on seven hundred and fifty-nine leaves of very fine vellum (the New Testament covers a hundred and forty-two of them), in small but clear and neat uncial letters, in three columns of forty-two lines each to a page, ten inches by ten inches and a half. It is more accurately written than the Codex Sinaiticus, and probably is a little older, but not so complete. It dates from the fourth century. It was apparently copied in Egypt by two or three skillful scribes. It contains the Septuagint version of the Old Testament (with a few gaps and the omission of Maccabees), and the New Testament as far as Heb. ix. 14. The manuscript was brought to Rome shortly after the establishment of the library (1418), and appears in the earliest catalogue (1475). It was carried to Paris by Napoleon I., but restored after his fall. For further information, see BIBLE TEXT, p. 270; SCHAFF: *Companion to the Greek Testament*, pp. 113 sqq.

But the treasures of the Vatican Library are not only biblical, but also classical and literary. These have not been examined as they should be. On the general subject of the Vatican Palace, see particularly HARE'S *Walks in Rome*.

**VATICANUS, Codex.** See BIBLE TEXT, p. 270, and above art.

**VATKE, Johann Karl Wilhelm**, b. in Behndorf, near Magdeburg, March 14, 1806; d. at Berlin, April 19, 1882. He was *privatdocent* in theology at Berlin from 1830 to 1837, when he became extraordinary professor. He wrote *Die Religion des Alten Testaments*, Berlin, 1835, — the first part

of a comprehensive work upon biblical theology, which was never finished. On account of the liberal views expressed and advocated in this book, he was debarred from becoming full professor. Vatke is one of the writers who first developed the present Wellhausen views of the Old Testament. His especial contribution related to the Pentateuchal regulations respecting offerings, which he declared were post-exilic; for before that time sacrifices were not regulated by law, and did not differ essentially from the heathen sacrifices, except that they were offered to Jehovah, and not to Baal or Molech. See art. OFFERINGS. Besides the book mentioned, he wrote *Die menschliche Freiheit in ihrem Verhältniss zur Sünde und zur göttlichen Gnade*, Berlin, 1811. He was a Hegelian. Benecke wrote his life, 1883.

**VAUD CANTON (Switzerland), Free Church of the.** In consequence of the abrogation of the Helvetic Confession and the practical subjection of the Church to the State, determined upon (1839) by the supreme council of the Vaud Canton, a strong desire for freedom and independence was excited among the clergy of the canton. In 1845 the radicals held control, and forbade all ministers of the Established Church to take part in the services of the Moniers, who had been forbidden to meet (1821), but were at work in the canton. Forty-three ministers refused to read the proclamation from their pulpits. The offenders were punished; but the result of the high-handed measures was the formation of the Free Church (*Église libre évangélique*), Nov. 11, 12, 1845. This church now (1883) numbers about four thousand members, under the care of forty-six pastors. Its support is derived exclusively from voluntary contributions. See GOLTZ: *Die reformirte Kirche Genfs*, Basel, 1862; CART: *Histoire du mouvement religieux et ecclésiastique dans le canton de Vaud, pendant la première moitié du XIX<sup>e</sup> siècle*, Lausanne, 1879-81, 6 vols.; C. ARCHIXARD: *Histoire de l'église du canton de Vaud*, 2d ed., Lausanne, 1881.

**VAUDOIS.** See WALDENSES.

**VAUGHAN, Henry**, self-styled "The Silurist;" b. at Newton St. Bridget, in South Wales, 1621; d. there April 23, 1695; studied with his twin-brother Thomas at Jesus College, Oxford; went to London; acquired a medical degree; was imprisoned as a royalist; returned to Newton, and practised as a physician. He wrote in prose *The Mount of Olives* (1652) and *Flores Solitudinis* (1651); and in verse, *Poems, with the Tenth Satire of Juvenal Englished* (1646), *Olor Isaacus* (1650), *Siles Scintillans* (two parts, 1650-51), and *Thalia Rediviva* (1678). Parts of the last-named were reprinted with *Siles Scintillans*, and a biographical sketch by the poet H. F. Lyte, 1817, and again, 1858, in an edition now well known: on them his reputation chiefly rests. Vaughan admired and followed Herbert, and ranks next to him among the poets of that school, Archbishop Trench even preferring the disciple to his master; though Campbell thought him "one of the harshest, even of the inferior order of the school of conceit." His verses, long neglected, are appreciated now, as embodying genius and devotion, which sometimes rise to the loftiest flights. F. M. BIRD.

**VAUGHAN, Robert, D.D.**, b. in Wales, 1795; was distinguished by a pre-eminent love for the study

of history, of which he gave indication, when a boy of twelve, by the purchase of Raleigh's *History of the World* for half a guinea, which he had received as a birthday present. With few early advantages, he devoted himself to reading, and so laid a foundation for subsequent acquirements. In 1819 he entered the ministry, in connection with the Congregational body, as pastor of a church in the cathedral city of Worcester, and continued there for six years, working hard both in the study and in the pulpit. At the end of that period he accepted a call to Kensington, the court suburb of London, and there made a deep impression by his thoughtful and earnest exposition of the truths of Christianity, gathering round him persons of rank and of superior culture. In a few years his attainments procured for him the chair of modern history in the newly founded university of London; and in 1843 he was invited to the principalship of Lancashire College, — a rising institution just removed from Blackburn. In his new sphere he made his presence felt, not only by his influence over the students, but by his occasional sermons, and especially by his speeches at Manchester, in the outskirts of which city the college had been erected. He was decidedly a platform orator, and displayed more ability in that way than by his pulpit discourses, superior as they were generally acknowledged to be. He resigned his principalship in 1857, and retired to the town of Uxbridge, near London, undertaking the care of a small church in that place. He subsequently removed to St. John's Wood, and in 1867 went down to Torquay to preside over a newly formed congregation. There he died June 15, 1868. He was chairman of the Congregational Union in 1846, and visited America in 1865 as a delegate from that body. He is best known by his numerous works, especially his *Life and Opinions of Hyelife*, in two volumes, 1828, and his *Monograph of the Reformer*, 1853. He was editor of the *British Quarterly* from its commencement in 1845 down to the year 1866. He delivered in 1831 the congregational lecture entitled *Causes of the Corruption of Christianity*, and published *A History of England under the House of Stuart*, 1810, also *Revolutions in History*, 3 vols., 1859-63. His publications altogether were very numerous. JOHN STOUTIRON.

**VEDAS** ("Knowledge"). They are the oldest portion of the sacred books of the Hindoos. See BRAHMANISM, vol. i. 316.

**VEHMIC COURT** (*Fehmgericht*), a word of uncertain etymology, but probably allied to the Dutch *vein*, an "association," a "brotherhood") was the name of a peculiar judicial institution, which, according to tradition, was founded by Charlemagne and Leo III., and continued to exist, at least nominally, in Westphalia down to the present century, when it was suppressed (in 1811) by Jerome Bonaparte. The tribunal was composed of free men of spotless character, but not necessarily belonging to any certain social rank or state: both the emperor and the peasant could be members. The presence of seven members was necessary in order to form the court. When Duke Heinrich of Bavaria was sentenced (in 1444), over eight hundred members were present. The court took cognizance of all kinds of cases, and summoned all kinds of persons — with the excep-

tion of ecclesiastics, Jews, and women—to appear before it. Its sittings were partly public,—held under open sky,—partly secret; and its verdicts were executed by its own members. In the early middle ages, when might was right, and the will of the strong the only law in power, the Vehmisch Court was an institution of great value; but, when the State became able to maintain its laws, the Vehmisch Court became superfluous, and at the same time it degenerated into an outrageous tyranny. In the fifteenth century several emperors tried to circumscribe its authority, and alter its character; and in the sixteenth century it held its last open session. See WIGAND: *Geschichte der Vehmgerichte*, Wetzlar, 1847; WALTER: *Deutsche Rechtsgeschichte*, Bonn, 1857, ii. 632; comp. art. by H. F. JACOBSON, in 1st ed. of Herzog, vol. xvii. pp. 52-64.

**VEIL** is the translation of the Authorized Version for words properly meaning mantles or shawls in Gen. xxviii. 65, xxxviii. 14, 19; Ruth iii. 15; Cant. v. 7; Isa. iii. 23. Veils were rarely used among the Hebrews, the Egyptians, or Assyrians, as is abundantly proved by the absence of allusion to them in the writings of the first, and by the pictures upon the monuments of the last two nations. Women in the Bible lands to-day are never seen in public without a veil, or an apology for one; but the practice dates from Mohammed.

**VEIL OF THE TABERNACLE, TEMPLE.** See those arts.

**VEIL, Taking the,** the ceremony of reception into a nunnery. On her first profession, the woman takes the "white veil," and thus enters upon her year's novitiate. If she still desire to become a nun, she takes the "black veil," and pronounces the irrevocable vows.

**VELLUM** is a fine kind of parchment, which is made of sheep and other skins.

**VENANTIUS FORTUNATUS.** See **FORTUNATUS**.

**VENATORIUS, Thomas**, b. at Nuremberg, about 1488; d. there Feb. 4, 1551. He studied mathematics, classical literature, and theology, and entered then the order of the Dominicans. But in 1520 he embraced the Reformation, was appointed preacher at St. Jacob's in his native city, and contributed much to the establishment of Protestantism there. He wrote *Axiomata rerum christianarum* (1526), *Defensio pro baptismo* (1527), etc.; but his principal work is his *De virtute christiana* (1529), the first attempt at a Protestant ethics. E. SCHWARZ.

**VENCE, Henri François de**, b. at Pareid about 1675; d. at Nancy Nov. 1, 1719. He studied theology in the Sorbonne; was for several years tutor in the house of Leopold of Lorraine, and became afterwards provost of the cathedral of Nancy. He was a good Hebrew scholar; and a series of essays he wrote were incorporated with the edition of 1748-50 of the Bible of Calmet, 14 vols. in quarto, whence that edition is often called *La Bible de Vence*.

**VENEMA, Hermann**, Dutch divine; b. at Wildervank, 1697; d. at Franeker, 1787, where he was professor of theology, and university preacher. He wrote voluminously. See list in WINER and in DARLING. His *Institutes of Theology* was translated by Rev. A. W. Brown, Edinburgh, 1850.

**VENERABLE** is the title of an archdeacon in the Church of England.

**VENERABLE BEDE, The.** See **BEDE**.

**VENI, CREATOR SPIRITUS**, an old church hymn, of unknown authorship, ascribed to Charlemagne, but with more reason to Gregory the Great (Mone). It is so highly prized in the Latin Church, that it is sung on the most solemn occasions; such as the election of a pope, the coronation of a king, etc. It has theological value as a pronounced statement of the procession of the Holy Spirit from both the Father and the Son. On this account it is emphatically the hymn of Pentecost. It is part of the office of consecration of bishops and ordaining of priests. There are several English translations. The two most commonly found in our hymn-books begin, "Come, O Creator Spirit blest," translated by Rev. Edward Caswall in 1849, and "Come, Holy Ghost, all quickening fire," translated by Bishop John Cosin in 1627. See p. 2608.

**VENI, SANCTE SPIRITUS**, a sequence extant about A. D. 1000, and ascribed to Robert II. of France (972-1031), translated by Ray Palmer in 1858. "Come, Holy Ghost in love." See **ROBERT II., SEQUENCES**.

**VENN, Henry**, a devout and evangelical preacher of the Church of England in a period of general ministerial indifference; the son of a clergyman; was b. at Barnes in Surrey, March 2, 1724; d. at Yelling, Huntingdonshire, June 24, 1797. Taking his bachelor's degree in Jesus College, Cambridge, 1745, he became fellow of Queen's College, 1749. After holding several curacies, he became curate of Clayham, 1754; vicar of Huddersfield, Yorkshire, 1759, whence he removed in 1771, to become vicar of Yelling. Henry Venn stands alongside of the foremost workers in the Christian ministry in England of the eighteenth century. He was upon intimate terms with Whitefield and Lady Huntingdon, who had an important share in bringing him to a pure knowledge of the gospel. His sympathies were broad and evangelical. According to Bishop Ryle, the best memorial sermon over Whitefield was the one he preached in Lady Huntingdon's chapel at Bath. At Huddersfield, a large and immoral manufacturing town, he leavened the irreligious mass with gospel truth, and was among the first to carry the gospel with success to the manufacturing classes. He was an indefatigable preacher, delivering often eight or ten sermons a week, and wholly engrossed in instructing others in the doctrines of the cross. He published two works, *The Complete Duty of Man* (1763, etc.), and *Mistakes in Religion* (1774, etc.), a collection of essays on the prophecy of Zachariah, John the Baptist's father. See **JOHN VENN: Life and Letters of Henry Venn** (of which Bishop Ryle says, "I know few volumes in the whole range of Christian memoirs so truly valuable as this one"), 1834, 7th ed., London, 1853; **RYLE: The Christian Leaders of the Last Century**, London, 1869; **W. KNIGHT: Henry Venn**, London, 1881.

**VERCELLONE, Carlo**, Italian theologian, b. at Sordevolo, Piedmont, Jan. 14, 1814; d. in Rome as president of the College of the Barnabites there, Jan. 19, 1869. He entered the order in 1829 at Turin. His fame rests upon his *Variæ lectiones Vulgatæ latine editionis bibliorum*, Rome,



1860-61, 2 vols. (epoch-making in the study of the Vulgate); his edition (the best) of the simple Clementine Vulgate, 1861, and with Cozza, his edition of the Codex Vaticanus, 1868-81, 5 vols.

**VERENA**, a Christian virgin who came with the Thebaic legion of Mauritius from Upper Egypt to the West. In Milan, where she stopped for some time, she heard of the fate which had overtaken the legion; and shortly after she went to Switzerland, where she labored—first in the neighborhood of Solothurn, and afterwards in the region near the junction of the Rhine and the Aar—for the conversion of the Pagan population. She died at Zurzach, near Constance, where she lies buried. See *Martyrologium Notkeri*, in CASIUS: *Lect. Antiq.*, ii., and *Act. Sanct.*, Sept. 1. ZÖCKLER.

**VERGERIUS, Petrus Paulus**, b. at Capo d'Istria in 1498; d. at Tübingen, Oct. 4, 1565. He studied law at Padua; entered the papal service, and was twice sent as nuncio to Germany by Clement VII. and Paul III., on which occasions he gave so great satisfaction, that in 1536 he was made bishop of his native city. Sent to the colloquy at Worms (Jan. 1, 1541), his speeches seemed to the curia to be too conciliatory, and he retired to his see. He then began to study the writings of the Reformers for the purpose of refuting them; but the result of his studies was his own conversion; and the reforms he introduced in his diocese, the manner in which he spoke of justification by faith, invocation of saints, etc., very soon roused the suspicion of the Inquisition. His frequent intercourse with Francesco Spiera finally induced the authorities to take measures against him; but he escaped, and fled into Switzerland, 1542. After laboring for several years in the Grisons as minister of Vicosoprano, he removed in 1552 to Tübingen, where he spent the rest of his life, enjoying a pension from the Duke of Württemberg. Though holding no office, he was, nevertheless, very active, and contributed much to the furtherance of the Reformation in Poland and Bohemia. He was also a prolific writer, especially of polemics, and translated a number of the writings of the Reformers into Italian. Considered simply as a character, he is one of the most interesting and most significant persons of his age. See his biography by SIXT, Brunswick, 1855. HERZOG.

**VERMIGLI**. See PETER MARTYR.

**VERNACULAR, Use of**. See LATIN, USE OF.

**VERONICA**. According to the legend in its most common form (*Act. Sanct.*, Feb. 4), St. Veronica was a pious woman of Jerusalem, who, when Christ passed by her on his way to Golgotha, took off her head-cloth, and handed it to him in order that he might wipe the blood and sweat from his face; and, when he returned the cloth, his features had become impressed upon it. One modification of the legend identifies Veronica (or rather *Bepivnia*, according to Johannes of Malala: *Chronographia*, p. 305) with the woman "diseased with an issue of blood" (Matt. ix. 20-22; comp. Enseb.: *Hist. Eccl.*, VII. 17). Another represents her as sprung from royal blood, a grand-daughter of Herod the Great, evidently confounding her with Berenice, the niece of Herodias. The manner in which the portrait was brought to Rome is generally represented as follows. The Emperor

Tiberius was sick; and, having heard of the wondrous cures wrought by the portrait, he sent for Veronica. She obeyed the call, and went to Rome, and, as soon as the emperor had touched the cloth, he was cured. Veronica remained in Rome; and, when she died, she bequeathed the costly relic to Clement, the successor of Peter. In the beginning of the eighth century, Pope John VII. asserted that the Church of St. Maria Maggiore was actually in possession of the miraculous portrait; but it was shown only to kings and princes, and only on certain conditions. Both Milan, however, and Jaen in Spain, claim to have the genuine head-cloth of Veronica; and, in unriddling this entanglement, it is worth noticing, that, in the thirteenth century (Gervasius of Tilburg: *Otia imperialis*, 25; Matthew Paris: *Ad. an.* 1216), it was not the possessor of the cloth, but the cloth itself which was called "Veronica," that is, *vera icon* (είκων, "the true picture"), a circumstance which speaks in favor of Grimm's combination of the legend of Veronica with that of Abgarus. See WILHELM GRIMM: *Die Sage vom Ursprung d. Christusbilder*, Berl., 1843. ZÖCKLER.

**VERSES**. See CHAPTERS AND VERSES.

**VERSIONS**. See BIBLE VERSIONS.

**VERY, Jones**, b. at Salem, Mass., Aug. 28, 1813; and d. there May 8, 1880; graduated at Harvard, 1836, and was Greek tutor there, 1836-38; was licensed as a Unitarian preacher, 1843, but took no charge, and lived in retirement at Salem. His *Essays and Poems* (1839) show a delicate religious genius, and contain "some of the best sonnets in our language." Seven of his lyrics appeared in Longfellow and Johnson's *Book of Hymns*, 1846; and at least one of them, "Wilt thou not visit me?" has been widely circulated. A complete edition of his writings is to be desired. See the *Century* magazine for October, 1882, article by W. P. Andrews, on "An Inspired Life."—His younger brother, Washington Very (b. Nov. 12, 1815; d. April 28, 1853), also wrote poems. F. M. BIRD.

**VESPASIAN, Titus Flavius**, Roman emperor, 69-79; was born in a Sabine village near Reate, 9 A. D., in humble circumstances, but made a rapid and brilliant career. In 66 he accompanied Nero to Greece, and was thence sent to Palestine to quell the insurrection which the Syrian governor, Cestius Gallus, had failed to suppress. Drawing together an army of sixty thousand men from Antioch and Ptolemais, he took Sepphoris, the principal fortress of Galilee, in July, 67, and afterwards Jotapata, defended by Josephus. In 68 he gradually reduced the whole country, and finally encamped before Jerusalem. But there he halted. He could afford to wait while the furious hatred of the various parties made its havoc in the city, and very soon his attention was drawn towards Rome. After the death of Nero, Galba, Otho, and Vitellius followed in rapid succession. In the spring of 69 the legions stationed at Aquileia proclaimed Vespasian emperor; July 1, the legions of Egypt followed the example; July 11, the army of Palestine; July 15, that of all Syria; and soon after Vespasian left Palestine, having placed his son Titus in command of the army. In September, 70, Jerusalem was taken; and in the spring of 71, father and son made their triumphal entrance in Rome,—the public exhibition of the

destruction of the national independence of the Jews. But Vespasian, though he was very prompt in putting down the Jewish insurrections in Egypt and Cyrene, was not cruel, and showed no desire for persecution. If the Christians suffered any thing during his reign, it must have been the reason that they were still confounded with the Jews. But the oldest Christian writers know of no persecutions during the reign of Vespasian; and Eusebius (*Hist. Eccl.*, III. 17) expressly states that it was a period of peace. The principal sources are TACITUS: *Hist.*, SÆTONIUS: *Vespasianus.* and JOSEPHUS: *De bello Judaico.* TH. KEIM.

**VESPERS** (*vespera, officium vespertinum, or, lucernarium*) denotes the service celebrated in the Roman-Catholic Church at the hour of sunset or lamp-lighting, in imitation of the daily evening sacrifice in the worship of the Old Testament (ISIDORUS: *De officiis eccl.*, I. 20), but with a mystical reference to the descent from the cross and the institution of the Lord's Supper (GREGORY NAZIANZEN: *Orat. 42 in Pascha.* DURANDUS: *Rationale divin. officior.*, v. 9). It is not mentioned by Cyprian, who of the canonical hours knows only the *terce*, the *sext*, and the *nones*. but it is mentioned by Chrysostom (*Hom. 59, ad pop. Antiochen*) and Jerome (*Ep. 22, ad Eustoch.*, c. 37), and in the monastic rules of Benedict, Columban, Isidorus, etc., in which the number of canonical hours has reached eight. In the oldest time it was celebrated with twelve hymns, which number was afterwards reduced to seven, — four for the vespers, and three for the *completorium*. The monastic service arranged by Benedict comprises a chapter of the Bible, a *responsorium*, the Ambrosian hymn of praise with corresponding versicle, the *magnificat*, *Kyrie*, *paternoster*, and concluding prayer. The service of the congregation at large, as arranged in the Roman breviary, is an exact counterpart of the *lauds*, the congregation singing five hymns; that is, one more than the monks, on account of the lesser holiness of the members. ZÖCKLER.

**VESTMENTS AND INSIGNIA IN THE CHRISTIAN CHURCH.** The question whence the sacerdotal costume arose is answered alike in the history of all nations. It is simply the popular costume, or, more properly, that of the higher ranks, retained by the sacerdotal classes in its archaic form; while among the other classes it became subject to the changes of fashion. The same is the case in the Christian Church. The New Testament never hints at a peculiar, priestly costume, different from that of common people. We meet with such a distinction for the first time on a mosaic in the Church of St. Vitale in Ravenna, representing the Emperor Justinian with his retinue, and Bishop Maximinian with two clerks. The emperor and the courtiers wear over the short *tunica* the so-called *paludamentum*, which was coming into fashion just at that time, — a kind of loose mantle covering the whole body to below the knees, and held together and fastened on the right shoulder, purple-colored, and ornamented with gold and precious stones. The ecclesiastics wear long, plain white tunics, adorned with two black stripes descending from the shoulders, — the so-called *oraria*. Over the tunic the bishop wears a *toga Græcæica*, — a light-green mantle, which, in the first century of our era, superseded

the heavy, old Roman *toga*: and under the *toga* the *omophorion* is visible, — a black scarf ornamented with crosses. But stripes on the tunic were very common, and so was the scarf; nor was it uncommon for laymen to adorn their garments with crosses. The first official ecclesiastical costume, in the strict sense of the word, we meet with on a mosaic in the Church of St. Sophia in Constantinople, dating from the period between 538 and 573. The priest is there represented in plain white garments: only the broad *omophorion*, visible under the *toga*, shows different colors, — blue and red. The tunic has no *orarium*; and the *toga* is thrown in a free and easy manner around the shoulders.

From those two pieces of dress, — the tunic, or *stola, tunica talaris, tunica alba*, and the *toga*, or *paenula, planeta, casula*, — the liturgical costume of the Armenian, the Greek, the Roman-Catholic, and even the Abyssinian Church, developed. Christianity is said to have been introduced into Abyssinia in the time of Athanasius, about 330, and was probably brought thither from India or Arabia. At all events, a connection with Rome cannot be established. The Abyssinian priest wears a white tunic, called *kamis*, with sleeves, and which is opened behind. Now, in Rome, under the emperors, it became the fashion to put on several tunics, one above the other; and the first was called *camisia*. Nevertheless, scholars are inclined to derive the Abyssinian *kamis* from an Arabic root. When officiating, the Abyssinian priest wears over the tunic a *toga* of silk or satin, and many colored, — the so-called *cappa*: but the derivation of this word is also uncertain, however much it reminds one of the Latin *cappa*, the travelling-mantle of the Romans. The *kamis* is held together by a sash twenty to thirty yards long, and wound around the waist; and below that are visible the ample white trousers, called *sanafil*. On great occasions the priest wears a crown of metal, which, like the *cappa*, is the property of the church. His every-day head-dress is a turban made up of thirty to forty yards of white stuff. He is also provided with a fly-flap and crutch, as he often has to stand up, singing, for hours.

In the Greek Church the tunic has been retained under the name of *sticharion*, from *στίχος*, "a line," referring to the black stripes. But the principal vestment of the Greek priest is the *phelonion*, the old *toga*, fitting closely around the chest, but falling in ample folds below and behind, and provided with a shoulder-piece, which stands up stiff behind the neck. The *sticharion* is always white; the *phelonion*, of various colors. Around the neck the Greek priest wears a kind of tie, from which hang down in front two stiff ends embroidered with crosses. As a personal distinction, he sometimes wears the *epigonation*, a square pouch, or satchel, richly embroidered, and fastened by a belt around the waist. It is the symbolical receptacle for the spiritual weapons with which he, like a well-armed soldier, shall defend the pure faith against heresy; and there is, indeed, not a little in the costume of the Greek priest which reminds one of the Turkish *mollah*, who steps into the pulpit with a drawn sword in his right hand. Instead of the *phelonion*, the bishop wears the *saccos*, — a piece of clothing of the same

form as the *sticharion*, but shorter, of various colors, and richly embroidered with golden crosses. Originally the *saccos* was reserved for patriarchs and metropolitans; but, since the time of Peter the Great, it has been worn by all bishops. Over the *saccos* the *manlia* is spread,—a loose mantle fastened on the shoulder, blue or black, ornamented with stripes, signifying the streams of the living spirit, and provided in front with two small, stiff tablets, signifying the Old and the New Testament. When officiating before the altar, he wears the *mitra*, which is often of gold, and very costly; and in his hand he holds the *paterissa*, or episcopal staff, ending in a crook and a small cross.

The farther east, the more gorgeous the liturgical apparel becomes. In this respect the Armenian Church stands foremost in all Christendom. The principal articles of vestment are also there the tunic (*shabig*) and the toga (*pilon*). The *shabig* is white, adorned with lace,—except in the case of deacons and choir-boys,—and held together around the waist by a sash embroidered with gold. The *pilon* has the form of the *patudamentum*, and is black, or, in the case of bishops and catholics, violet. When mass is said, all the clergy, from the priest upwards, wear the *shartsbar* (a more or less richly ornamented mantle, of different colors, open in front, and falling down in ample folds) and the *anceroz* (a handkerchief of fine white linen, for use at the three ablutions). On the head the priests and the doctors of theology wear the *sachaward*, of the form of a crown, and made of pasteboard, covered with silk and gold; and the bishops and the catholics wear the *tak*,—a magnificent and very costly specimen of the mitre. The bishop's staff reaches a little above his head, and is made of ivory, gold, silver, or ebony; it ends in a serpent, referring to the serpent raised by Moses in the desert. During service the shoes are often taken off, and replaced by a peculiar kind of slippers. On Maundy-Thurs day all ecclesiastical vestments are white; and during "the night of weeping and howling," "the night of darkness," the whole church is covered with black, and kept dark, one single lamp being lighted in front of the crucifix on the altar; also, the priests are clad in black, and service is celebrated in a peculiar, lachrymose manner. On solemn occasions the catholics wear a great star of diamonds on his forehead.

The Roman-Catholic priest wears over the *alba* the *casula*. The *alb*, the old tunic, the Greek *sticharion*, is white, and made of linen: silk of various colors, embroideries, laces, and other ornaments, which were lavishly employed in the middle ages, have gone out of use. It is held together around with a belt (*cingulum*), which now generally has the form of a plain string; while in the middle ages it often appeared as a broad sash, on which inscriptions were embroidered. The *casula* corresponds to the Greek *phelomon*, and is, if possible, a still worse disfiguration of the old toga. Overloaded with heavy embroideries of gold, and ornaments of precious stones, the free and flowing folds of the toga gradually shrank into that box-like, or coffin-like shape which the *casula* now presents, and which already Rhabanus Maurus noticed, *parva casca*. Its color is different,—white for the festi-

vals of the Virgin, Christmas, Epiphany, Easter; red for the festivals of the Apostles and the Martyrs; black in Lent, etc. The *manipulum*, a small white band around the wrist, was, like the Greek *orurion*, originally a plain handkerchief with which the priest wiped the mouth of the communicants. The hat (*birettum*) is three-cornered in Italy, four-cornered in Spain, France, and Germany. The red hat of the cardinals (*pileus*) was introduced by Innocent IV. in 1245. The *mitra*, *tiara*, *pallium*, and other details of the vestments of the Roman-Catholic Church will be found described in special articles, their form and their history: we only add, that each piece of garment is put on with a special prayer, and that a number of Roman-Catholic writers, from Aleuin to the present day, have attempted to imbue them with a special mystical signification. The wildest of these mystagoges is, no doubt, Durandus, Bishop of Meaux, in his *Rationale Divinorum Officiorum* (thirteenth century).

As many of the vestments of the Roman-Catholic Church are most closely connected with the service of the mass, it was quite natural that the Reformation should cause considerable changes to be introduced. Luther's ideas are strikingly expressed in his letter of Dec. 4, 1539, to Georg Buchholzer, provost of Berlin, the pith of which is, If the elector will allow you to preach the pure faith, you may do it in frock-coat or gown, just as it pleases him best; and, "If he is not satisfied with one gown, you may put on two or three." Zwingli, offended at the worldliness and vanity which found expression in the costume of the Roman-Catholic clergy, was more severe. See his *Ustegen und gründ der Schlussreden oder artikel*, 1523. Nevertheless, the Lutheran Church taking the doctor-coat of Luther, and the French-Reformed Church, the *robe de Calvin*, for their models, the differences between the ecclesiastical costumes of those two branches of the Evangelical Church became very slight. The Church of England, with its cassock, rochet, surplice, stole, and cappe, kept in this respect, as in several others, a little nearer to the Church of Rome; while, on the other hand, the English Dissenters often abrogated ecclesiastical vestments altogether. [See the interesting essay on "Ecclesiastical Vestments," in A. P. STANLEY'S *Christian Institutions*, New York, 1881.] G. BUNZ.

**VESTRY** (*vestiarium*, *sacristia*, *secretarium*) was the name of an apartment in the ancient church-building, destined to receive not only the vestments of the officiating clergy, but also the sacred vessels and other treasures of the church. That the vestry often was of considerable size may be inferred from the fact that it was often used as an assembly-room for provincial synods. Thus the third, fourth, and fifth councils of Carthage, and the synod of Arles, are stated to have been held in *secretario ecclesiarum*. Hence the modern word in the Episcopal Church; a vestry meaning an assembly of all parishioners for the discussion of the affairs of the parish, regardless of the place in which the assembly convenes. The officers who manage the parochial affairs are called the "vestry-board."

**VIA DOLOROSA.** See JERUSALEM.

**VIATICUM**, from the Latin *via* ("a way"), is used in classical language generally as provision for a journey, but is by the Fathers, by mediæval

theologians, and also by modern writers, applied specially to the Eucharist when administered to a dying person as the due provision for his journey through death. The Council of Nicea (325), in its can., xiii., forbade the priest to withhold the Eucharist from any dying man who wished for it, even if he were an apostate or a parricide; and in that connection it designates the Eucharist as the *viticium, eûdov*.

**VICAR** (*vicarius*), generally one *qui alterius vices agit* ("who plays another man's part"), more specially the substitute of an officer, secular or ecclesiastical. The whole subject of vicars, vicarages, vicariates, etc., received a very elaborate development in the Roman-Catholic Church. The head of the church is Christ; but Christ appointed St. Peter his vicar, and through St. Peter the vicariate was forever conferred on the bishop of Rome, who calls himself *vicarius S. Petri, vicarius Christi, vices Dei gerens in terris*, and is so called by others, for instance, in the confession of the Council of Trent. Then, again, the Pope has his vicars (*vicarii Apostolicæ sedis*); first, in a general way, all patriarchs, primates, archbishops, and bishops; then, in a more restricted sense, the Roman curia; and finally, in the narrowest but most proper sense, the papal legates, nuncios, and missionary superintendents. And as the Pope has his vicars, so have the archbishops and bishops, coadjutors (*vicarii in pontificalibus*), vicar-generals (*vicarii in jurisdictione*), and officials (*vicarii foranei*), not to speak of the *capellani*, members of the chapters, of whom the grand vicar (*summus vicarius domini, or summi altaris vicarius*) played a conspicuous part in the interval between the death of a bishop and the election of his successor. Finally, the priests or parsons themselves had their vicars (*vicarii parochiales*), and these were either *vicarii perpetui*, or *vicarii temporales*, according as the parson was perpetually or temporarily disabled. See the various commentators on the *Decretals*, i., 28, *De officio vicarii*.

H. F. JACOBSON.

**VICAR, Apostolic, General.** See above.

**VICARIOUS ATONEMENT.** See ATONEMENT.

**VICELIN**, the apostle of Holstein, b. at Quernheim, a village on the Weser, in the latter part of the eleventh century: d. at Aldenburg, Dec. 12, 1151. Educated in the school of Paderborn, he was appointed teacher in the school of Bremen, and brought it into a flourishing condition, but left it again, and went to Paris, where he studied for three years under Anselm. After his return from Paris, he began to prepare himself for missionary work among the Pagan Wends of Northern Germany; and, having been ordained a priest, he repaired, together with Rudolf of Hildesheim, and Ludolf of Verden, to Henry, king of the Obotrites. Christianity had previously been preached among the Obotrites settled in Mecklenburg, and living also in Holstein, but not with permanent success. Relapses into Paganism had taken place, and were always accompanied with violent outbreaks of cruelty and ferocity. Henry was a zealous Christian, and received Vicelin well; but he died in the same year (1126), and Vicelin was compelled to return to Bremen. Shortly after, however, the inhabitants of Faldera, the present Neumünster, in Holstein, invited him to settle among them. His labor in that place was so successful, that the

emperor Lothair was induced to come to his aid. In 1131 the fortress Segeberg was built; and, under its protection, a church was erected, and a monastery built in the city. Meanwhile new aspects of successful missionary labor among the Obotrites of Mecklenburg were opened up, when Henry, the Lion of Saxony, began to interfere in the affairs of the country, and gained ascendancy over the Pagan Niclot. The bishopric of Aldenburg was re-established; and in 1119 Vicelin was consecrated bishop. His health failed him, however, and the last years of his life he spent in retirement. See the *Chronicles* by Helmold, Adam of Bremen, Saxo Grammaticus, and HOFFER: *Der Weltkampf der Deutschen und Slaven*, Hamburg, 1847.

G. H. KLIPPEL.

**VICTOR** is the name of three popes and two antipopes.—**Victor I.** (185–197 according to Pagi, *Breviarium Paparum Rom.*, 1, but, according to others, 187–200) occupied the papal chair between Eleutherus and Zephyrinus. He was an African by birth, and a rash and hot-headed man, as his interference in the Paschal controversy showed. In a letter addressed to Polyocrates, the successor of Polycarp, he threatened with excommunication all those Oriental bishops who would not adopt the Roman computation of the Easter festival. The harshness of this measure, however, was condemned by many Western bishops who held the same views as Victor; among others by Irenæus, whose letter to Victor has been preserved by Eusebius: *Hist. Eccl.*, V. 21. He was at last prevailed upon to recall the letter. Theodotus the tanner, the famous Monarchian leader, he excommunicated; but his adherents formed a party, the Theodotians, which lived on for a long time in Rome. [The spurious decrees which have been ascribed to him are enumerated in Jaffé: *Regesta*, edited by Wattenbach, Berlin, 1882.]—**Victor II.** (1055–57) was bishop of Eichstädt before his elevation to the papal see, a relative and intimate friend of Henry III.: his true name was Gebhard. According to Leo of Ostia (*Chron. Casinense*, ii. 89) he was Hildebrand who carried through his election, and, if so, it must have been Hildebrand's idea to produce a split in the imperial camp, and gain over to the side of the reform party one of the most determined opponents of the measures of Leo IX. The experiment succeeded. In his short reign, Victor held one council in Italy (Florence), and three in France (Lyons, Lisieux, Toulouse), against the two great weaknesses of the church, —simony and the marriage of the priests. The sources to his history are found in WATTERICH: *Pontif. Roman. vite*. See also HOFFER: *Die deutsche Päpste*, Leipzig, 1839.—**Victor III.** (1086–87) was abbot of Monte Casino when the dying Gregory VII. designated him as the most worthy to succeed him. It was nearly a whole year, however, before Victor consented to accept the election by the cardinals, and his energetic reign, carried on completely in the spirit of his great predecessor, lasted only half a year. See the continuation, by Petrus Diaconus, of the *Chron. Casinense*, by Leo of Ostia.—**Victor IV.** was the name assumed by two antipopes in the twelfth century: first by Cardinal Gregory Conti (1138), who, however, was overthrown by Innocent II., through the exertions of Bernard of Clairvaux, after the lapse of two months; and

then by Cardinal Octavianus, who was elected in 1159 by the Ghilbelline party and Frederic Barbarossa, and maintained himself till his death at Luca, in 1161, but never equalled his rival, Alexander III., either in actual power or in moral influence. See REUTER: *Alexander III.*, 2d ed., Leipzig, 1860-61, 3 vols. ZÖCKLER.

**VICTOR, Claudius Marius**, also called Victorinus, was a poet and rhetorician; lived at Marseilles in the first half of the fifth century, and wrote, in hexameters, a Commentary on Genesis and an *Epistola ad Salomonem Abbatem de peruersis etatis sua moribus*, found in *Bibl. Max. Patr.*, Lyons, tome VIII.

**VICTOR**, Bishop of Antioch, was a contemporary of Chrysostom, and wrote a Commentary on the Gospel of Mark (*Bib. Patr. Max.*, Lyons, tome IV.), in which he defend-d the view that the Christian was perfectly at liberty to observe or not to observe the fasts.

**VICTOR**, Bishop of Capua, d. about 511; is generally considered the first Latin *catena* writer. He wrote *De cyclo Paschali*, of which only a few fragments have been preserved by Bede (*Scholium veterum patrum*), and a Latin translation of Ammonius Alexandrinus: *Harmonia Evangeliorum*, Cologne, 1532.

**VICTOR**, Bishop of Cartenna, flourished in the middle of the fifth century, and wrote *Aduersus Arianos ad Gensericum*, *De penitentia publica*, and several other works, most of which, however, are lost.

**VICTOR**, Bishop of Tunna, d. about 566; suffered imprisonment and exile because he opposed the condemnation by Justinian of the so-called "Three Chapters." He wrote a Chronicle, of which the part treating the period between 444 and 465 has come down to us, edited by Scaliger, in *Thesaurus temporum Eusebii*, Amsterdam, 1658, T. II., and by Basnage, in *Thesaurus Monumentorum Eccles.*, Antwerp, 1725, T. I.

**VICTOR (Vitenis)**, Bishop of Vita, not, as it is often said, of Utica; wrote a *Historia persecutionis Africanæ sub Genserico et Hunnerico*, edited by REINART, in his *Historia persecutionis Vandalica*, Paris, 1694, Venice, 1732, and recently by M. PETSCHENIG, Vienna, 1881.

**VICTORINUS (Pelavionensis)**, Bishop of Pettau, a city of Panonia, on the Drave, in the present Styria, and not, as stated by Baronius and others, Bishop of Poitiers; flourished about 290. According to Cassiodorus and Jerome, he was a Greek by birth, understood Greek better than Latin, and taught rhetoric before he became a bishop. A fragment of his *De fabrica mundi* is still extant, and has been edited by Cave; but his other writings have perished. The Commentary on the Revelation ascribed to him, and found in *Max. Bib. Patrum*, Lyons, 1677, T. III., is by some considered spurious, because it rejects the chiliastic views of Cerinthus, which, according to Jerome, Victorinus held. Others, however, consider the passages in question to be interpolations. See DUPIN: *Nouvelle Bibliothèque*, Paris, 1693, T. I.; and CAVE: *Historia literaria*, Geneva, 1693.

**VICTRICIUS, St.**, was a soldier, and subjected to fearful tortures by his Pagan commander when he wanted to leave the army, and become a Christian, but was miraculously liberated, and became bishop of Rouen in 380 or 390. He undertook

some missionary-work in Hainaut (Belgium) and went in 394 to England, on account of the troubles caused there by the Pelagians. But his own orthodoxy became suspected, and he had to go to Rome in order to vindicate himself before Innocent I. He left a work, *De laude Sanctorum*, edited by Lebeuf, Paris, 1739. He is commemorated on Aug. 7.

**VIENNE**, one of the oldest cities of France, and the cradle of the Church of Gaul; stands on the Gère, near its influx in the Rhone, in the department of Isère, and has been the seat of a number of councils, — the first in 474, the last in 1557, — most of which, however, are only of slight interest. One of 1112 cancelled the agreement of 1111 between Pascal II. and Henry V., according to which the Pope conceded the right of investiture to the emperor. (See HARDUIN: *Acta Concilior.*, T. VI. pars ii.; MANSI: *Concil. Coll.*, T. XXI.) Another, of 1199, executed the ban which Innocent III. had laid on Philippe Auguste for having repudiated his wife, Ingeborg. (See HARDUIN, *l.c.*, and MANSI, T. XXI.) The most important, however, was that convened by Clement V., and generally recognized as the fifteenth œcumenical council. It was opened Oct. 16, 1311, attended by a hundred and fourteen, or, according to another report, by three hundred bishops, and closed May 6, 1312. The principal business transacted was the dissolution of the order of the Templars, besides a number of decrees, doctrinal and disciplinary, against Juan de Oliva, the Fratricelles, the Doléimists, the Beghards, etc. See HARDUIN, T. VII., and *Clementinarum, Lib. III. Tit. 16, de reliquiis*. NEUDECKER.

**VIGILANTIUS**, b. in the latter half of the fourth century, at Calagurris, a village in southwestern Gaul, probably the present Casère in Commenges; was ordained a presbyter at Barcelona in 395, and went then to Jerusalem, carrying with him a letter of recommendation from Paulinus of Nola to Jerome. The visit to the East, however, seems to have made a similar impression on Vigilantius as the visit to Rome made on Luther. He and Jerome soon fell out; and the sixty-first letter of Jerome is evidently an answer to an attack made upon him by Vigilantius, perhaps during the latter's stay in Alexandria. Some time after his return to his native country, Vigilantius was denounced to Jerome by the presbyter Riparius as a teacher of unsound doctrines. Jerome answered, and finally he wrote his essay, *Contra Vigilantium*. It is not possible, from the quotations of Jerome, to form a complete conception of the theological system of Vigilantius; but its general tendency is perfectly clear, and of such a character as to give a satisfactory explanation of the conflict between him and Jerome, for it is an energetic protest against that whole development which is represented by Jerome. Vigilantius attacked the worship of the martyrs and their relics on doctrinal grounds; it seemed to him to be a relapse into Paganism. And he attacked monasticism on moral grounds; the flight from the world is not a victory over the world. He was especially severe upon the celibacy of the priests, on their vows of poverty, etc., and rejected altogether the idea of a higher morality for the monks and the clergy, and a lower for people of the world. The sources are, besides

the above writings of Jerome, GENNADIUS: *De script. eccles.*, 35, and the letter of PAULINUS. See also LINDNER: *De Joriano et Vigilantio*, Leipzig, 1840.

H. SCHMIDT.

**VIGILIUS** (Pope 540-555) was a Roman by birth, and deacon during the reign of Agapetus, whom in 536 he accompanied to Constantinople. Ambitious and grasping, but without talent, or courage to realize his aspirations, he fell a prey to the intrigues of the Byzantine court. When Agapetus died, in Constantinople, he was appointed his successor, but on the secret condition that he should support the emperor's scheme for the reconciliation of the Monophysites with the orthodox Church. On his arrival at Rome, however, he found the see already occupied by one Silverius; but, in accordance with the bargain he had made with the emperor, Belisarius came to his aid, and Silverius was removed, partly by intrigues, partly by violence. Vigilius was not so prompt in fulfilling his part of the bargain. He wrote a letter to the three deposed Monophysite patriarchs of the East,—Theodosius of Alexandria, Anthimus of Constantinople, and Severus of Antioch,—in which he professed perfect agreement with their faith. But he demanded that the letter should be kept a secret, on the plea that he was able to do more for the Monophysite cause when he preserved the appearance of being in agreement with the synod of Chalcedon. Meanwhile the emperor had been persuaded that a condemnation of the three principal representatives of the Nestorian view—Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas—would silence all the objections of the Monophysites to the synod of Chalcedon; and he consequently issued an edict to that end. But the edict met with resistance even in the East; and in the West it was generally condemned, the African Church taking the lead of the opposition. The emperor demanded of Vigilius that he should subscribe the edict, and Vigilius dared not. For three years he succeeded in escaping the dilemma by prevarications and subterfuges of all kinds. But in 547 he was peremptorily summoned to Constantinople. Synod after synod was convened, but the African bishops and the Western bishops in general continued to resist. Finally the Council of Constantinople, chiefly composed of Oriental bishops, proved pliant, and the imperial edict was formally accepted by the Church. Vigilius first tried his old game,—writing a *judicium* in favor of the edict, but demanding that the document should be kept a secret. Pressed hard by the court, he fled from Constantinople; and from Chalcedon he issued a formal protest, the so-called *constitutum*, against the decrees of the synod of Constantinople. But he was too much frightened by the wrath of the emperor, and too anxious to return to his see, to hold out to the end. In 555 he publicly retracted, and accepted the Constantinopolitan decrees, in order to be allowed to return to Rome. He died at Syracuse, however, on the way home. The sources are (besides the *Liber pontificalis* by ANASTASIUS, and the pertinent acts in MANSI: *Concil. Coll.*, vol. ix.) the *Breviarium*, by LIBERATUS, the *Chronicon*, by VICTOR of Tunnunus, and the *Pro defensione trium capitularum*, by FACUNDUS of Hermiane, all three found in GALLAND: *Bibl.*, vols. xi. and xii.

H. SCHMIDT.

**VIGILIUS THE DEACON**, a native of Gaul, flourished, according to Gennadius (51), in the first half of the fifth century, and wrote a monastic rule, which has been published by Holstenius (*Codez Regul.*, i.) and Migne (*Patr. Latin.*, vol. 50).

**VIGILIUS**, Bishop of Tapsus, a city in the African province of Byzacene, is the author of several celebrated works against Eutychianism and Arianism. Of his personal life only one single fact is known to us: he was present at the synod convened at Carthage in 481 by Huneric, the king of the Vandals. (See VICTOR VITENSIS: *De persecutione Vandalica*, iv.) His principal work, and the only one published over his name, is the Five Books against Eutyches, which, however, when first printed (by Churrerus, Tübing., 1528), was ascribed to Vigilius of Trent. From this work an inference may be drawn with respect to the authorship of the Disputation between Athanasius, Photinus, Sabellius, and Arius, formerly ascribed to Athanasius; and from that, again, an inference may be drawn with respect to the authorship of the Polemics against Marivad, and the Twelve Books on the Trinity, both of which were published under the pseudonyme of Idacius Clarus. The first to bring light into this somewhat obscure and confused subject was the Jesuit Chiffletius, in his edition of the works of Vigilius, Dijon, 1664: they are also found in the *Bibl. Max. Patr.*, vols. iv. and viii. The original value of these works is not great, but as a polemist the author was certainly one of the most prominent writers of his age.

H. SCHMIDT.

**VIGILIUS**, Bishop of Trent, is first mentioned by Gennadius (37) as author of *In laudem martyrum*, and a letter on the great exploits of the martyrs of his age. As the former work is dedicated to Simplicianus, the successor of Ambrosius, the author must have lived at the end of the fourth, or the beginning of the fifth, century, and cannot possibly be the author of the Five Books against Eutyches, formerly ascribed to him. According to legend, he suffered martyrdom in 400 or 405. See *Act. Sanct.*, June 26.

**VIGILS** (*vigilæ*, *pernoctationes*, *πρωΐδες*) denotes, in the Roman-Catholic Church, a kind of preparatory service, consisting of processions, prayers, singing, and recitals, celebrated on the eve before a great church-festival. Originally the name was applied to the common nightly meetings of the Christians during the period of persecution; but as those meetings were continued after the persecutions had ceased,—partly as an imitation of the Jewish sabbath, which begins at sunset; partly as an imitation of certain nocturnal Pagan festivals,—the name was also retained. In the second century the vigils of Easter and Pentecost were considered specially holy; the former, because the coming of Christ to judge the world was expected to take place at that date; the latter on account of the communication of the Holy Spirit through baptism. In the fourth and fifth centuries the Easter-vigils were considered the most appropriate term for baptism, communion, and ordination. The vigils were at that time celebrated with great magnificence; but they gave occasion to so great scandals, that it was found necessary to exclude women altogether from them. They were, therefore, vehemently attacked, for instance by Vigilantius, and

the time of their celebration was changed from evening to forenoon, or they were transformed into simple fasts. Easter-vigils, however, and Christmas-vigils, were still retained. [See BINGHAM: *Antiq.*, XIII. ix. 4.] NEUDECKER.

**VIGNOLLES, Alphonse de**, b. at Aubais in Languedoc, Oct. 29, 1619; d. in Berlin, July 21, 1744. He studied theology at Saumur and Oxford, and was in 1677 appointed pastor of Aubais, and, shortly after, of Caylar. Expelled from France by the revocation of the Edict of Nantes (1681), he went first to Switzerland, and thence to Prussia, where he was appointed pastor of the Reformed Church at Halle. In 1701 he was called to Berlin, and was made a member of the newly founded academy of science, of whose mathematical division he became director in 1727. His *Chronologie de l'histoire sainte*, Berlin, 1738, 2 vols. in quarto, attracted the attention of the whole learned world. Less successful was his edition of Lenfant's *Histoire de la Papesse Jeanne*, The Hague, 1720, with notes and additions, in which he defended that blundering legend as an historical fact.

**VILLEGAGNON, Nicholas Durand de**, b. about 1510; d. in 1571; the leader and the betrayer of the first missionary attempt of the Reformed church. He descended from a noble family in Brittany; was educated for the navy; distinguished himself in 1541 in the campaign which Charles V. made to Algeria; brought in 1548 the young Scotch queen to France in spite of the exertions of the English fleet to prevent it; took part in 1550 in the defence of Malta, and was made a knight of the order, etc. As vice-admiral of Brittany he fell out with the governor of the province, who was favored by the king. His position became difficult; and the glowing descriptions of South America which at that time circulated in Europe induced him to leave France, and try to found a colony in South America. But he knew that he could obtain the king's support only through the influence of Admiral Coligny; and that he secured by declaring in favor of the Reformation, and pretending that the colony should be a place of refuge to the Reformed faith. July 15, 1555, he left Havre; and in November he arrived at the Bay of Guanabara. On an island in the bay, where now stands the city of Rio de Janeiro, he built a fort, which he called "Coligny;" and, in spite of many difficulties, the colony seemed to prosper. Not only Coligny, but also Calvin, took an interest in the undertaking; and in 1557 a new lot of emigrants arrived. Dissensions, however, soon arose between the pastors from Geneva and a young pastor, Cointa, who had been educated in the Sorbonne. Cointa insisted that the Lord's Supper should be administered with the admixture of water, with the sacerdotal robe, etc.; and Villegagnon supported him. An embassy was sent to Europe to lay the case before the whole Reformed Church. But new dissensions arose. Under the influence of the displeasure which his undertaking had caused among the powerful Romanist party at the French court, Villegagnon completely relapsed into Romanism, and actually endeavored to convert the colony. He not only abrogated the existing church-establishment, organized on the model of Geneva, but he forbade the colonists to meet in private for prayer, and inflicted the most cruel punishments on the dis-

obedient. Several were executed. The result was the speedy dissolution of the colony, though missionary work had already begun among the natives along the Brazilian coast. Some of the colonists returned to Europe; others were scattered over South America. Villegagnon himself returned to France, and made several attempts at attracting attention; but he was generally considered insane, and died miserably in one of the houses of his order. See JEAN DE LÉRY: *Hist. d'un voyage fait en la terre du Brésil*, Gen., 1578, and the arts. "Durand," "Léry," "Chartier," and "Richer," in *La France Protestante*. THELEMANN.

**VILLERS, Charles François Dominique de**, b. at Belchen in Lorraine, Nov. 4, 1761; d. at Göttingen, Feb. 26, 1815. He was educated in the military schools of Metz, and entered the army in 1782, but studied at the same time classical literature, and philosophy. His *La liberté* (1791) proved too moderate for the Jacobins, and in 1792 he was compelled to flee. He settled at Lübeck, and became, in the course of time, thoroughly acquainted with German character and civilization, German language and literature, and became thereby a useful middle-man between Germany and France. Having written with great openness against the violence of Napoleon's generals, he was expelled from the Hanseatic States by Davoust in 1806. He went to Paris, and obtained from the emperor the repeal of the order. In 1811 he was made professor of philosophy at Göttingen, from which position, however, he was dismissed in 1814 by the returning Hanoverian dynasty. His principal work (*Essai sur l'esprit et l'influence de la réformation de Luther*) received the prize of the French Academy in 1804, and was translated both into German and English. He also wrote *Philosophie de Kant*, Metz, 1801.

**VILMAR, August Friedrich Christian**, b. at Solz in Hesse, Nov. 21, 1800; d. at Marburg, July 30, 1868. He studied theology at Marburg, and was appointed professor there in 1855. As member of the consistory of Cassel, he was one of the chief supporters of the Haspenplug administration, and became one of the principal leaders of the religious re-acton which followed the revolution of 1848. Most characteristic in this respect are *Die Theologie der Thatsachen wider die Theologie der Rhetorik* (1854), and *Geschichte des Confessionsstandes der evangel. Kirche in Hesse*, 1860. After his death, his lectures on exegesis, morals, and dogmatics were published. He was the author of an excellent history of German literature. See LEIMBACH: *Vilmar nach seinem Leben und Wirken*, Hanover, 1875; GRAU: *Vilmar und von Hofmann*, Gütersloh, 1879.

**VINCENT OF BEAUVAIS** (Bellovacensis, or the Speculator) flourished in the first half of the thirteenth century; a contemporary of Alexander of Hales, Thomas Aquinas, etc. He belonged to the Dominican order, and attracted great attention as teacher and preacher in the monastery of Beauvais. As a writer, he is a collector, condenser, systematizer, rather than an original author. His *Speculum majus*, consisting of three parts, — *speculum naturale, doctrinale, et historiale*, — is a stupendous work of learning, but also of great interest for the history of civilization; it appeared at Strassburg, 1473, and afterwards often. His *De institutione florum regiorum seu nobilium* was a

much used book, and was translated into German by Schlosser, Frankfurt, 1819. NEUDECKER.

**VINCENT OF LERINS**, a monk in the celebrated monastery of Lerinum in Gaul; flourished in the fifth century; wrote his famous book, *Commonitorium*, according to a notice in its forty-second chapter, three years after the synod of Ephesus, that is, 431; and died, according to Genadius (*De vir. ill.*, 61), during the reign of Valentinian I.; according to the *Martyrol. Romanum*, May 23, 150. Nothing more is known of his personal life. In the history of doctrines the *Commonitorium* occupies a prominent place. At the time of its authorship, Southern Gaul was the seat of a wide-spread and decided Semipelagian opposition to Augustine; and though the book is written with great calmness, and without the least trace of direct polemics, its Semipelagian character and its silent reference to Augustine are unmistakable. (See Vossius: *Hist. Pelagiana*, p. 575; Norisius: *Hist. Pelagiana*, ii. 2, 3, 11; and the elaborate analysis by H. Schmidt, in the first edition of Herzog's *Real-Encyclopædie*.) But a still greater interest the book acquires from the circumstance that it is the most complete representation of the Roman-Catholic doctrine of tradition. Feeling the necessity of having some external, irrefragable evidence of truth, Vincent passes from Scripture to tradition, as containing the true interpretation which alone can make Scripture infallible. But if Scripture needs the interpretation of tradition — *quod semper, quod ubique, quod ab omnibus creditum est* — is tradition exempted from misinterpretation? This last step, however, to make tradition dependent on the living church in its entirety, or on the infallible pope, Vincent refrained from taking. The book has been edited by Baluze, Coster, E. Klupfel (Augsburg, 1843), etc. See Elpelt's monograph, Breslau, 1840.

**VINCENT DE PAUL**, b. at Poy in Gascogne, April 24, 1576; d. in Paris, Sept. 27, 1660; beatified, 1727; and canonized, 1737. He was educated by the Franciscans, and ordained a priest in 1600. On a tour from Toulouse to Narbonne, he was captured by corsairs from Tunis, and sold to a Christian renegade; but the end of the adventure was, that he reconverted his master. After a short stay in Rome, he repaired to Paris, where he became one of the chaplains of Queen Marguerite. The surroundings, however, seem to have bred scepticism in him; but he soon left the court, and through his friend Berulle, who had just founded the order of the *Pères de l'Oratoire de Jesus*, he was appointed pastor of Clichy, and tutor in the house of Count Gondy. So great was his success as a pastor of souls, that the countess established a fund of sixteen thousand livres to provide better pastoral care for tenants. Nevertheless, feeling somewhat oppressed by the religious enthusiasm of the countess, Vincent left the house, and was appointed pastor of Chatillon les Dombes, 1617. There he formed the first *Confrérie de Charité*, — an association of women, who personally went to the aid of poor and sick people. Persuaded to return to the Gondy family, he formed several new *confréries*, for instance in Chatillon. He also began to visit the prisons, the galleys, and such places; and so irresistible was that message of Christian love he brought, that he melted even those half-petrified hearts. In 1619

Louis XIII. made him *Aumônier royal des galères de France*. In 1623 he founded at Macon in Burgundy the Society of St. Borromeo against begging; and in a very short time the beggars disappeared. His religious and philanthropic zeal was connected with a wonderful knowledge of human nature and great practical tact. No wonder, then, that every thing he undertook succeeded. His greatest institution was the order of the Priests of the Mission, confirmed by Parliament in 1631, and settled in the House of St. Lazarus in 1632. At first his order did not thrive so very well. After two years' hard work, it counted only nine members. But gradually it became customary for young priests to spend some time at St. Lazarus before they received ordination. In 1632 the Tuesday Conferences were inaugurated, where the younger clergy of Paris gathered for instruction and edification; and before long the priests of the mission were heartily welcomed, and even eagerly sought for, by all kinds of people. As most of the members of the *Confréries de Charité* were married ladies, whose domestic duties had the first claim on their attention, Vincent instituted a new order, — the so-called *Filles de Charité*, also called *Sœurs Grises*. They were not nuns. After their novitiate, they took a vow; but it bound them only for one year. "The hospitals were their cloister; the holy discipline, their veil." The influence of these institutions soon spread far beyond France, — to Ireland, Poland, Tunis, Algeria, Madagascar, etc.; and under great crises, as, for instance, during the war between France and the German Empire, it was felt as a great blessing. The life of St. Vincent has been written by Abelly (1664), Noiret (1729), Collet (1738), Capefique (1827), Bussière (1850), Maitrias (1851), Maynard (1860) [Loth (1881).] W. HOLLEBERG.

**VINCENT OF SARAGOSSA**, one of the most celebrated martyrs of the ancient church; descended from one of the most distinguished families in Arragonia; was archdeacon of the church of Saragossa, and suffered martyrdom at Valencia during the persecution of Diocletian, about 303. Though the *Passio S. Vincentii* (*Act. Sanct.*, Jan. 12) is overloaded with tortures and miracles, it must, nevertheless, be very old, as it was known, at least in all its most prominent features, to Augustine (*Sermo*, 4; 274; 275; 276), Prudentius (*Peristephanon*), Paulinus of Nola (*Poem.*, 27), Venantius Fortunatus (*Carm.*, i. 8), and Gregory of Tours (*De glor. mart.*, 90).

**VINCENT**, Samuel, b. at Nîmes, Sept. 8, 1787; d. there July 10, 1837. He belonged to a family, which, through several generations, had been attached to the service of the Reformed Church of Nîmes; and, after studying at Geneva, he settled in his native city as pastor; and afterwards not even the most tempting offers could induce him to leave it. In 1829 he was made president of its consistory. His spiritual character, however, developed under the influence of English (Paley and Chalmers) and German (Breitschneider and Schleiermacher) Protestantism, rather than under that of French and Swiss Protestantism. After the Revolution, the French-Reformed Church gradually sunk down into the deism of Rousseau, and its theology became mere conventionalism without any true vitality. Vincent felt the evil; and it is his great merit that he pro-



cured the remedy. His first original production was an attack on Lamennais' *Essai de l'imlifficence*; and his *Observations sur l'Unité religieuse* (1820), and *Observations sur la voie d'autorité appliquée à la religion*, created quite a sensation. From 1820 to 1824 he published *Mélanges de religion*, 10 vols., which made the French public acquainted with and interested in German theology. Of still deeper influence were his *Œuvres sur le protestantisme*, 1829, 2 vols., and *Méditations religieuses* (most complete edition by Fontanès, 1863); which latter work opened up new and rich opportunities to the preacher. His life was written by Antonin (1863) and Corbière (1873), besides a number of monographs by Fontanès, Prévost-Paradol, Coquerel fils, etc.

**VINE, Cultivation of the.** See **WINE.**

**VINES, Richard, b.** at Blason, in Leicester County, Eng., about 1600; d. February, 1655 (6). He was educated in Magdalen College, Cambridge; became teacher of a school at Hinckly in Warwickshire, after finishing his course at the university, and afterwards rector of Weddington. He was appointed a member of the Westminster Assembly of Divines in 1643 from Warwickshire, and was very influential in matters of church government and the sacraments. He was chairman of the Committee of Accommodation with the Independents. He often preached before Parliament. During the session of the Westminster Assembly he was, in 1643, made minister of the parish of Clements Danes, near Essexhouse; but, this proving too large for him, he removed to the rectory of Walton in Hertfordshire, and soon after became pastor of Lawrence Jewry, London. In 1644 he was also appointed master of Pembroke Hall, Cambridge, and held the position until 1649, when he was turned out for refusing the engagement. In 1653 he was appointed by Parliament one of the Committee of Divines to draw up the Fundamentals as a basis of Toleration. He died on sabbath evening, from bleeding at the nose, which was brought on by excessive labor in preaching, and administering the Lord's Supper. During his life a number of sermons were published; e.g., *Impostures of Seducing Teachers Discov'ered*, Commons Sermon, Nov. 30, 1642; *Author, Nature, and Danger of Heresy*, Commons Sermon, April 23, 1644. After his death a number of posthumous works were published by his friends; e.g., *Treatise of the right institution, administration, and receiving of the Sacrament of the Lord's Supper*, 4to, p. 376, London, 1657; *God's Drawing and Man's Coming to Christ*, 1to, p. 335, 1692. His funeral sermon was preached by Thomas Jacombe, entitled *Enoch's walk and change*, and published 1656, with introductory remarks by Simeon Ashe and Edmund Calamy, followed by poetic epitaphs from William Spurstone, Matthew Newcomen, Matthew Poole, and others, all speaking of him in the warmest terms. He is represented as "a man of extraordinary ability, a smart disputant, well studied, a perfect master of the Greek, a real orator; his manner solid, pithy, quick, and searching, having a clear head. He could dive deep into a knotty controversy, and was not afraid of men. He was a man of gracious, tender spirit." Fuller says of him, "He was most charitably moderate to such as dissented from him, though most constant to his own principles." See CLARK: *Lives*

of Eminent Persons, p. 48 sq., 1683; REID: *Memoirs of Westminster Divines*, p. 191 sq., 1811; FULLER: *Worthies*, ii. p. 239. C. A. BRIGGS.

**VINET, Alexandre Rodolphe**, Swiss theologian; b. at Ouchy, near Lausanne, Switzerland, June 17, 1797; d. at Clarens, on the Lake of Geneva, May 4, 1847. He was educated at Lausanne. From 1817 to 1837 he was teacher of the French language and literature in the *gymnasium and pädagogium* at Basel, then extraordinary professor of the same in the university, and finally (1835) ordinary professor. In 1819 he was ordained; but it was not until 1823 that he came under the influence of those deeply spiritual views inculcated by César Malan. It was, indeed, the persecution of the Momiers (see art.) which aroused Vinet's attention to the subject of freedom of conscience, and led him to write for the Paris *Société de la morale chrétienne* his prize essay, *Mémoire en faveur de la liberté des cultes*, Paris, 1826. This book established his reputation as a thinker and writer. Not content with philosophizing, he took a prominent part in efforts to secure religious freedom in Switzerland, in consequence of which he was tried (1829), and condemned to pay a fine of eighty francs, and be suspended from his ministerial functions for a year. But of course such persecution had no effect upon his efforts or influence, except to increase both. He received, meanwhile, flattering calls elsewhere; but these he steadily declined, greatly to the delight of the Basellers, who showed their appreciation of his ability and devotion as preacher, professor, and pamphleteer, by giving him the freedom of the city (1829), and in 1835 creating for him a chair of French language and literature in their university, thus giving him the position of ordinary professor. In 1837, however, he received a call which he could not resist, and went to Lausanne as professor of practical theology. As a parting tribute of respect and regard, Basel gave him that year the degree of doctor of theology. Out of modesty, Vinet made no public use of it; and therefore Berlin, in 1846, bestowed the same degree upon him.

The second part of Vinet's career was destined to be shorter, but more important, than the first. Immediately on his coming to Lausanne, he was involved in the struggle against State interference in ecclesiastical affairs, incident to a re-organization of the church in the canton; and, being unable to accept the abject position of the church before the law as determined by the new order of things, he withdrew from the Vaud canton association of clergy (1840), but not — and this had been laid against him as an inconsistency — from the National Church, because he was on principle opposed to separation from existent churches. He exercised great caution in his professorial teaching, and did not obtrude his peculiar views upon the students. Life was moving on quietly and beneficently when the Vaudois revolution of Feb. 14, 1845, broke out, — an uprising of the masses against "superstition," a blind effort to do away with the "fanatics," as the "dissenters," and those of the National Church who taught "evangelical views," were called. Vinet endeavored, unsuccessfully, to utilize the occasion to induce the authorities to grant religious freedom; and, since this came not, he resigned his professorship, May, 1845. A few weeks later he

became professor of French literature in the Lausanne Academy. In December, 1815, the Free Church of the canton of Vaud was organized; and, after some hesitancy, Vinet joined it. In November, 1816, the teachers in schools in the canton, of all grades, were required to submit to the new church law referred to above, and therefore Vinet was forced to withdraw. He welcomed the leisure; and, full of plans concerning unfinished and projected works, he would fain retire for a couple of years into the country, but his plan could not be carried out. His students besought him to continue his lectures: and so, although sadly needing rest, he labored on. On Jan. 28, 1817, he gave his last lecture in theology. On April 19 he was carried to Clarens, and there he died.

Vinet won fame in the two departments of theology and literary criticism. The latter does not properly come up here. His theology has to be determined from scattered statements in sermons, etc., for he wrote no formal theological treatise. He held the "evangelical" views respecting the necessity of repentance, and salvation by faith. Christ was the centre of his teaching. He made much out of individuality, and dwelt upon the fitness of the gospel to the deepest needs of the heart, as proof of its divine origin. This theology was the staple of his preaching. As his teachers, he acknowledged Pascal and Kant. In practical theology there are several posthumous works derived from his notes and reports of students: *Théologie pastorale, ou théorie du ministère évangélique*, Paris, 1850; *Homélique, ou théorie de la prédication*, 1853; and *Histoire de la prédication parmi les réformés de France au dix-septième siècle*, 1860. In the first, Vinet shows his fitness to have the care of souls, but takes radical ground; for he teaches that the ministerial office sprang out of the needs of the congregation, and had no formal, divine introduction. The minister, therefore, has no especial priestly character whereby he is separated from other believers: he is simply a Christian who does habitually what all Christians should do occasionally and in their way, but he does these things with that measure of authority which knowledge and practice give. In his *Homélices*, Vinet defines a sermon as an address incorporated in public worship, and intended either to lead into Christian truth those ignorant of it, or to apply Christian truth to those familiar with it, or both. He dwells much upon the artistic construction of the sermon. The theme should be chosen first. The text is of much less consequence, as it is not essential to a discourse; yet one should be chosen out of reverence for the word of God. The strong points of the book are its emphasis upon the necessity of laborious preparation of discourses, upon the man behind the sermon, and its Christian warmth and enthusiasm. [It has been extensively used as a text-book and book of reference in American theological seminaries.] Vinet's *History of Preaching* is an excellent book upon a brief but important period in the history of French preaching. And of his teaching Vinet himself was a fine example. He never was a pastor; yet he preached frequently, on invitation, in the French Church at Basel and in the Free Church of the Vaud canton. Five volumes of these sermons and homilies have been published. He was greatly

admired, and very influential. In short, he was a genius, full of ideas, glowing with Christian light, kindling enthusiasm in others, yet cautious, sensitive, learned, and aesthetic.

[The following works of Vinet have appeared in English: *Latitude recommended to the Christian Minister*, London, 1841; *An Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State, considered with reference to the Fulfilment of that Duty*, 1843; *Christian Philosophy*, 1846; *Vital Christianity*, 1846, and, in the same volume, *Gospel Studies*, 1851; *Selected Sermons*, 1849; *Pastoral Theology*, 1852; *Homélices*, 1853, again in 1858; *History of French Literature in the Eighteenth Century*, 1854; *Evangelical Meditations*, 1858; *Studies in Pascal*, 1859; *Outlines of Philosophy and Literature*, 1865; *Outlines of Theology*.]

LIT. — E. SCHÉRER: *Alexandre Vinet, notice sur sa vie et ses écrits*, Paris, 1853; [J. F. ASTIÉ: *Esprit d'Alexandre Vinet* ("a synopsis of *Pensées et réflexions*, extracted from all his works"), Geneva, 1861, 2 vols.; E. RAMBERT: *A. Vinet, histoire de sa vie et de ses ouvrages*, Lausanne and Paris, 1875; J. F. ASTIÉ: *Alexandre Vinet, légende et histoire*, Lausanne, 1882; *Lettres de A. Vinet et de quelques-uns de ses correspondants*, ed. C. Secretan et E. Rambert, Lausanne, 1882, 2 vols.] J. SCHMIDT.

VINTON, Francis, D.D., Episcopalian divine; b. at Providence, R.I., Aug. 29, 1809; d. in Brooklyn, L.I., Sept. 29, 1872. He was graduated at West Point, 1830; admitted to the bar at Portsmouth, N.H., 1830; left the army, 1836; took holy orders in New York, 1838; and was assistant minister at Trinity Church in that city, 1855-69. From 1869 till his death he was professor of ecclesiastical law and polity in the General Theological Seminary, New-York City. His principal works are, *Lectures on the Evidences of Christianity*, New York, 1865, and *Manual Commentary on the General Canon Law of the Protestant-Episcopal Church in the United States*, 1870. The latter is a standard work.

VIRET, Pierre, b. at Orbe, in the canton of Vaud, Switzerland, May 4, 1511; d. at Orthez, Navarre, April 4, 1571. He studied theology in Paris, but embraced the Reformation, and was ordained a priest by Farel in 1531. Very active for the establishment of the Reformation in the French part of Switzerland, he worked for thirty years in Lausanne and Geneva. In 1561 he was called to Nismes, and shortly after to Lyons. Aug. 10, 1563, he presided over the fourth national synod of France. In 1565 he was compelled to leave Lyons; but in the following year he was appointed professor of the newly established academy of Orthez. He was a prolific writer. His principal work is his *Instruction chrestienne en la doctrine de la loy et de l'Evangile*, Geneva, 1564, 3 vols. fol., written, like most of his works, in the form of dialogue, and containing a complete system of morals and politics. His works, however, are literary rarities. C. SCHMIDT.

VIRGILIUS, St., noticed in church history as the opponent of Boniface. He was an Irishman by birth; joined Pepin at Chiersy in 743, and was by him recommended to Duke Odilo of Bavaria for the see of Salzburg, which he occupied from 744 or 745 to his death, Nov. 27, 784. Used to the freer forms of the church of his native coun-

try, he could not help coming into opposition to Boniface, who just at that time was active in establishing the strictest hierarchical forms in the German and Frankish churches. Twice Boniface complained of him to the Pope; and the last time he even accused him of heresy, as he held the view of the earth, that it was globular. But in both cases the Pope supported Virgilius, and in 1233 he was even canonized by Gregory IX. See the two letters from Pope Zacharias to Boniface in the Letters of Boniface (62 and 82), edited by Wurdwein.

ALBRECHT VOGEL.

**VIRGINIA, Protestant-Episcopal Theological Seminary of.** This school, for the training of ministers for the Episcopal Church, is in Fairfax County, Va., two miles and a half west of Alexandria, and seven miles, in a straight line, from Washington, D. C. It was founded in 1823 by a number of churchmen of Virginia and Maryland, foremost among whom was Bishop Meade of Virginia. It was not, however, incorporated till 1854, owing to prejudice in the State against the incorporation of religious institutions. It opened in the city of Alexandria; and, for four years, instruction was given by the resident clergy and by the Rev. Dr. Keith. It was removed in 1827 to its present site, on a hill two hundred and fifty feet above the Potomac. The present buildings were erected by the munificence of Messrs. William H. and John L. Aspinwall of New York, John Bohlen of Philadelphia, and others. A beautiful chapel has been recently added by the contributions of the alumni and friends of the seminary. The first professor was the Rev. Reuel Keith, a graduate of Middlebury College, Vermont. He was a man of learning, and an earnest and impressive preacher. He translated Hengstenberg's Christology from the German. Dr. William Sparrow succeeded him as professor of systematic divinity in 1841, and was connected with the seminary till his death, in 1871. He was distinguished as a teacher and preacher. (See his *Life and Correspondence*, by C. Walker, D. D., Philadelphia, 1876; *Selected Sermons*.) Dr. James May succeeded Professor Lippitt in the chair of church history in 1841, and remained in office till 1861.

The number of students who have been connected with the seminary during its existence of sixty years is not far from seven hundred and fifty of these about forty became foreign missionaries. The first missionary whom it sent out was the Rev. Dr. Hill, lately deceased, to Greece. Fifteen of its alumni have been connected with the China mission, among whom was Bishop Boone, a man eminently fitted for his work. Sixteen have been missionaries to Cape Palmas, West Africa, among whom was Bishop Payne, who bore the heat and burden of the climate for thirty-two years; and Colden Hoffman, of whom *The London Christian Observer* said, "The annals of missionary excellence do not furnish a brighter example than that of Colden Hoffman." The first missionary to Japan from any Protestant church, we believe, was from this seminary, as is also the present Bishop Williams.

There are now four professors in the seminary and an instructor in vocal culture. There is also a preparatory department, distinct from the seminary, for those who from any cause cannot go to

a college, the course in which is two years. The number of volumes in the library is about twelve thousand. J. PACKARD.

**VISHNU.** See BRAHMANISM.

**VISITANTS, or NUNS OF THE VISITATION,** a religious order which was founded in 1610, at Ancey, by St. Francis of Sales and Madame de Chantal. Originally the institution did not form an order, in the strict sense of the word, a *religion*, but simply a *congregation*, an association. No vow was made; no peculiar dress was put on. The ascetic exercises were very mild. The practical purpose was to visit the sick and the poor, and the association stood under the immediate supervision of the bishop. To prevent suspicion, however, it was found necessary, in 1618, to alter the constitution, and to transform the association into a regular order. The Augustinian rule was introduced, seclusion was enforced; and the only peculiar feature which was left untouched was the immediate supervision of the bishop. In 1626 the order was confirmed by Urban VIII. It grew rapidly. At the death of St. Francis it numbered thirteen houses, and at that of Madame de Chantal no less than eighty-seven houses, scattered over France, Italy, Switzerland, and Austria. Instead of visiting the poor and the sick, which became an impossibility by the introduction of strict seclusion in 1618, the practical purpose of the order became the education and instruction of young girls; and in that respect the order has acquired some reputation.

**VISITATIO LIMINUM SS. APOSTOLORUM.**

A *visitatio liminum ex voto*, that is, a visit to the Church of St. Peter and St. Paul in Rome, in consequence of a vow, seems to have been a very frequent occurrence in the middle ages. Pilgrims "who go to Rome for God's sake" are often spoken of, and much was done for their protection both in coming and going. The Pope put the ban on any one who robbed them, or in other ways molested them. There is also a considerable canonical legislation concerning the right to grant dispensations from such a vow,—a right which at one time the Pope tried to reserve to himself, but which finally became vested in the bishops. Of much greater importance, however, are the visits *ex lege*, demanded by law. As early as the eighth century, in 743, a Roman synod demanded that all bishops subordinate to the bishop of Rome as their metropolitan should meet personally in Rome once a year to give due account of the state of their dioceses. By Gregory VII. this demand was extended to all metropolitans of the Western Church; and finally Sixtus V. (by the bull *Romanus Pontifex*, Dec. 20, 1581) ordered the bishops of Italy, Dalmatia, Greece, and the adjacent islands, to visit Rome once in three years; those of Germany, France, Spain, Portugal, Belgium, Bohemia, Hungary, England, Scotland, and Ireland, once in four years; those from the rest of Europe, once in five years; and those from the other continents, once in ten years. By a constitution of Nov. 23, 1740, Benedict XIV. extended the demand to all abbots, friars, provosts, etc., having territorial jurisdiction.

H. E. JACOBSON.

**VITALIAN,** Pope (657-672), tried in vain to compel the bishop of Ravenna to recognize the authority of the see of Rome. He summoned Maurus to

Rome; and, when Maurus did not come, he put him under the ban. But Maurus answered by putting Vitalian under the ban, and nothing was gained. More successful was his interference in the affairs of the Church of England, where he found a devoted ally in Archbishop Theodore of Canterbury.

**VITALIS**, properly **ORDERICUS**, b. at Attenghesham, near Shrewsbury, Eng., Feb. 16, 1075; d. about 1143. He came of a French family, and was sent to Normandy, where he became a monk at St. Evroul (1086), and assumed the name Vitalis in honor of St. Vidal. He took priest's orders 1107. He wrote *Historia ecclesiastica*, in three parts, from the creation to A. D. 1142. The third part is very interesting and important, especially because of its original information respecting Normandy and England. It was first edited by Duchesne, in his *Hist. Norm. scriptores*, Paris, 1619, best by A. le Prevost, Paris, 1838-55, 5 vols., Eng. trans. by T. Forester, Bohn's Antiquarian Library, London, 1853-56, 4 vols.

**VITRINGA**, **Campegius**, the most important of the older commentators upon Isaiah; b. at Leenwarden, May 16, 1659; d. at Franeker, of apoplexy, after a long illness, March 31, 1722. He was educated at Franeker and Leyden, and was professor in the former university from 1681 till his death, — first of the Oriental languages, then (1683) of theology, and finally, succeeding Perizonius, of church history (1693). He had only two literary combats, — one with Cocecius, his former teacher at Leyden, upon the form of Ezekiel's temple; and the other with Rhenford upon the so-called "men of leisure" of the synagogue. His principal work is his Commentary on Isaiah (*Commentarius in librum prophetiarum Jesaie*, Leenwarden, 1714-20, 2 vols., new ed., Basel, 1732, 2 vols.), a work of permanent value. Gesenius is especially emphatic in its commendation; declaring that it not only made an epoch in the study of Isaiah, but outweighs the earlier and a good part of the later expositions. Its faults, he says, arise from its following the Cocecian methods, and setting forth just where and how far the prophecies of Isaiah have been fulfilled. But in wealth of philological and exegetical learning, aptness of illustration, and fulness of historical information, he declares it is by no means superseded. [Nagelsbach, also, in the Introduction to his Commentary on Isaiah, in the Lange series, says of Vitringa's, "This Commentary is distinguished as much by astounding learning, penetration, and sober sense, as by elegance of style and practical warmth." In a similar strain speak other great critics.] Besides this Commentary, Vitringa wrote an important work upon the old synagogue (which appeared first under the title *Archisynagogus observationibus novis illustratus*, Franeker, 1685, but subsequently, *De synagoga vetere libri tres*, 1696), and some other works of less or little interest. II. Yemena edited his posthumous Commentary upon Zechariah, Leenwarden, 1734. **ARNOLD.**

**VITUS** (Veit). **St.**, flourished, according to legend, in the time of Diocletian; was a native of Sicily, and the son of a Pagan father; embraced Christianity; fled to Italy, and was there tortured to death, as he would not recant. His remains were afterwards brought to St. Denis, and thence to Corvey. He is commemorated on June 15.

**VIVES**, **Juan Ludovico de**, b. at Valencia, in Spain, in March, 1492; d. at Bruges, in Flanders, May 6, 1540. He began to study philosophy in Paris, but became so disgusted at the empty subtleties of the Nominalists. Caspar Lax and Dullandus, that he left for Louvain, where he devoted himself to the study of classical languages and literatures. Soon he also began an open campaign against the reigning scholasticism; and his excellent work, *Liber in Pseudo-Dialecticos*, attracted general attention. Invited to England, he lectured with great success at Oxford; but, as he refused to support the king's schemes of divorce, he lost his favor, and was even for some time imprisoned. After his release he settled at Bruges, where he wrote his *De disciplinis*, Antwerp, 1531, and *De veritate fidei christiana*, which he intended to dedicate to Paul III. Though externally he remained a devoted son of the Roman-Catholic Church, he was suspected of inclining towards Protestantism; and many of his propositions, especially on morals and ascetics, could, soon after his death, not be repeated any more. The best edition of his works is that of Valencia, 1782, in 8 vols. in quarto. Concerning his life his Letters contain much interesting information. See I. NAMÉCHE: *Mémoire sur la vie et les écrits de J. L. V.*, in the *Memoirs of the Royal Academy of Brussels*, T. xv, part i. 1811; [W. FRANCKEN: *J. L. V. de vriend van Erasmus*, Rotterdam, 1853.] **G. H. KLIPPEL.**

**VOCATION**. See **CALLING**.

**VOETIUS**, **Gysbertus**, b. at Heusden, in the province of Holland, March 3, 1588; d. at Utrecht, Nov. 1, 1676. He studied theology at Leyden; and was appointed pastor of Vlymen in 1611, and of Heusden in 1617, and professor of theology at Utrecht in 1631. He was a pupil of Gomarus, and, like his master, he assumed the attitude of an ecclesiastical Hercules, cleansing the Arminian Augean stable. A great scholar and an able dialectician, though of a somewhat scholastic turn, he was a strict Calvinist both in doctrine (*Selectæ Disputationes Theol.*, 1648) and in policy (*Politice Eccles.*, 1663, 4 vols.). Arminianism, and its alliance with the liberal and republican party in politics, he considered as the greatest danger to the Dutch-Reformed Church, and he waged war against it to the bitter end. But his violent and protracted controversies with Cocecius (see **MAX GÜNEL**: *Gesch. des christlich. Lebens in d. Rhein. Westph. Evang. Kirche*, ii.) and Cartesius (see *Disquis. hist. theol. de pugna Voetium inter et Cartesium*, Leyden, 1861) cannot fail to remind the reader that it is not necessary to belong to the Roman-Catholic Church in order to practise the maxim, that the end justifies the means. Among Voetius' other works are *exercitia pietatis* (1661), *Diatriba de theologia* (1668), etc. **J. J. VAN OOSTERZEE.**

**VOLNEY**, **Constantin François Chassebauf**, Comte de, b. Feb. 3, 1757; d. April 25, 1820. After several years' travelling in the East, he wrote his *Voyage en Egypte et en Syrie*, 1787, which earned a great reputation for him; and in 1794 he was made professor of history in the normal school of Paris. As a man of the Revolution, he became a senator in 1794; and as an adversary of Napoleon, he was made a peer of France in 1814. In literature he is known as the author of a number of anti-Christian or anti-

religious writings: *Les Ruines*, 1791 (often reprinted, and translated into several foreign languages; into English, New York, 1796, London, 1827); *La loi naturelle*, 1793; *Histoire de Samuel*, etc.

**VOLTAIRE**, b. in Paris, Nov. 21, 1694; d. there May 30, 1778. His true name was **François Marie Arouet**, to which he added in 1718, but from reasons not known, **de Voltaire**, which occurs among his maternal ancestors.

Voltaire was educated by the Jesuits in *Collège Louis-le-Grand* in Paris, where he learnt "nothing but Latin and nonsense," and was destined to study law. But his natural talent, no less than the levity of his disposition, drew him with irresistible force into literary life,—the theatre, the pamphlet, the *salons*, etc., where the efforts were short, and the triumphs rapid. He had wit, taste, a wonderful talent for turning every thing into verse, and a still more wonderful talent for dropping innuendoes, malicious or lewd, according to circumstances. He wrote small poems, satirical or complimentary, and said smart things at the supper-tables of dukes and abbés. In 1713 he obtained a diplomatic position as secretary to the French ambassador to Holland. But in The Hague he was most ridiculously taken in by a lady of semi-standing,—a certain Madame du Noyer, whose daughter he fell in love with, and tried to allure into an elopement. He was charged, and sent back to Paris; and Madame du Noyer repaid herself for her troubles by publishing his love-letters. In 1714 he competed for the prize of the academy, but failed to obtain it. In 1717 some vicious lampoons on the regent and the Duchess of Berri were generally ascribed to him, and brought him to the Bastille, where he spent eleven months. But, soon after his release, his first tragedy, *Œdipe*, was brought on the stage with great success; and the success was followed up with still greater energy. The *Henriade*, a large epic on Henry IV., which he had begun in the Bastille, he printed, though he had not succeeded in obtaining the approbation of the royal censor, and it at once made his fame and his fortune. But Voltaire's ambition was always a little ahead of his powers, his impertinence a little ahead of his wit. *Artémise* failed completely; *Marianne*, partially; and one afternoon the Chevalier de Rohan, in order to avenge himself for some insolent repartee, had him beaten in the street by his footmen. Voltaire challenged him; but an hour after he was put in the Bastille, and released only on the condition that he immediately should leave for England.

From 1726 to 1729 he resided in London; and the acquaintance with English character and institutions, English literature and philosophy, exercised a great influence on him. It sobered down his temper a little, it gave him some respect for a solid argument; it developed his sense for practical results. He was much struck by the Newtonian construction of the universe. He studied Newton's works with great patience, for they lay, properly speaking, outside of his range; and by his *Éléments de la philosophie de Newton* (1738), and *La métaphysique de Newton* (1740), he contributed much to make the views of Newton accepted, not only in France, but on the European continent in general. From Locke he derived his

whole psychology; from the English Deists, the metaphysical substructure of his general system of philosophy; from English history and institutions, his social and political ideas. There is a direct and demonstrable connection between the revolution of 1789 and his *Lettres sur les Anglais*, one of the brightest and most characteristic of his polemical writings. On his return to France in 1729, he soon found out that Paris was still an unsafe place for him to live in,—his *Lettres* had been publicly burnt by order of the Parliament as subversive to the State, the Church, public morality, etc.; and from 1731 to 1739 he made his home chiefly at Cirey, in the house of Madame du Châtelet, a lady for whose mathematical and philosophical talent he felt great respect, and for whose person he seems to have nourished a real feeling of tenderness; at least, he could for her sake sacrifice a good deal of his comfort, and not a little of his vanity. During this period he wrote some of his best tragedies,—*Zaïre*, *Alzire*, *Mahomet*, *Mérope*; two of his great historical works, *Charles XII.* and *Sicéle de Louis XIV.*, a score or more of polemical pamphlets, witty, malicious, indecent to an incredible degree; and an astonishing number of letters to all the most prominent persons in Europe. At the middle of the eighteenth century he stood as the greatest literary celebrity which the European civilization ever had produced, far exceeding Erasmus both in fame and power. And when, in 1750, he set out for Berlin, on the invitation of Friedrich II., it was not a pensioner threatening his way to the table of his patron, but the king of the pen coming to visit the king of the sword. Voltaire and Friedrich admired each other. But Voltaire admired in Friedrich only the general, and Friedrich wanted to be admired as a poet; while, in Voltaire, Friedrich admired only the poet, and Voltaire wanted to be admired as a statesman. Ludicrous conflicts arose, almost from the hour of their first meeting; and soon the conflicts grew into a continuous warfare. At last Voltaire took to flight, 1753; but Friedrich pursued him, and had him actually arrested at Francfort. All Europe was ringing with laughter. The friendship, natural and necessary between those two men, served only to show to all the world what there was in them of weakness and vice, of frailty and fraud.

The last part of his life Voltaire spent at Ferney, an estate he bought in the county of Gex, conveniently situated near the Swiss frontier; and during this period some of the best features of his personal character came to light. There were forty-six miserable peasants at Ferney when he bought the estate; when he died, there were twelve hundred well-to-do inhabitants engaged in watch-making, silk-weaving, etc., and it was he who built their houses, bought their tools, sold their goods, etc. His defence of Jean Calas shows a courage and perseverance which are most admirable, and contributed more than many volumes could have done to convince people that religious toleration is necessary, not only for the development of truth, but for the very existence of good morals. But his writings—and among them are some of his most prominent works: *Essai sur les Mœurs et l'Esprit des Nations*, *Dictionnaire Philosophique*, etc.—show that his polemical passion had become intensified almost to the bursting-point,

that his whole mental energy had concentrated itself around the famous motto, *Ecrasez l'infâme*, with which he ended every letter he sent to his friends. *L'infâme* meant, originally, the Roman-Catholic Church, then any church which has the support of the State for the enforcement of its doctrine and discipline, and finally it came to mean all religion, so far as it claims a supernatural origin. On this point his hatred is insatiable. It pervades all his writing, from *Candide* and *Le dîner du comte de Boulainvilliers* to *La Pucelle* and *L'Orphéline de la Chine*; and in his minor pamphlets, newspaper-articles, letters, etc., it drags him not only below his dignity, but beneath decency. His own time, however, did not think so. When he went up to Paris in 1778, he was received with such enthusiasm and such ovations as the world had hardly ever seen before. But the excitement thereby produced was too much for his strength: he fell ill, took too big a dose of opium, and died in delirium.

Voltaire made his mark in literature as a poet. His *Zaire*, *Mahomet*, and *Mérope* were considered the very acme of tragic art. Now, there cannot from those three long dramas be culled three single sentences in which the true accent of human nature is hit upon and rendered. Their poetical value is null, but their elegance is exquisite and perfect. When conventional rules are fulfilled with the same ease and spontaneity with which natural laws are obeyed, elegance is the result. To the public for which Voltaire wrote, tragic art was only a maze of intricate conventional rules; but he mastered those rules so completely, that his audience sat enchanted, transported, and gazed upon his tragedies as upon clouds of "woven wind" floating in the sunshine. Of more solid worth are his historical works. Robert Flint, in his *The Philosophy of History in France and Germany*, Edinburgh, 1874, vindicates him an honorable place in the development of the philosophy of history, and, no doubt, with right. But the true merit of Voltaire as an historian lies, not in his relation to the science, but in his relation to the public. He made history a part of all liberal education. With a few well-directed strokes he swept away the dull dreams and foul deceptions of the monks, and fixed the attention of people upon that which had really taken place. Before him, history was to people in general a kind of moral picture-book, with examples to be imitated, and examples to be avoided; after him it became the principal material for the study of human nature and human affairs. To people in general his historical works opened up a new way to truth.

Finally, the philosophy of Voltaire. Strictly speaking Voltaire was no philosopher at all. The higher methods of extracting truth he had never learned, and he was by natural disposition incapable of that sustained effort of thought without which systematic views cannot be formed. Nevertheless, he is the true representative of the "Age of Reason;" and the great boast of that age was just its philosophy. Voltaire was not an atheist. He could sneer as heartily at the atheists as at the fanatics. He was a Deist, and started from the three well-known premises of Deism: God, the world, and between them no relation which can be represented under the form of divine reve-

lation, special providence, etc. But to Voltaire God was only the result of a train of reasoning, an intellectual necessity. God is, because he must be: "if he were not, we would have to invent him." Of a personal relation between himself and God there was no trace; and, what is still worse, he did not understand that such a relation could truly exist. Whenever he met it, he felt inclined to attack it, no matter under what form it presented itself, — Judaism, Romanism, Protestantism, etc.; and of his general conception of God he often spoke with an undercurrent of cold indifference, illuminated now and then with sparks of cynicism, which, to men of strongly marked religious disposition, have made his works an outrage, an abomination. The world, on the contrary, was a very serious affair to Voltaire, and a thing he understood. He was a critic of the very highest rank. His instinct of truth was wonderfully sharp and vivid. He smelt a sham miles away; and he could make enormous exertions, and submit to exasperating annoyances, in order to hunt it down. With that instinct he combined a never equalled power of statement. Not that his wit is always enjoyable. In the service of his vanity, envy, and malice, and used to cover up deliberate falsehoods and lies, it is often shocking. But the directness, clearness, and precision of his statement of a fact or an idea has still more often made truth irresistible; and without entering into the details of his activity, his victories, and his defeats, it may be generally said that his criticism developed in modern literature a sense for that which is simple, natural, and clear. His best service was in the case of the Protestant Calas (see art). Outside of France, however, his works, his ideas, his influence, have ceased to act as a living spring. The waters have dried up. And, even within the bounds of French civilization, Voltairism is an active power only as battling with Jesuitism; the one or the other giving its color to the events, according as anarchism or despotism has the upper hand.

LIT. — Collected editions of Voltaire's works, as well of separate editions of his tragedies, histories, letters, etc., are very numerous: the latest and most complete of the collected editions is that of Paris, 1834, in 97 vols. The chief facts of his life are easily accessible, though not always incontroverted. CONDORCET was his first biographer (1787); JAMES PARTON (*Life of Voltaire*, Boston, 1851, 2 vols.), the latest and the best. The more obscure facts of his life, his relation to Madame du Châtelet, to the Berlin Jew bankers, etc., have been treated in a great number of special essays, but generally without any definite result. What might be called the anecdotes of his life, more or less authentic, but very instructive with respect to time and place, is found in BUNGENER: *Voltaire et son temps*, Paris, 1851; and JANIN: *Le roi Voltaire*, Paris, 1861, 3d ed. General surveys of his life, character, and influence, have been given by PIERSON, CARLYLE, STRAUSS, and MORLEY. CLEMENS PETERSEN.

VORACINE. See JACOBUS DE VORAGINE.

VORSTIUS, Conrad, Arminian theologian, b. at Cologne, July 19, 1569; d. at Tönningen, in Sleswick, Sept. 29, 1622. His parents were Roman Catholics; but he was refused the degree in the college of St. Laurentius in his native city, be-

cause he would not subscribe to the Confession of Trent; and soon after he openly embraced the Reformation. He distinguished himself as a student and lecturer in Heidelberg, Basel, and Geneva, and still more as teacher of theology in the gymnasium of Steinfurt. But some treatises he published (*De predestinatione, De trinitate, De persona et officio Christi*) made his orthodox suspected; and in 1599 he was called upon to defend himself at Heidelberg against the accusation of Socinianism. In 1610 he was appointed the successor of Arminius in the university of Leyden; but on account of his *Tractatus de Deo*, published in the same year, and containing many peculiar subtleties concerning the nature and attributes of God, his appointment was met with a violent protest by the Gomarists. James I. of England was drawn into the controversy, and made umpire among the contestants. He condemned Vorstius, and succeeded in having him expelled from Leyden. Vorstius settled at Tergow, but the controversy continued to rage. He was condemned by the synod of Dort as a heretic, and banished from the States, 1619. For a couple of years he kept himself concealed, but finally he found a refuge in Sleswick.

NEUDECKER.

**VOSSIUS, Gerard**, Provost of Yongeru, papal protonotary: d. at Liège, March 25, 1609; acquired a great reputation by his Latin translation of the sermons of Chrysostom, 1580, and his editions of the *Gesta et monumenta Gregorii IX.*, 1586, of the works of Gregorius Thaumaturgus and Ephraem Syrus, 1589, of St. Bernard's *De consideratione* (with commentary), 1591, etc. Of his personal life nothing further is known.

**VOSSIUS, Gerard Jan**, b. near Heidelberg, 1577; d. in Amsterdam, March 19, 1649. He studied at Dort and Leyden; was first rector of the college of Dort, then of that of Leyden; and was in 1615 appointed professor of rhetoric and chronology at Leyden, and in 1633 professor of history in Amsterdam. He was originally a pupil of Gomarus, but in the course of the controversy he gradually approached the other side. In 1618 he published his *Historia de controversiis quas Pelagius ejusque reliquie moverant*, in which he showed that Arminianism was not identical with Semi-Pelagianism, and that the Calvinist doctrine of predestination was unknown to the ancient church. Persecutions were immediately instituted against him, and continued; though his *De historicis latinis*, 1627, contained a partial recantation.

**VOTIVE-OFFERINGS** consisted sometimes in objects of value, sometimes simply in tablets, which were placed in the temples as a thankful commemoration of some happy event or some great man. From the Greek-Roman Paganism, the custom was adopted by the Christians; and votive-tablets in the Christian churches are spoken of in the fifth century by Bishop Theodoret of Cyrus. As the worship of saints extended, the churches were crowded with votive-offerings, and in the Roman-Catholic Church the custom has not yet died out. Voltaire's brother placed a votive-tablet in the church in Paris in which Voltaire had been baptized, to expiate his infidelity.

**VOWEL-POINTS.** See BIBLE-TEXT, p. 207.  
**VOWEL-POINTS, Controversy respecting.** See BUXTORF, CAPELLUS.

**VOWS.** The conception of a personal God who has a will as well as the power, and the personal relation which necessarily springs up between God and man on the basis of this conception, naturally call forth the ideas of offerings which could and should be presented to God, and of solemn promises by which man binds himself to present such offerings. Thus arises the religious vow (*votum, ἑρκυ*). It may come forth as the simple result of man's desire to give a fit expression to his feeling of gratitude and devotion to God, and no expression could be more fit than the offering of something particularly dear or valuable. Or it may be made with a view to the obtaining of some great benefit, as, for instance, the rescue from some overhanging danger: the vows of the Old Testament very often show this character of conditionality. Or, finally, it may by man be considered as the most effective means by which to keep himself in the closest possible communion with God: no doubt, such a consideration lay at the bottom of the asceticism of the ancient church. But under all three forms the religious vow is a voluntary promise, the offering of something which is not due.

The New Testament gives no direct advice with respect to vows. The Gospels contain only the one sharp utterance from the lips of Jesus concerning gifts to the temple when accompanied with neglect of parents (*Matt. xv. 4; Mark vii. 10*). The apostolical Epistles are completely silent on the question; and from Acts xxi. 23 (see NAZARITES) and xviii. 18 no positive doctrine can be extracted. The latter passage is, however, very obscure: it seems to refer to Aquila, and not at all to Paul. Thus the question, What position ought to be given to vows in true Christian morals? cannot be answered from the letter of Scripture. The answer must be deduced from the general principles of morality such as they have been laid down in the New Testament, and developed in Christian conscience. But on this point a striking difference reveals itself between the evangelical churches and the Church of Rome.

The idea that the pious feels driven in his conscience to present offerings to his God has not only been recognized by Christianity, but in Christianity it has attained its most extensive bearing and its deepest meaning. For what is the offering which Christianity demands? Nothing less than the person himself, his whole life, all his will (*comp. Rom. vi. 11, 13, vii. 4, xii. 1; Gal. ii. 20; 2 Cor. v. 16*). In this general, expanded sense, the promise made at baptism, and renewed at confirmation, is certainly a vow. But the vow in the narrower and more proper sense of the word, defining the offering as something special, and not due, the evangelical churches do not recognize. Luther, no less than Calvin, held that whatsoever degree of devotion to God a person was able to realize in his life, it was simply his duty, and implicitly contained in his baptismal promise. Quite otherwise in the Roman-Catholic Church. Beside the common morality to which all Christians are bound by the commandment of God, she establishes another and higher morality, which is not a divine commandment, and consequently not a moral duty, but which may become an object of a vow.

The Roman-Catholic view of vows is closely

connected with the Roman-Catholic doctrines of *Consilia evangelica*, *Opera supererogationis*, and *Bonum melius*. From Petrus Lombardus, who, however, made a distinction between a *rotum singulare* and the *rotum commune* made at baptism, and down to our time, the Roman-Catholic Church had always defined a vow as a voluntary promise to God of a *bonum melius*. Classical in this respect is the exposition of Thomas Aquinas (*Summa*, ii. 2, qu. 88): a vow, strictly speaking, distinguished from the baptismal promise, which is necessary to salvation (*fit de bono meliori, dicitur melius bonum quod ad supererogationem pertinet*). The *bonum melius* here appears as synonymous with *opus supererogatorium*. and Thomas actually defines it as something beyond that which is necessary to salvation, though it is evident that the *bonum melius* refers exclusively to some special virtues, — poverty, obedience, chastity: while an *opus supererogatorium* may result also from doing more than is necessary in the ordinary line of morality.

J. KÖSTLIN.

**VOWS AMONG THE HEBREWS.** Vows (נדרים, "nedarim") are solemn promises to God, on condition of his granting some benefit, to make an offering in return. The passages in the Pentateuch giving information about them are Lev. xxvii. and Num. xxx. There is no sufficient reason for denying the high antiquity of this practice (Gen. xxviii. 20-22): and the historical books of the Old Testament, the Psalms, and the writings of the Salomonic period, show how prevalent it was in Israel. Vows included persons, animals, and other possessions. Persons, however, were always to be redeemed according to their estimated value. The redemption-price differed according to the age and sex of the person, except in the case of the poor, where it was estimated according to their property. The votive-offerings had the character of compulsory offerings, and differed in this regard from the freewill gifts. Amongst the votive-offerings were the acts of renunciation or abstinence; such as fasting and

the obligations of the Nazarite. It is characteristic of the moral tone of the Mosaic legislation, that it excludes all unnatural mortification, such as self-mutilation and other injuries to the body, which were reasons for exclusion from the theocratic congregation (Deut. xxiii. 1; comp. Lev. xix. 18).

The practice of vows corresponds to the condition of minority under the law, but the Mosaic legislation lays no particular stress upon it. "If thou shalt forbear to vow, it shall be no sin in thee" (Deut. xxiii. 22). Nowhere is the vow spoken of as meritorious, nor is there any indication that God was regarded as granting requests with reference to or because of the vows. The motive actuating them was insisted upon (Ps. lxxvi. 13 sqq., lxxvi. 11 sqq.; Mal. i. 14), and the inviolability of the promise was insisted upon (Num. xxx. 2; Deut. xxiii. 21 sqq.). To the simple injunctions of the Old Testament, the Mishna, in the tract *Nedarim*, adds many rules, which it supports by casuistry, laying particular emphasis upon the language in which they are made. *Korban* ("it is devoted to God as an offering") was the usual votive-word; and our Lord, in speaking of it (Matt. xv. 5; Mark vii. 11), assumes that a son by its use might even rid himself of the obligation to support his parents. Such cases happened, as is evident from *Nedarim*, v. 6. De Wette goes too far, when, in commenting upon Matt. xv. 5, he says with reference to *Nedarim*, ix. 1, "Rabbi Elieser held the law of reverence for parents higher than all vows; but the rabbins declared vows against this law binding." The Mishna does not declare offerings and duties to God arbitrarily assumed, and militating against the law of love, unbinding and worthless. It is, however, true, that the traditional observances condemned by our Lord, the Mishna also disapproves. Christianity was not without influence upon Judaism.

OEHLER (DELITZSCH).

**VULGATE.** The name for Jerome's version of the Scriptures. See BIBLE VERSIONS, p. 283.



## W.

**WACKERNAGEL, Karl Eduard Philipp, D.D.**, German hymnologist; b. at Berlin, June 28, 1800; d. at Dresden, June 20, 1877. He was educated at Erlangen. His reputation rests upon his editions of the hymns of Martin Luther and Paul Gerhard, and his hymnological publications, — *Das deutsche Kirchenlied von Martin Luther bis auf Nicolaus Herman u. Ambrosius Blaurer*, Stuttgart, 1841; *Bibliographie zur Geschichte des deutschen Kirchenliedes im 16. Jahrhundert*, Frankfurt-am-Main, 1855; *Das deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des 17. Jahrhunderts*, Leipzig, 1862–77, 5 vols.; *Lieder der niederländischen Reformierten aus der Zeit der Verfolgung im 16. Jahrhundert*, Frankfurt-am-M., 1867. See LUDWIG SCHULZE: *Philipp Wackernagel. Ein Lebensbild*, Leip., 1879.

**WADDELL, James, D.D.**, eminent Presbyterian blind pulpit orator; b. at Newry, Ireland, July, 1739; d. at Hopewell, Louisa County, Va., Sept. 17, 1805. His parents emigrated to Pennsylvania while he was an infant. He was educated in Dr. Finley's academy at Nottingham, Penn.; licensed by presbytery of Hanover, April 2, 1761; ordained, June 16, 1762; pastor in Lancaster and Northumberland, Va. He subsequently held other charges. His eloquence was renowned. But by his own request all his manuscripts were burned, so that his reputation rests upon testimony alone. He was blind for the last twenty years of his life. He was the father-in-law of Dr. Archibald Alexander. Wirt gives a picture of him in his *British Spy*. See SPRAGUE'S *Annals*, iii. 255 sqq.

**WADDING, Luke**, Roman Catholic, the great historian of the Franciscan order; b. at Waterford, Ireland, Oct. 16, 1588; d. at Rome, Nov. 18, 1657. He studied theology in Lisbon, Portugal; became a Franciscan 1605; read lectures on divinity in the university of Salamanca; went to Rome, 1618, as chaplain to Anthony à Trejo, bishop of Cartagena, and remained there the rest of his life. In 1625 he founded there the college of St. Isidore for Irish students of the Franciscan order. From 1630 to 1631 he was procurator of his order at Rome, and from 1645 to 1648 vicar-commissary. He was one of the councillors in the settlement of the Jansenist controversy, and pronounced an opinion in favor of these doctrines; but, on the appearance of the bull of Innocent X. (*Cum occasione*, 1653), he retracted. His works include *Legatio Philippi III. et IV., regum Hispaniæ, ad Paulum V., Gregorium XI., et Urbanum VIII. pro definienda controversia immaculatae conceptionis B. Mariæ Virginis*, Louvain, 1624 (a history of the controversy, to decide which the bishop of Cartagena came to Rome as an ambassador, and thus it was the occasion of Wadding's Roman residence); *Apologétique de pretense monachatu Augustiniano S. Francischi*, Madrid, 1625; *Annales ordinis Minorum*, Lyons and Rome, 1625–51, 8 vols., later ed., Rome, 1731–36, 16 vols., vol. 17th, Index — this is the great history of the Franciscan order; Wadding brought it down to 1540; it has been continued by De Luca to 1553 (vol. 18, 1740), by Ancona to 1561 (vol. 19, 1745), by Aven-

lano to 1574 (vol. 20, 1794), by De Cerreto to 1584 (vol. 21, 1844) — *Scriptores ordinis Minorum*, 1650, new edition with Sbaraglia's corrections, 1806 (a bibliography of the order); *Immaculate conceptionis Virginis Mariæ opusculum*, 1655; *Vita Clementis VIII.*, later edition, 1723. He also edited the *Sermons* of Anthony of Padua (1624), the *Opuscula* of Francis of Assisi (Lyons, 1637), the works of Duns Scotus, with a Life (1639, 12 vols.), and superintended the publication of the posthumous Hebrew Concordance of Marius de Calasio (Rome, 1621, 4 vols. folio), to which he contributed an essay upon the Hebrew language. See CONCORDANCE, p. 523.

**WADDINGTON, George, D.D.**, b. in England, Sept. 7, 1793; d. at Durham, July 20, 1869. He was elected fellow of Trinity College, Cambridge; then travelled extensively in the East; was installed dean of Durham, 1840, and in the following year became first warden of the university of Durham. Besides books of travel in *Ethiopia*, in connection with Barnard Hanbury (1822), and *Greece*, during the Greek Revolution (1825), he wrote *History of the Church from the Earliest Ages to the Reformation* (1833, 3 vols., 2d ed., 1835), and *History of the Reformation on the Continent*, 1841.

**WAFER**, the small circular disk of unleavened bread, stamped either with the figure of Christ or with the initials I.H.S., and used in the celebration of the mass in the Roman-Catholic Church. In form it resembles the Jewish passover bread. The wafer eaten by the priest is larger than that given to the laity. It is supposed that the use of the wafer is not earlier than the eleventh century; previously, ordinary bread was generally used. See art. "Oblaten," in WETZER u. WELTE.

**WAGENSEIL, Johann Christoph**, b. at Nuremberg, Nov. 26, 1633; d. at Altdorf, Oct. 9, 1705, where he had been professor since 1667. — first of history, next of Oriental languages (1671), and finally of ecclesiastical law (1697). He wrote the famous works, *Sota h. e. liber Muschivus de uzore adulteri suspecta*, Altdorf, 1674 (a translation, with notes, of the Mishna tractate upon the treatment of a wife suspected of adultery), and *Tala Ignea Satanæ, sive, arcani et horribilis Judoorum adversus Christum Deum et Christianam religionem libri*, Altdorf, 1681 (a translation and refutation, in Latin, of certain anti-Christian Jewish writings).

**WAHABEES**, the representatives of a reformatory movement which arose within Mohammedanism in the middle of the eighteenth century. The movement, which may be characterized as Mohammedan rationalism, accepting the Koran as authoritative, but rejecting the worship of Mohammed as idolatry, originated in the tribe of Nedshi in Yemen, and was named, after its originator, Mohammed-ben-Abd-el-Wahâb. At the beginning of the present century the Wahabees reached the culminating point of their power. In 1802 they occupied Mecca, and compelled the Turks to pay a yearly tribute in order to be allowed to enter it as pilgrims; and in 1808 they

even threatened Cairo, and invaded Syria. But in 1812 Mehemet Ali invaded Arabia; and in 1818 his son, Ibrahim Pasha, sent Abdallah, the head of the Wahabees, to Constantinople to be executed. Politically their power is now nearly confined to their native tribe in Yemen.

**WAINWRIGHT, Jonathan Mayhew, D.D., D.C.L.** (Oxon.), Protestant-Episcopal provisional bishop of New York; b. in Liverpool, Eng., Feb. 24, 1792; d. in New-York City, Sept. 21, 1854. He was graduated from Harvard College 1812; ordained 1816; was rector in Hartford (Conn.), Boston, and New York. He was consecrated Nov. 10, 1852. He was for many years secretary of the house of bishops, and the author of several books of travel, controversy (especially one with Dr. Potts on episcopacy, New York, 1844), and biblical exposition. See *Memorial Volume* (thirty-four of his sermons, and memoir by Bishop Doane, New York, 1856) and his *Life*, by J. N. Norton, New York, 1858.

**WAKE, William, D.D.**, Archbishop of Canterbury; b. at Blandford, Dorsetshire, Eng., 1657; d. at Lambeth, Jan. 24, 1737. He was educated at Oxford; and was successively D.D. and canon of Christ Church (1689), dean of Exeter (1701), bishop of Lincoln (1705), and archbishop of Canterbury (1716). He was a very learned man, and wrote many works; but probably he is best known to-day as the author, in connection with Dr. J. E. Grabe, of a translation of *The Genuine Epistles of the Apostolical Fathers*, London, 1693, many editions and reprints. Dr. Wake gives to all these epistles primitive and apostolical antiquity.

**WAKEFIELD, Gilbert**, English divine; b. at Nottingham, Feb. 22, 1756; d. in London, Sept. 9, 1801. He was graduated at Cambridge, 1776, obtained a fellowship; took holy orders, left (1786), and violently assailed the Established Church. He joined no other communion. From 1779 to 1783 he was classical tutor in the dissenting academy at Warrington, and for a year (1790-91) the same in the dissenting academy at Hackney. His later views were Unitarian. Gentle in domestic life, he yet was acrimonious in controversy. He published editions of Bion and Moschus, Virgil and Lucretius, and many original books, of which may be mentioned, *An enquiry into the opinions of the Christian writers of the three first centuries concerning the person of Christ*, London, 1784 (only vol. 1 printed); *Enquiry into the expediency and propriety of social worship*, 1791 (in which he takes strong ground against it); *Translation of the New Testament*, 1791, 3 vols. (2d ed., 1795, 2 vols.; reprinted, Cambridge, Mass., 1820); *An examination of the Age of Reason*, by Thomas Paine, 1794.

**WALCH** is the name of two German theologians of note. — I. **Johann Georg Walch**, b. at Meiningen in 1693; d. at Jena, Jan. 13, 1775. He studied theology at Leipzig; edited Ovid and Lactantius; published in 1716 his valuable *Historia critica Lat. lingua*, and was in 1719 appointed professor eloquentiæ at Jena. He took part in the philosophical controversy between Buddeus and Wolf, and published in 1726 his *Philosophisches Lexikon*, in which, at every point, the so-called natural theology breaks through the old Lutheran orthodoxy, opening the way on one side for pietism, and on the other for rationalism.

In 1724 he was made professor of theology. His principal theological works are, *Einkleitung in die Religionsstreitigkeiten ausser der evangelisch-luther. Kirche*, 1733-36, 5 vols., and *Einkleitung in die Religionsstreitigkeiten der evang.-luther. Kirche*, 1730-39, 5 vols., and an edition of Luther's works, Halle, 1740-52, 24 vols. — II. **Christian Wilhelm Franz Walch**, son of the preceding; b. at Jena, Dec. 25, 1726; d. at Göttingen, March 10, 1784. He studied theology under his father; visited Holland, France, Switzerland, and Italy; and was appointed professor of philosophy in 1750 at Jena, and in 1753 at Göttingen, where, in 1754, he became professor of theology, and worked for thirty years with as much success as energy. He was not a creative genius. He belonged to the same kind of minds as Mosheim and Semler, though without equalling them. His works are, nevertheless, of great importance, especially in the department of church history. He felt that God might be studied in the same way, and with the same advantage, in history as in nature. But even in his *Geschichte der evang.-luther. Religion*, 1753, a work of great vigor and freshness, he did not succeed in raising that idea — true by itself, and very fertile — into a higher view of the philosophy of history; it sinks down into a merely apologetic application of a rather narrow notion of Providence. His *Ketzerhistorie*, 1762, 11 vols., is an almost exhaustive collection, and fully methodical arrangement, of the materials; and the conclusions are always drawn with caution and conscientiousness. But that power which penetrates the given materials so as to reproduce the organic developments of history, he entirely lacked. The book which is his principal work, is, nevertheless, still an invaluable aid for the student of church history. Prominent among his other works are his *Hist. der römischen Päpste*, Göttingen, 1756; *Historie der Kirchenversammlungen*, Leipzig, 1759; *Biblioth. Symbol. Vetus*, Lemgo, 1770, etc. Dissertations on his life and writings were written by Henmann, Less, and Heyne, 1781. W. MÖLLER.

**WALDEGRAVE Samuel, D.D.**, son of Earl of Waldegrave; b. 1817; d. Oct. 1, 1869. He was graduated at Balliol College, Oxford, as a double first-class, 1839. In 1849 he was elected fellow of All Souls; in 1853 appointed Bampton Lecturer; in 1860 bishop of Carlisle. His writings include *New-Testament Millenarianism* (his Bampton Lectures), London, 1855, 2d ed., 1866; and the posthumous, *Christ the True Altar, and other Sermons, with Introduction by Rev. J. C. Ryle*, 1875.

**WALDENSES.** As the Latin Church with steadily-increasing force developed those features which specially characterize her as the Church of Rome, the instincts of the ancient Catholic Church, time after time, broke out in open resistance. In the Waldenses this opposition found one of its strongest expressions; and their history is so much the more interesting, as, besides the Bohemian and Moravian Brethren, they are the only party of mediæval dissenters who have maintained themselves down to our times.

*Origin and Earlier History.* — Lyons was the cradle of the Waldenses, whence they were often called *Leonists, Leonenses, Lugdunenses, or Pauperes de Lugduno*, and it is worth noticing, that both on account of its excellent cathedral-school, and on account of the ability of its bishops and

archbishops, the Church of Lyons held the most prominent position in Gaul, exhibiting in its history many grand examples — Agobard, Amolo, etc. — of the true type of ancient Catholicism; while on the other hand the Cathari had met with very little success there. The originator of the new movement was Waldus, or Valdesius, or Waldensis, a rich and distinguished citizen of Lyons, who flourished in the latter part of the twelfth century. A very natural desire to know what the *lectiones*, the recitals from the Vulgate, really contained, led him to procure a translation of them into the vernacular tongue, the Romaunt, a Provençal dialect; and, as he felt the great use of a guide in studying the Bible, the translation of the Bible, or of parts of it, was followed by translations of extracts from the Fathers. But in all this there was nothing extraordinary. The translation and reading of the Bible had not yet been forbidden by the Church. But the reading of the Bible led to the imitation of Christ. Waldus felt compelled to take the rule of his life from the Gospels, and in that point there were many who agreed with him. They gave away their property to the poor, and began to preach publicly in the city. They preached in the streets, in the houses, even in the churches, and they produced a deep impression. The church took fright, and the archbishop finally forbade them to preach. They protested, refused to obey, and were expelled from the city. Taking their wives and children with them, they set out on a preaching-mission, and scattered all over the southern part of France, where the soil had been well prepared for them, partly by the Cathari, and partly by the notorious insufficiency and immorality of the priests. Travelling two and two together, clad in woollen penitence-garments, with bare feet or wooden shoes (*sabot*, or *zabate*, whence they were often called *Sabatati*, *Zabatenses*, etc.), they penetrated into Switzerland and Northern Italy, well received everywhere as the poor Waldenses from Lyons. There was, however, as yet, no breach with the church. The Waldenses were not conscious of any decisive difference between themselves and the church. When they were expelled from Lyons, they appealed to the third council of the Lateran (1179), and by Alexander III. they were treated with great leniency; but, as they would not stop preaching, they were put under the ban by Lucius III. (1181), and the measure was repeated by the fourth council of the Lateran, under Innocent III. (1215). Conflicts arose: and in some places, as, for instance, in Aragonia, under Alfonso II. (1191), very harsh proceedings were instituted against them; but in other places a spirit of reconciliation prevailed, not without prospects of good results. At the religious disputation of Pamiers (1207), between the bishop of Osmia and a number of Waldenses, a certain Durandus of Huesca or Osea, a Waldensian, was induced to rejoin the church, together with his friends, on the condition that they should be allowed to retain the austere rule of life which they had adopted from the Waldenses. In 1209 Innocent III. gave his consent, and thus arose the so-called "Catholic Poor" (*pauperes catholici*). Similar movements occurred in other places; and, generally speaking, the Waldenses had an aversion to the Cathari and their heresies, which formed a bond of union

between them and the church. But the state of affairs which at this time developed in Southern France — the crusades against the Albigenses, instituted by the Pope himself, and executed by Louis IX., Friedrich II., Raymond VII., etc.; the foundation of the Inquisition by Gregory IX. in 1232; and the establishment of the Dominican order as perpetual papal inquisitors — finally exercised its influence also on them. The Council of Toulouse (1229) forbade laymen to read the Bible, whether in Latin or in the vernacular tongue; and the Council of Tarracona (1234) extended the prohibition to the clergy. Under such circumstances the Waldenses could not help becoming aware of the very sharp differences between themselves and the church, involved in their very first principles; and they were thus forced into a position of open antagonism with respect to the church. Excluded from the ruling church by the Fourth Lateran Council of 1215, they were by no means willing to concede that they were excluded from the true church. Nor were they prepared to represent themselves as the true church, and the Church of Rome as a mere fraud. But they claimed to be the true and sound kernel of the church general; and they protested that the perversion of the Church of Rome began with Pope Sylvester when he accepted riches and worldly power from Constantine the Great.

*Doctrine and Discipline.* — The great informing idea of the Waldensian Church, no less than its relation to the ruling church, made the formation of an order of preachers, and their complete education, an affair of paramount importance. The preachers, who were called *perfecti*, in contradistinction from the merely *credentes* ("faithful"), lived in poverty and celibacy. After due preparation and instruction, they were subjected to an examination concerning the fundamental articles of faith (such as contained in the Apostles' Creed), the principal points of difference with respect to the Cathari, the seven sacraments, etc. After promising to obey God, to remain chaste, and to live in voluntary poverty, they received the ordination by the laying-on of hands. According to some accounts, there existed hierarchical distinctions of bishops, priests, and deacons among the *perfecti*, and the frequently occurring terms of *majoralis*, *magnus magister*, *major*, *minor*, may refer to such distinctions. But, according to other accounts, the Waldenses held that every "good man" could, without any charge from any human hand, legitimately perform all the offices of a priest, even administer the Lord's Supper (*conficere corpus Christi*). After the example of the seventy disciples, the preachers were sent out two and two. In order to escape the notice of the priests, they used various disguises, introducing themselves as tinkers, peddlers, etc. They carried books with them, — parts of the Bible translated into Romaunt, devotional treatises consisting of extracts from the Fathers, *rithmi*, or poetical exhortations of moral import, etc. When possible, they gathered the faithful to service in secluded places; if not, they visited them in the families, preaching to them, hearing their confessions (which were made auricular, and in a kneeling position), and giving them absolution. Generally some penance (*melioramentum*), consisting of prayers, fasts, and alms, was added to the absolution, but only

in the form of advice. There were, however, congregations among the Waldenses which considered the contrition of the heart and the silent prayer to God as the only confession and penance necessary. The moral teaching was very austere; its object being to penetrate human life in all its details with the principles of Christianity, and make it holy. The whole system was based upon a radical and uncompromising distinction between good and evil: there are only two ways, — one leading to heaven, and the other to hell. The doctrine of purgatory, and all doctrines connected with it, — masses, alms, prayers for the dead, etc., — they rejected. Certain commandments of the Gospels they enforced literally and with the utmost rigor. All swearing was forbidden. In consequence of Matt. vii. 1. "Judge not, that ye be not judged," they denied the right of civil authorities to inflict capital punishment. Any and every lie was a deadly sin. None had the right to punish those who deviated from the church; for it was in the character of the church to be persecuted, not to persecute. With respect to the saints, they taught to reverence them, and always keep them before the mind's eye as examples, but not to worship them or pray to them. With respect to the sacraments it is certain that the Waldenses had their children baptized by the Roman-Catholic priests, and that no kind of baptismal act was performed by the admission into the sect. It seems, however, from the answer of Bucer to G. Morel (1530), that their coming into contact with Anabaptists caused them some uneasiness on this point. The Lord's Supper the faithful took in the Roman-Catholic Church, with the permission of their preachers. After the excommunication, the preachers themselves administered the sacrament; but as the Waldenses believed that the transubstantiation took place, not in the hand of the priest, but in the mouth of the communicant, there was no reason why they should not receive the Eucharist from the Roman-Catholic priest. It must not be overlooked, however, that the consequences of the principles from which the Waldenses started reached much farther than was at first understood, and that, consequently, their doctrinal system became differently developed in different places and under different circumstances. Thus it seems very improbable, in spite of their aversion to the Cathari, that they should in no wise have been influenced by them. Many features of organization and discipline, and many points of doctrinal and moral teaching, were common to both parties; and everywhere the Cathari preceded the Waldenses. Stephanus says expressly of the Waldenses, that, after their excommunication, they became much mixed up with other heretics. And he states, that in 1230 there were Waldenses in Lyons, who in many points agreed with the Brethren of the Free Spirit, — a remark which is so much the more noticeable as traces of such an amalgamation are met with again in the middle of the sixteenth century.

*Spread of the Sect.* — The principal seat of the Waldenses was on the slopes of the Cottian Alps, east in Piedmont, west in Provence and Dauphiné. The first mention of their appearance in the diocese of Turin dates from 1198, when Bishop Jacob of Turin obtained a decree of expulsion from Otho IV.; but the exact locality in which

they appeared is not mentioned. A few decades later on, traces of them are found at Pignerol, on the border of those valleys which they now occupy. In 1220 Count Thomas of Savoy and the magistrate of Pignerol imposed a fine on any one who should be convicted of having shown hospitality to a Waldensian. In 1297 persecutions were instituted against them in the Valley of Perosa, and in 1312 one of them was burnt there at the stake. In the latter year they were so numerous in the valleys of Luserna and Perosa, that their assemblies often consisted of more than five hundred members. They arose against the inquisitor Albert; they killed the priest of Angrogne; and in 1376 they even killed an inquisitor. In 1403 the Waldenses in Lombardy, in Montferat, and in the diocese of Turin, were visited by the celebrated preacher Vincentius Ferrerius. He found the inhabitants of the Valley of Angrogne very much neglected by the Roman-Catholic clergy. For a period of thirty years they had been visited only twice a year by Waldensian preachers from Apulia. He succeeded in leading a number of them back into the Church of Rome, but most of them remained faithful. In 1475 new persecutions were instituted by Duchess Iolantha of Savoy; and, a few years later on, Pope Innocent VIII. waged actual war upon them, sending an army of ten thousand men against them under his legate, Albert de Capitaneis. Duke Philip VII. took them under his protection, and granted them some privileges; but in 1500 they were again persecuted. On the western slopes of the Cottian Alps, the Waldenses were generally confounded with the Cathari, and suffered immensely in consequence thereof. In 1335 Benedict XII. exhorted the bishops of Valence and Vienne to eradicate the sect altogether. In 1360, however, a considerable number of Waldenses came from Piedmont into Provence, and settled at Cabrières, Merindol, and other places in the neighborhood. As they were excellent agriculturists, they were well received and protected by the feudal lords of the land; and, as they externally belonged to the Church of Rome, Louis XII. granted them certain privileges by an edict of 1478, which was finally confirmed by Alexander VI. in 1502. Emigrants from the Cottian Alps settled, in the beginning of the fourteenth century, in Calabria, and founded the villages of St. Sixt, Argentina, La Rocca, Vaccarisso, and Guardia. In 1400 a new emigration took place, this time to Apulia, where the villages of Monlione, Montanato, Faito, La Cella, and La Motta, were founded. The Waldenses had also houses in Florence, Genoa, and Venice. At various times they appear to have been very numerous in Bern, Strassburg, Passau, etc. In the last-mentioned place they attracted attention by refusing to pay tithes, and by rejecting monasticism, infant baptism, exorcism, and the sacrament of confirmation. When the reformatory movement began in Bohemia, they naturally were attracted by it; and their connection with the Bohemian Brethren became a turning-point in their history. In 1467 the Brethren entered into negotiations with a Waldensian congregation settled in Austria; but the Roman-Catholic clergy became aware of what was going on, and frustrated all attempts at a union. More successful were the Brethren in their ad-

dress to the Waldenses settled in the Mark: a union was actually effected. In 1497 a connection was established between the Brethren and the Waldenses in Piedmont. In that year two Brethren — Lucas of Prague, author of the Bohemian Catechism, and Thomas of Landskron, — were sent out, with letters of recommendation from King Wenceslaw and the Bohemian barons, to the kings and princes and authorities in Italy and France, for the purpose of investigating the state of all dissenting parties in those countries. They found Waldenses everywhere, even in Rome itself, and brought back two letters from them, — one to the king and the barons, and one to the Utraquist ministers, drawn up by Thomas de fonte citicula. Thus, at the opening of the period of the Reformation, there were numerous Waldensian settlements on the Cottian Alps, in Naples, and in Provence around Cabrières and Merindol, besides scattered congregations in Italy, Switzerland, France, and Germany. Externally they were members of the Roman-Catholic Church, and enjoyed peace; but, as appears from the confessions of G. Morel, their internal state, religious and moral, had at that time fallen below the original standard of the party.

*First Period of Literature.* — The Waldenses had a literature almost from their very origin. The manuscripts of this literature are chiefly found at Geneva, Cambridge, and Dublin; though single works may also be found at Grenoble, Zurich, and Paris. Of special interest is the collection at Cambridge. It was made by Morland, who in 1655 was sent to Piedmont by Cromwell. On his return he deposited the manuscripts in the university library of Cambridge; but, shortly after, they disappeared, and they were generally considered as lost, until in 1862 they were rediscovered by Mr. Bradshaw. (See H. Bradshaw: *On the Recovery of the Long-lost Waldensian Manuscripts*, in the memoirs of the Cambridge Antiquarian Society, March 10, 1862, No. XVIII.; and Groome: *The Long-lost Waldensian Manuscripts*, in the *Christian Advocate and Review*, January, 1863, No. 23.) The language in which this literature is written is the Romannt, a peculiar idiom, easily distinguishable on the one side from that of the Troubadours, on the other from that of the *Consortamentum* of the Cathari, and their translation of the New Testament. As no other monuments of the Romannt idiom have come down to us, it seems to have been confined within rather narrow geographical boundaries, and every thing points to the western slopes of the Cottian Alps as its home. It is nearly identical with that employed by G. Morel, in his *Mmoires*; and Morel was a native of Fraissinères in Dauphiné, and active as a preacher among the Waldenses of Merindol, Cabrières, and other places in Provence; but it differs considerably from that employed in the decree of the synod of Angrogne (1532), which approached very closely to the Italian. The oldest writings of the Waldenses are translations from Scripture and from the Fathers. The translation of the New Testament is complete; but of the Old only the five *libri sapientiales* — Proverbs, Ecclesiastes, Canticles, Wisdom of Solomon, and Ecclesiastius — have been translated. Of the manner in which they made extracts and translations from the Fathers, the *Vergier de*

*Consollatoom*, or "Garden of Comfort," is a good specimen, employing with considerable adroitness the words of the great fathers and teachers of the church for the defence of the peculiar Waldensian maxims. The remaining prose literature consists of sermons, treatises, and commentaries, of which especially that on the Canticles is of interest. Among the poetical productions the *Nobla Leyczon* (from the Latin *lectio*, "a portion of Scripture," "an oration") occupies the most prominent place. It is an exhortation to repentance, virtue, good works, etc., carefully avoiding the false manner of quieting conscience employed by the church, and powerfully inculcating the Waldensian principles on the various fields of morality. It dates from the fifteenth century. *La payre eternal* is a sublime hymn of praise to the Trinity: *La barca*, *La noel confort*, etc., are chiefly of moral character. In the beginning of the sixteenth century, however, that is, between the visit of the two emissaries from the Bohemian Brethren to Piedmont in 1497, and the first communication between the Waldenses of Provence and the Swiss and German Reformers, the Waldensian literature took a new departure under Bohemian auspices. The very answers which the Waldenses sent back to King Wenceslaw and the Utraquist ministers, and still more a little original treatise on Antichrist, dating from the same time, show the great commotion which the acquaintance with the Brethren had produced among them. The Waldensian Catechism (*Las interrogacions menors*) was drawn up upon the model of the Bohemian, though containing many features of its own; and a number of treatises on the sacraments, the decalogue, purgatory, worship of the saints, fasts, etc., were translated, or adapted from the Bohemian. The influence of this whole movement was immense. The idea of a complete separation from the Roman-Catholic Church became more familiar to the Waldenses. The biblical principle, that the ordinance of Christ is sufficient to salvation without the ceremonies of the old dispensation, and without the right of modern but merely human institution, was more precisely defined. The doctrine of transubstantiation became hollow, and was dropped. The doctrine of the seven sacraments assumed the aspect of being mere human invention, and was warmly contested. The worship of saints and the doctrine of purgatory were peremptorily rejected as opposed to Scripture, etc. Thus the acquaintance with the Bohemian Brethren, no less than the fundamental Waldensian principle, to study the Bible, and make it the rule of life, led the Waldenses directly to the Reformation.

*Relation to the Reformation.* — In 1530 the Waldenses settled on the French side of the Cottian Alps, sent George Morel and Pierre Masson (Bucer calls him Pierre Lathou) to the Swiss and German Reformers to lay before them an account of the moral and religious state of the congregation, and to ask explanation of certain doubted points of doctrine and discipline. The two emissaries first visited Nenenburg, Murten, and Bern, and then Basel, where Ecolampadius was teaching, and Strassburg, where Bucer and Capito lived. Fortunately, quite extensive documents concerning this mission have come down to us: the address of Morel to Ecolampadius, and the

answer of the latter in Scultetus, *Annales*, pp. 295-315; two more letters from Ecolampadius, in *Ec. et Zwinglii epistolarum libri IV.*, Basel, 1536; *Martini Buceri responsiones ad questiones*, etc., in the university library of Strassburg; and the *Memoirs of Morel*, written in Romsaunt, and preserved at Dublin. Morel presented a confession of faith, which, in harmony with the old Waldensian *articles de la fe*, professes belief in the twelve articles of the Apostle's Creed, the Trinity, and the divinity of Christ; rejects the worship of saints with their festivals and vigils, the doctrine of purgatory, holy water, fasts, and the mass; defines the sacraments as holy symbols, visible tokens of an invisible grace; and finally recommends auricular confession as something useful. To this confession were added no less than forty-seven questions: whether there were only two sacraments, or, as the Roman Catholics say, seven; whether the suffering of Christ referred to hereditary sin only, as the Roman theologians said, or also to actual sin; which were the canonical books of the Bible, and which not; whether the allegorical interpretation of Holy Writ—one of the main supports of the Church of Rome, and hitherto much used by the Waldenses themselves—was of any use; whether of the words, of Christ, some were only meant for advice (*consilia*), while others were direct commandments, etc. In speaking of the sacraments which the Waldenses continued to take from the hands of the Roman-Catholic priests, it is evident that Morel never thought of a complete separation from the Church of Rome; and from several other passages it appears that the Waldenses had read the *De libero arbitrio* of Erasmus and the *De sero arbitrio* of Luther, but without arriving at any definite result. Nor was their conviction settled with respect to the new doctrine of justification by faith. On all these points the Reformers gave the two emissaries open and clear answers; and Ecolampadius specially emphasized the necessity of complete separation from the Church of Rome. On their return, Masson was seized at Dijon, and decapitated; but Morel succeeded in reaching Merindol, and laid his *Memoirs* before the congregation. The impression was very deep, and it was immediately decided to convene a synod, to which should be invited some of the most distinguished and most experienced preachers of Apulia and Calabria, and some of the most prominent of the Reformed theologians. The synod assembled at Chanforans, a village in the Valley of Angrogne, Sept. 12, 1532. Farel and Saunier were present. It lasted five days. The most important of its decrees are, a Christian may swear by the name of God; no work is good but that which is commanded by God, and no work is bad but that which is forbidden by God, the rest being indifferent; auricular confession is not commanded by God; a Christian is not forbidden to refrain from working on Sundays; the external word is not necessary in prayer, nor the bent knee, the bowed head, the fixed hour; laying on of hands is not necessary; the Christian is not bound to fast at fixed terms; no one is forbidden to marry; to him who has not the gift of abstinence, marriage is a duty; it is not absolutely forbidden by God to take interest; all who are saved were elected before the creation of the world; he who asserts the exist-

ence of freewill denies the predestination and grace of God, etc. The difference between these decrees and the original Waldensian faith is very striking. The instructions of Ecolampadius and Bucer are everywhere visible. The last propositions concerning predestination are, no doubt, due to Farel. Remarkable is the total absence of strictly dogmatical propositions; but already the Bohemian Brethren had noticed the aversion of the Waldenses to doctrinal expositions and formal creeds. Remarkable is also the complete silence concerning one of the most important points, at least from a practical point of view,—the separation from the Church of Rome. Probably this omission was due to a cautious regard to a minority of the synod, which was frightened by the great innovations. Representatives of that minority shortly after repaired to Bohemia, where the Reformation had produced a similar movement, and caused the formation of a corresponding minority, the so-called *Pseudo-Hussite*. Several letters were exchanged between Bohemia and Piedmont; but a new synod of St. Martin (1533) broke off the negotiations, and confirmed the decrees of the synod of Angrogne.

*Separation from the Church of Rome, and Persecutions.*—The separation from the Church of Rome was most rapidly effected among the French Waldenses. In 1535 the congregations of Provence numbered several thousand members, and presented to Francis I., their king, a confession of faith wholly reformed. But in 1545 a horrible persecution broke out: twenty-two villages were burnt down, four thousand persons were massacred, and the congregations were all but destroyed. About four thousand persons sought refuge in flight, and returned afterwards to their old abodes, but lived on in a pitiable state. In Dauphiné the persecution began in 1560, but was only of short duration. On the eastern side of the Cottian Alps the Reformation was more slow in its progress, but more successful in vindicating itself. The territory which by the peace of Crespy (1544) came under French dominion was returned to Piedmont by the peace of Chateau-Cambrésis (1559); and in 1560 Emanuel Philibert issued an order that none but Roman-Catholic preachers should be heard in the valleys; but, when he attempted to carry out the order by force, the Waldenses made armed resistance. They were victorious in the encounter; and by the peace of Cavour (1561) they obtained freedom of worship within certain confines,—the valleys of St. Martin, Perosa, and Luserna. The agreement was not kept by the government; and in 1571 the Waldenses formed the so-called "Union of Valleys," by which they bound themselves to cling to the Reformed faith, and defend their religious independence. The Reformation also reached the Waldensian congregations in Calabria; and two evangelical preachers, Negrin and Pascal, went thither as missionaries. But the movement was stopped with the most inhuman cruelty. Men, women, and children were slaughtered indiscriminately; and the remainders were carried on board the Spanish galleys, or sold as slaves. Pascal was burnt at the stake in Rome. Thus the valleys of Piedmont were, in fact, the only place where the Waldensian Church succeeded in maintaining itself; and it kept itself alive there for

more than two centuries with admirable heroism, but under unspeakable suffering. Great internal changes took place. Foreign troops brought the plague into Piedmont; and from May, 1630, to July, 1631, more than ten thousand persons, that is, more than one-half of their Waldensian inhabitants, died from it in the valley. Only two clergymen were left; one of them Gilles, minister of Latour, and the historian of the Waldenses. French preachers were sent for, but they did not understand the Waldensian language. The service was celebrated in French, and the Waldensian tongue became mute. *Barbe* ("uncle"), the original Waldensian designation of a minister, whence the derivative *barbet* ("poodle"), was changed for *Messer* ("Mister"). The Liturgy was made to conform in all respects with the French-Reformed Liturgy, and many ancient customs disappeared. The discipline was also altered. The new pastors were disinclined to submit to the control of the elders and the scrutiny of the congregations; and when, in course of time, the Waldenses again had ministers of their own, educated at Geneva, Lausanne, and Basel, the relation between pastor and flock was, and continued to be, completely changed. Externally the period was, of course, not one unbroken persecution; but the intervals of peace were short, and the outbreaks of fanaticism often terrible. That of 1655 seems, indeed, to have overleaped all bounds, and scandalized the whole Protestant world. Cromwell interfered with great energy, and not without success. In the eighteenth century religious persecutions generally subsided. Yet in 1799 the Waldenses were not allowed to have judges, lawyers, and physicians of their own faith, nor to hold any kind of office, nor to own real estate in Roman-Catholic territories, etc. Each congregation had five trustees or directors, but the majority of the board were always Roman Catholics. Their children were often stolen or taken from them by force, in order to be educated in the Roman-Catholic faith in the monastery of Pignerol. On Roman-Catholic feast-days they were not allowed to work, and they had to pay tithes to the Roman-Catholic clergy. The natural result of this suppression was a heavy emigration. As early as 1601 the Duke of Savoy gave the Waldenses the choice between the mass and exile, and 500 families emigrated. In 1686 Amadeus II., compelled by Louis XIV., again threatened them with forced conversion or banishment; but this time they decided to stay and resist. French troops were employed against them; and, after a most heroic defence, they were compelled to surrender. Some submitted to a mock conversion; others went into exile. About 2,600 settled in Geneva. The great elector offered to receive 2,000. Congregations were formed in the Palatinate, in Hesse, and in Nassau. But home-sickness led many of these emigrants to return; and in August, 1689, about 800 or 900 Waldenses, headed by their pastor, Arnaud, forced their way back to their native valleys under enormous sufferings and dangers. New suppressions followed in 1698, in consequence of a new alliance with France; and Waldensian congregations were settled in Wurtemberg, at Grossvillars, Durmenz, and Schonberg, though the Wurtemberg theologians protested against the admission of Calvinist heretics into the country.

*Legal Establishment.*—After the battle of Marengo, French influence became dominant for several years in Northern Italy. Napoleon took a special interest in the brave Waldensian community, and gave their church a constitution similar to the constitution of the Reformed Church in France. But after his fall a strong and bigoted Roman-Catholic reaction set in; and immediately after his entrance in Turin, May 20, 1814, Victor Emanuel issued an edict abolishing the constitution of the Waldensian Church, and putting in force once more the old restrictions and prohibitions. On the instance, however, of England and Prussia, he issued a milder edict of Feb. 7, 1816, according to which the Waldenses were allowed to practise as lawyers, physicians, architects, surveyors, etc.; and the Waldensian ministers were paid by the State. But the chicaneries of the Roman-Catholic clergy continued; and when Charles Albert ascended the throne, in 1831, the Jesuits nearly succeeded in effecting a revocation of the edict of 1816. The energetic protests, however, of Holland and Prussia, prevented the fatal blow from being struck; and after that time the internal and external development of the Waldensian Church has gone on smoothly, and without interruptions. In Turin a Protestant chapel was opened in the house of the Prussian embassy, and a Waldensian pastor was appointed preacher. In the valleys the Waldensian schools were greatly improved, especially by the exertions of Dr. Gilles and Col. Beckwith. At the synod of St. Jean, in April, 1839, the church-constitution was revised on the basis of the decrees of the synod of Angrogne. The highest legislative authority is the synod. It consists of all pastors in office, two laymen from each congregation (who, however, have only one vote), and all candidates of theology; but the last-mentioned have only a right to make propositions, without the right of voting. It assembles every five years; the place varying between the valleys of St. Martin, Perosa, and Luserna. Besides its legislative power, it also has the power of confirming the pastors elected by the congregations. The highest administrative authority is the *Table* ("board"), consisting of a moderator, who presides over the synod, a vice-moderator, a secretary, and two lay-members. The *Table* is appointed by the synod, and its term of office is five years. Every congregation has its own consistory, consisting of the pastor and the elders.

In 1848 the prospects of the Waldensian Church became very promising. Immediately after the promulgation of the new constitution, Charles Albert issued a letters-patent, declaring the Waldenses entitled to enjoy exactly the same social and political rights as his other subjects,—to frequent the schools and universities of the State, to acquire academical honors, etc.; and at the great national festival in Turin, in honor of the new constitution, the Waldensian delegates were hailed with enthusiasm whenever they showed themselves. Since that time the persecuted church has been able to carry on propaganda, and her aspirations are not low. She wishes to be Italy in religion what Piedmont has been in politics; and, even though her prospects of fulfilment are not so very alluring, she has, at all events, given a powerful impulse to the religious reform-movements in Italy. She has established prosperous

missionary stations, not only in Piedmont, but also in other parts of Italy; and she maintains a good theological school in Florence. Outside of the valleys there are 41 Waldensian congregations, 34 missionary stations, and 150 insulated places visited by Waldensian preachers.

*Second Period of Literature.*—As it became of consequence to the Waldenses to prove, that, by adopting the Reformation, their faith had undergone no essential change, a kind of mythical view of the origin and history of their church gradually developed among them. The government wanted to expel them from their native valleys, on the plea that they had become heretics by adopting the Reformation; and they wanted to justify their resistance by protesting that they had always held the same faith, and always lived in the same valleys. But in order to throw back into antiquity the origin of their church, make the valleys of Piedmont its true cradle, and bring its doctrines before and after the Reformation into perfect harmony, it was necessary to subject their literature to certain manipulations. This was accordingly done, both in the field of doctrine and in that of history. Before the Reformation very few traces are found of an attempt to go behind Waldus, and date the foundation of the Waldensian Church back to antiquity. When the Waldenses spoke of themselves as the descendants of the primitive church, as the small flock, which, through manifold persecutions, had kept the true faith alive since the days of the apostles, this must, no doubt, be understood spiritually. Nevertheless, the myth sprang up, that the sect was formed in the time of Pope Sylvester, when the Church of Rome lost itself in worldly riches and secular business. And when George Morel openly contradicts himself by dating the foundation of the Waldensian Church, now in the twelfth century, and then again far back into antiquity, it is evident that at his time there existed an historical knowledge and a popular opinion in conflict with each other. The latter became victorious. Perrin (*Histoire des Vaudois*, Geneva, 1619) and Gilles (*Histoire ecclésiastique des églises réformées recueillies en quelques vallées de Piémont*, Geneva, 1648) still speak of Waldus as the founder of the Waldensian Church; but the latter adds that Waldus, when he came to the valleys of Piedmont, found there a population holding exactly the same faith as he. Leger (*Histoire générale des églises évangéliques des vallées de Piémont ou Vaudois*, Leyden, 1669) connects the Waldensian Church immediately with that of the apostles; and Brez (*Histoire des Vaudois*, Paris, 1796) even makes the apostle Paul the founder. With respect to doctrine, it was quite natural that the Waldenses, when they became attracted by the Reformation, should fix their attention on those points of their doctrinal system which were in harmony with the teachings of the Reformers, and overlook or forget those numerous accommodations which had made it possible for them to remain within the pale of the Roman-Catholic Church. Thus an unconscious transformation began, which finally ended in conscious falsification. An instance of the former occurs in the Union of Valleys of 1571, which shows the distinction between the canonical and the apocryphal books of the Bible, and fixes the number of sacraments to two, but, nevertheless,

calls itself "the faith of our fathers." An instance of the latter may be found in the Memoirs of George Morel, in which the *R. B.* (*Responsio Buceri*) have been struck out, and the words of Bucier, that is, the doctrines of the Reformers, incorporated with the text of Morel, that is, the doctrines of the Waldenses. Falsifications of this kind were first accepted by Perrin. In his above-mentioned work of 1619 he gives the confession which Morel laid before Geolampadius and Bucier, and in which some of their answers have been incorporated, as an old *confession de foy des Vaudois*. From the time of Perrin they went on increasing, until it was asserted by Leger that the Reformers of the sixteenth century lit their lights at the old lamp of the Waldensian Church, and by Brez, that the Waldensian Church was the mother of the Reformed Church, the Reformers adding nothing but a few doctrinal subtleties; and those views were repeated by Protestant church historians down to the present century. The true view has been given above. It is now settled, that the church started with Waldus in the twelfth century.

SOURCES AND MODERN TREATMENTS OF THE HISTORY OF THE WALDENSES.—I. BERNHARD, ABBAS FONTIS CALIDI (Font-Caude), d. 1193: *Adversus Waldensium sectam*, in *Max. Bibl.*, vol. xxiv.; ALANUS AB INSULIS (Alain de Lille), d. 1202: *Summa quadripartita adversus hereticos, Waldenses, Judæos, et paganos*, Antwerp, 1654; EBRARD OF BETHUNIA: *Liber antihæresis*, in *Max. Bibl.*, vol. xxiv.; GUALTER MAPES: *De secta Waldensium* (in Usher: *De christiane ecclesie successione*, Lond., 1687); PETERUS MONACHUS VALLIUM CERNAJI (Vaux Cernay), d. 1218, in Duchesne: *Historia Franciæ Scriptores*, vol. v.; STEPHANUS DE BORBONE (Etienne de Bourbon), of whose book *De septem donis spiritus sancti*, that which concerns the Waldenses has been incorporated with D'Argentré: *Collectio judiciorum*, i. 85-91; RAINERIUS SACCHONUS: *Summa de Catharis et Leonistis*, in Martene and Durand: *Thesaurus novus anecdotorum*, Paris, 1717; comp. GIESELER: *De Rainerii Sacconi Summa*, Göttingen, 1831; MONETA OF CREMONA: *Adversus Catharos et Waldenses*, written about 1240, printed in Rome 1743; PETER VON PILLICHDOFF (about 1444): *Contra heresim Waldensium*, in *Max. Bibl.*, vol. xxv.; JOACHIM CAMERARIUS: *Historica narratio*, Heidelberg, 1605; LASITIUS: *De origine Fratrum Bohemorum*, Amsterdam, 1660.—II. MUSTON: *Histoire des Vaudois*, Paris, 1834, and *L'Israel des Alpes*, Paris, 1851, [Eng. trans., London, 1875, 2 vols.]; MONASTIER: *Histoire de l'église vaudoise*, Lausanne, 1847, 2 vols.; HAHN: *Geschichte der Ketzler im Mittelalter*, 1847. All these authors accept the views of the later Waldenses concerning the origin of their church, and so do the English authors from MORLAND (*History of the Evangelical Churches of the Valleys of Piedmont*, written about 1655, published in London, 1658) down to GILLY (*Waldensian Researches*, London, 1831). The true view was first set forth in Germany by DIECKHOFF (*Die Waldenser im Mittelalter*, Göttingen, 1851) and HEIZOG (*Die romanischen Waldenser*, Halle, 1853), and in England by MAITLAND (*Facts and documents of the Waldenses*, Lond., 1862) and TODD (*Discourses on the Prophecies relating to Antichrist*, Dublin, 1840). Concerning special



points of the history of the Waldenses, see ANDREAS KELLER: *Geschichte der Württembergischen Waldenser*, Tübingen, 1796; DIETRICI: *Die Waldenser in Brandenburg*, Berlin, 1831; [PALACKY: *Die Beziehungen d. Waldenser zu den ehemaligen Sekte in Böhmen*, Prag, 1869; PREGEL: *Beiträge zur Geschichte der Waldesier im Mittelalter*, München, 1875; A. VUILLEMIER: *Les apologistes raulois au XVIII<sup>e</sup> siècle*, Lausanne, 1876; GOLL: *Verkehr der böhmischen Brüder mit den Waldensern*, Prag, 1877; K. H. KLAIBER: *Henri Arnaud*, Stuttgart, 1880; E. COMBA: *Waldo und die Waldenses before the Reformation*, N.Y., 1880; F. NIELSEN: *Die Waldenser in Italien*, Gotha, 1880; G. F. OCHSENBEIN: *Der Inquisitionsprozess wider die Waldenser zu Freiburg-im-Strucht im J. 1430. nach den Acten dargestellt*, Bern, 1881; P. GILLES: *Histoire ecclésiastique des églises rauloises de l'an 1160 au 1643*, Pignerve, 1881, 2 vols.; E. COMBA: *Storia della Riforma in Italia*, Florence, 1881 sqq., vol. 1. pp. 231-285]. HERZOG.

**WALDHAUSEN, Conrad von**, one of the precursors of Hus; was a native of Austria, a monk of the Augustinian order, and preached in Vienna from 1315 to 1360. In the latter year the emperor, Charles IV., appointed him pastor at Leitneritz, whence he afterwards removed to Prague, where he died in 1369. Both in Austria and in Bohemia he produced a powerful impression by his sermons; but he was a revivalist, rather than a reformer. The dogmas and the discipline of the Church of Rome he did not attack; though he attacked the mendicant orders, and mercilessly castigated their follies and frauds. They finally lodged an accusation against him with the archbishop of Prague; but, when he was summoned before the court, no one dared to step forward, and support the accusation. See JORDAN: *Die Vorläufer des Hussitentums*, Leipzig, 1846. HERZOG.

**WALDO, Peter**. See WALDENSES.

**WALKER, James, D.D.**, Unitarian divine; b. in Burlington, Mass., Aug. 16, 1794; d. in Cambridge, Dec. 23, 1874. He was graduated at Harvard College, 1814; studied theology; was pastor in Charlestown, 1818-39; Alford Professor of moral and intellectual philosophy in Harvard College, 1839-53; and president, 1853-60, distinguishing himself in each position. He issued *Twenty-five Sermons*, Boston, 1861; *Memoir of Hon. Daniel Appleton White*, 1863; *Memoir of Josiah Quincy*, 1867; and edited *Stewart's Active and Moral Powers*, 1819, and *Reid's Intellectual Powers*, 1850. See the posthumous volume of his sermons, — *Reason, Faith, and Duty, Sermons preached chiefly in the College Chapel*, 1876.

**WALL, William, D.D.**, English divine; b. 1646; d. at Shoreham, 1728, where he had been vicar since 1676. He is famous by reason of his *History of Infant Baptism*, London, 1705, 2 vols.; 3d ed., 1720. In 1711 John Gale, a learned Baptist minister, issued his *Reflections on Mr. Wall's History*: to it Wall replied in his *Defence of the History*, 1720. The three are now commonly printed together; best ed. by Henry Cotton, Oxford, 1836, 4 vols.; new ed., 1862, 2 vols.

**WALLAFRID STRABO**. See STRABO.

**WALLER, Edmund**, b. at Coleshill, Hertfordshire, March 3, 1605; d. at Beaconsfield, Oct. 21, 1687; was educated at Eton and Cambridge; in Parliament much of the time from 1625 to his

death; on both sides during the civil war, and banished for some years; wrote in honor of Cromwell, 1654, and of Charles II., 1660; published volumes, 1615, 1664, etc. His *Works in Verse and Prose* have been often reprinted, and much admired. His few *Divine Poems* have enough life, or semblance of life, to justify mention here. F. M. BIRD.

**WALLIN, Benjamin, b.** in London, 1711; and d. there Feb. 19, 1782. In 1741 he succeeded his father in a Baptist pastorate at Maze Pond, which he held till death. He published several volumes of sermons, *Memoirs of a Gentleman*, 1774, and a hundred and three *Evangelical Hymns and Songs*, 1750. Three of these were altered by Toplady in 1776, and have been considerably used. F. M. BIRD.

**WALLIS, John, D.D., F.R.S.**, English divine and mathematician; b. at Ashford, Kent, Nov. 23, 1616; d. at Oxford, Oct. 28, 1703. He was educated at Cambridge, where he was for a time fellow of Queen's College. He took holy orders, 1640; in 1641 was secretary to the Westminster Assembly, and pastor in London. In 1648 he became Savilian professor of geometry in Oxford; D.D., 1654; keeper of the archives at Oxford, 1658; was confirmed in his offices, and made one of the royal chaplains at the Restoration; member of the Royal Society, 1662. Besides mathematical works which prove him to have been one of the greatest mathematicians of his day, he published *A brief and easy explanation of the Shorter Catechism*, presented by the Assembly of Divines at Westminster to both Houses of Parliament, and by them approved, London, 8th ed., 1662; *The doctrine of the blessed Trinity briefly explained in a letter to a friend*, 1690 (followed by seven other letters on the same subject, these were republished by T. Flintoff, 1840); *A defence of the Christian Sabbath*, Oxford, 1692; *Theological Discourses*, London, 1692; *Sermons*, 1791. The last volume contains a memoir by De Coetlogon.

**WALLOON CHURCH**. See HOLLAND, p. 1001.

**WALPURGIS, or WALPURGA, St.**, a sister of St. Wunnebald and St. Willibald; was a native of England, and went to Germany at the instance of Boniface. She worked as a missionary in Thuringia, and became afterwards abbess of Heidenheim in the diocese of Eichstadt. She died in 776 or 778. Her arrival in Germany is commemorated on Aug. 1; her death, on Feb. 25; and her canonization, on May 1. Her legend is rather meagre, but so much the richer are the traditions. See *Act. Sanct.*, Feb. 25. On Walpurgis Night, May 1, the witches met.

**WALSH, Thomas**, Methodist, b. at Ballylin, near Limerick, Ireland, 1730; d. in Dublin, April 8, 1759. Brought up in the Roman-Catholic faith, he renounced that creed, and joined the Established Church in his eighteenth year, and two years later commenced itinerating as a Methodist preacher. He met with great success, but also persecution from Roman Catholics and Protestants alike. In 1753 he came to London on Wesley's call, and there began to study Hebrew and Greek so diligently that he won the enthusiastic admiration of Wesley, who pronounced him the best Bible student he knew. But he succumbed to his incessant toils, and died at an early age. See his *Life*, by Morgan, London, 1762, New York,

1843, republished by T. Jackson, *Early Methodist Preachers*, vol. iii.

**WALTER OF ST. VICTOR**, prior of the monastery of St. Victor, a pupil of the celebrated Hugo of St. Victor; d. 1180. He left a work, of which large extracts have been printed in **BULEUS**: *Hist. Univ. Paris*, T. ii. pp. 200, 402, 502, and 629, and which is generally named, after the words with which it begins, *Contra quatuor labyrinthos* (Abelard, Petrus Lombardus, Petrus Pictavinus, and Gilbertus Porretanus). The work is a violent but often striking criticism of the prevailing scholasticism, based on the just observation, that dialectics can decide only about formal truth (the correct transition from premises to conclusion), but not about material truth, the correctness of the premises. The author, however, is far from the lofty mysticism of his teacher. When the question arises, How the correct premises are to be found, he at once sinks down into abject slavery to the reigning church. He is often mistaken for *Walter of Mauritania*, who taught rhetoric in Paris, was appointed bishop of Laon in 1155, d. in 1174, and wrote against Abelard's conception of the Holy Trinity. C. SCHMIDT.

**WALTHER VON DER VOGELWEIDE**. Among the great German poets of the twelfth and thirteenth centuries, who created the first classic period of German literature, Walther von der Vogelweide takes the highest rank as a lyric poet. Not only has he become immortal by his songs of love and spring, which have almost no equal in German literature, but by the power of his verses he has also a great political significance; and the strength of his language against Pope and Church makes him even a forerunner of the Reformation.

We do not know when and where he was born: although his birth falls not long before 1170, as his death can hardly have occurred long after 1230. The principal events of his life we must trace from his poems. At the end of the twelfth century we find him at the court of Austria, the scene of a bright, joyful life, and the home of poets and minstrels of all kinds; and it is probable that most of his beautiful "minnesongs" were produced at this time. But very soon, with the rise of political troubles in Germany, we find him passionately engaged in politics, taking the part of the different emperors who followed each other at short intervals. And now it is that he becomes the creator of that political poetry which had so great an influence upon the minds of his contemporaries. His clear eye detected the real source of the whole political misery of Germany in the destructive influence of Rome; and therefore he uses all the power of his art and satire against the Pope and his priests, "turning thousands from their duty to Rome," as a contemporary, Thomasin, says in his *Welsche Gast*. The language of these verses may justly be compared to Luther's early writings. Here is one of these poems in prose, translated by Bayard Taylor:—

"Ye bishops and ye noble priests, you are misled. See how the Pope entangles you in the Devil's net! If you say to me that he has the keys of St. Peter, then tell me why he banishes St. Peter's teaching from the Bible. By our baptism it is forbidden to us that God's sacraments should be bought or sold. But now let him read that in his black book, which the devil gave him, and take his tune from Hell's pipe!

Ye cardinals, ye roof your choirs well; but our old holy altar stands exposed to evil weather."

It is very probable that Walther joined the crusade of Frederick II. in 1228, and that he died shortly afterward in Würzburg.

Walther belonged to the poorer of German noblemen, as his title, *hêr*, shows his gentle birth; but he was one of the better class of minstrels, who went from castle to castle singing to the accompaniment of some musical instrument. He passed the greater part of his life in poverty, and it is touching to hear his joy when finally presented with an estate by Frederick II. It is the picture of a true and great poet which Walther has left to us in his songs. Love, nature, religion, and politics are his principal themes; and here he shows a purity, depth, and richness of feeling, which are equal only to his independent character. Although firm in his religious, political, and moral convictions, he belongs to the few men of real religious tolerance in the middle age. In this respect resembling the great Emperor Frederick II., he may be called a prophet of the modern spirit as well as a true representative of his age.

The best of the numerous editions of Walther's poems is that of K. LACHMANN, Berlin, 1827, and often since: a more popular one is that of PFEIFFER, in his *German Classics of Middle Ages*, translated into modern German by Simrock. [W. Grimm's theory, that Walther is also the author of the didactic poem *Fridank's Bescheidenheit*, adopted by W. Wackernagel, has been abandoned. Cf. WILMANS: *Leben Walthers v. d. Vogelweide*, Bonn, 1883; KOLDE: *Walthers v. d. Vogelweide in seiner Stellung zu Kaisertum u. Hierarchie*, Gütersloh, 1877, pp. 35.] W. WACKERNAGEL (Dr. J. GOEBEL).

**WALTON, Brian, D.D.**, b. at Seymour, Yorkshire, 1600; d. in London, Nov. 29, 1661. He was graduated M.A. at Cambridge, 1623; was curate and also schoolmaster in Suffolk; in 1626 rector of St. Martin's Orgar, London, to which was joined in 1636 the rectorship of Sandon, Essex, at which time he was chaplain to the king, and prebend of St. Paul's; in 1639 he was made D.D. (his thesis was, the Pope not infallible judge in matters of faith); in 1641 he was dispossessed of both rectories; was persecuted for his loyalty, fled to Oxford, and there formed the design of the great Polyglot, by which he immortalized himself. After the surrender of Oxford (1646), he went to London with the materials he had collected, and in 1652 published his prospectus to the Polyglot. Subscriptions were placed at ten pounds a set; the six volumes appeared 1654–57. (For particulars, see **POLYGLOT BIBLES**.) As a help to the student of his Polyglot, he published, London, 1655, *Introductio ad Lect. Orient.*, republished, Deventer, 1655 and 1658. Owen thought the Polyglot, especially the Prolegomena, contained things injurious to Christianity. To him he addressed himself in his *Considerator Considered*, London, 1660. Walton's Polyglot is the first book in England published by subscription. Walton was at the Restoration made chaplain to the king, and on Dec. 2, 1660, was consecrated, in Westminster Abbey, bishop of Chester. See his *Life* by Todd, London, 1821, 2 vols. The second volume is a reprint of the *Considerator Considered*.

**WANDELBERT**, St., b. in 813; d. in 870. He entered early the monastery of Prüm, near Ech-

ternach, in the Eifel Mountains, and was afterwards made director of the cloistral school, which he brought to a very flourishing condition. He also developed a great literary activity; but only two of his works have come down to us. — *Vita et Miracula S. Goaris*, first printed at Mayence, 1189, then by Sarius and Mabillon, in *Act. Sanct.*, July 6; and *Martyrologium*, written in verse, on the basis of the martyrologies of Jerome, Beda, and Florus, and printed first among the works of Beda in 1536, then by D'Achery, in his *Spic. vet. Script.*, v.

**WANDERING IN THE WILDERNESS.** See WILDERNESS OF THE WANDERING.

**WANDERING JEW.** See JEW, WANDERING.

**WAR.** Though war most certainly is an evil, it may be considered from various points of view. Looking solely at the suffering and loss it entails, the temptations it offers, the passions it awakens, and the habits it engenders, it is not unnatural that some Christian parties, such as the Quakers, the Mennonites, etc., should feel themselves justified in absolutely condemning it. The view is, nevertheless, one-sided; and the application of Jesus' words in the Sermon on the Mount (Matt. v. 39), as a biblical support of it, is false. It is all very well that in the kingdom of heaven there shall be no war, and that the development of the divine scheme of salvation points directly to the abolition of war; but the future cannot be anticipated, and the tribulations of the present a Christian has to bear with patience (Rom. xii. 12). In the Old Testament we meet with quite another view of war when Moses said that "the Lord is a man of war" (Exod. xv. 3); and David with full confidence recommends his war concerns to the Lord (Ps. ix., xviii., lx., etc.). Nor is there any reason why that view should be considered valid only under the old dispensation. The New Testament nowhere rejects war unconditionally. John the Baptist does not demand of the soldiers (Luke iii. 11), nor Jesus of the centurion of Capernaum (Matt. viii. 5), nor Peter of Cornelius (Acts x.), that they shall abandon their profession. Since God has given the sword to the powers to punish any one that does evil (Rom. xiii.; 1 Pet. ii.), there is a right of war; for it is as much a duty to defend the State against external as against internal aggressors. And it is from this point of view that Luther, in his celebrated treatise *Ob Kriegsleute auch in seligem Stande sein können*, defines war for the sake of war as sin, but war for the sake of defence, as duty.

The first Christians abhorred war, partly on account of a misinterpretation of the words of Jesus to Peter. "For all they that take the sword shall perish with the sword" (Matt. xxvi. 52), partly because military service brought them in contact with many idolatrous rites, and the State in general seemed to them an expression of the godlessness of the world and its hostility to Christ. In this spirit Tertullian treated the subject (*De idol.*, 19; *De corona militis*, 11). Nevertheless, in spite of the reigning aversion, many Christians served in the Roman army, as may also be seen from the writings of Augustine (*Apology*, 42; *Ad Scap.*, 1); and when, under the reign of Constantine, the relation between State and Church became one of intimate friendship and alliance, the objections of the Christians to war gradually were

silenced. Augustine, who maintained intimate personal and epistolary intercourse with many distinguished statesmen, such as Marcellinus and Bonifacius, considered war a social benefit, and military service an employment of a talent agreeable to God (*Ep.* 207 *ad Bonif.*, and *Ep.* 138 *ad Marc.*). In his book against Faustus (*lib.* 22, *cap.* 74) he exclaims, *Quid culpatur in bello?* ("What is there bad in war?") Later on, when it became the great task of the Church to convert the Germanic tribes, she was compelled to take the very code of war in hand; and she did so, mitigating its horrors and cruelties by the "truce of God," the sanctity of sacred places, etc. Finally she became herself an instigator of war: from her issued that enthusiasm which sent the Crusaders to the Holy Land. Nor is the attitude which Luther assumed with respect to the Peasants' War and the war against the Turks, different in principle from that which the Roman-Catholic Church originally assumed with respect to the Crusades.

In the ancient church the clergy were absolutely forbidden to participate in war. During the middle ages it was not rare to find great generals among the bishops; such as Christian of Mayence, Absalon of Roeskilde, and others. In modern times the question has been raised by the State, and has given occasion to some elaborate researches. See the "Ethics," of Harless, Rothe, Martensen, and others. KARL BURGER.

**WAR, Hebrew Methods in.** See ARMY.

**WARBURTON, William, D.D.,** Bishop of Gloucester; one of the most learned and prolific prelates of the Church of England; b. at Newark-on-Trent, Nottinghamshire, Dec. 24, 1698; d. at Gloucester, June 7, 1779. His father was an attorney, and educated him for the law, which he practised from 1719 to 1723; but theology had always been his passion, and therefore he was ordained deacon, 1723, and priest, 1726. His first charge was at Gresley, Nottinghamshire, 1726 to 1728, thence he passed to Brant-Broughton, Lincolnshire, and there remained until 1746. In the retirement of country life he prosecuted his studies with great diligence, and wrote those works which have perpetuated his memory. The first of these was *The Alliance between Church and State, or the necessity and equity of an established religion and a test law demonstrated, from the essence and end of civil society upon the fundamental principles of the laws of nature and nations*, 1736, in which, while taking high ground, as the title indicates, he yet maintains that the State Church should tolerate those who differed from it in doctrine and worship. In quick succession came his great work, and one of the great works in English theology, — *The Divine Legation of Moses, demonstrated on the principles of a religious deist, from the omission of the doctrine of a future state of rewards and punishments in the Jewish dispensation*. Books i., ii., iii., appeared in one volume, 1737–38; books iv., v., vi., in one volume, 1741; books vii., viii., never appeared; book ix. was first published in his *Works*, 1788, 10th ed. of the entire work, ed. by James Nichols, 1846, 3 vols. The work raised a storm; and Warburton published a reply, *Remarks on several occasional reflections*, 1745. The *Divine Legation* cannot be understood without reference to the deistic controversy which produced it. (See DISM. INFIDELITY.) The Deists turned their

attacks particularly upon the Old Testament, and tried to make a case by alleging the absence of any express statement respecting immortality. Warburton turns the tables upon them by constructing, out of the very absence of such statements, a proof of the divinity of the Mosaic legislation. The first three books deal with the necessity of the doctrine of a future state of rewards and punishments to civil society from, (1) the nature of the thing, (2) the conduct of the ancient lawgivers and founders of civil policy, and (3) the opinions and conduct of the ancient sages and philosophers. The fourth book proves the high antiquity of the arts and empire of Egypt, and that such high antiquity illustrates and confirms the truth of the Mosaic history. The fifth book explains the nature of the Jewish theocracy, and proves that the doctrine of a future state is not in, nor makes part of, the Mosaic dispensation. In the sixth book Warburton examines all the texts brought from the Old and New Testaments to prove a future state of rewards and punishments did make part of the Mosaic dispensation. The ninth book treats of the true nature and genius of the Christian religion. The general argument is briefly this: the Deists said the Jewish religion could lay no claim to divinity, because its sacred books said nothing respecting a future state of rewards and punishments: but for that very reason, Warburton replied, must it be divine, since it did really accomplish the punishment of wrong-doers without such a doctrine, and no other legislation has been able to do so without it. In answer to the question, How could it do this? he replied, Because the foundation and support of the Mosaic legislation was the theocracy which was peculiar to the Jews, and which dealt out in this life righteous rewards and punishments upon individual and nation. An extraordinary providence conducted the affairs of this people, and consequently the sending of Moses was divinely ordered.

The work is confessedly limited to one line of argument, is defective in exegesis, and does not do justice to the intimations of immortality among the later Jews; yet it is distinguished by freshness and vigor, masterly argumentation, and bold imagination. The *excursus* are particularly admirable; e.g., the hieroglyphs and picture-writing ["The great proof of the discernment of Warburton was his dim second-sight of the modern discoveries in hieroglyphics." — *Dean Milman*], the mysteries, the origin of the Book of Job (which he calls "an allegorical poem written after the return from Babylon").

Warburton was a man of untiring energy, wide information, clear insight, and lively fancy. He had a noble, open, guileless heart; yet he was capable of intolerance and unfairness. As a critic he was sharp, and often satirical, resembling Bentley. He was comparatively slow in receiving preferences and honors, although he attracted such great notice. In 1738 he was made chaplain to the Prince of Wales; in 1746, preacher to Lincoln's Inn; in 1754, chaplain to the king; in 1755, prebendary of Durham and D.D.; in 1757, dean of Bristol; and, in 1760, bishop of Gloucester. His writings during this period embrace *A Vindication of Mr. Pope's Essay on Man*, 1739, and a Commentary upon the essay, 1742 (by these writings he won Pope's firm friendship); *Julian*, 1750

(a proof of the numerous providential inferences which defeated Julian's attempt to rebuild the temple); *The Doctrine of Grace, or the office and operations of the Holy Spirit vindicated from the insults of infidelity and the abuses of fanaticism*, 1762, 2 vols. (a work directed against the Methodists, which did not advance his reputation). His *Works* were edited by Bishop Hurd, 1788, 7 vols. (the expense was borne by Warburton's widow), new ed., 1811, 12 vols. [Supplementary to this edition are the *Tracts by Warburton and a Warburtonian*, 1789; *Letters*, Kidderminster, 1808, 2d ed., Lond., 1809; *Selection from the Unpublished Papers of Warburton*, Lond., 1841. Bishop Warburton's life was first written by Bishop Hurd, 1794, enlarged edition by F. Kilvert, 1860, but best by J. S. Watson, 1863. Compare the art. on Warburton, in ALLHONE'S *Dict. of Authors*, vol. iii. pp. 2569-2573; and LESLIE STEPHEN'S *Hist. of Eng. Thought*, chap. vii.]. THEODOR CHRISTLIEB.

**WARBURTONIAN LECTURE** was founded by Bishop Warburton in 1768, by the gift of five hundred pounds, for the purpose of proving "the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies of the Old and New Testaments, which relate to the Christian Church, and especially to the apostasy of Papal Rome." The lectures were to be given at Lincoln's Inn, London, upon three Sundays of each year. See lists in DARLING'S *Cyclopaedia Bibliographica*, and BOHN'S edition of *Louises*. Of recent lectures may be mentioned STANLEY LEATHERS'S *Old-Testament Prophecy, its witness as a record of divine foreknowledge*, 1850, and EDELSHEIM'S *Witness of hist. to Messiah*, 1855.

**WARDEN** is the name sometimes given to the head of some English colleges, and also to the superior of the chapter in some conventual churches.

**WARDLAW**, Ralph, D.D., a prominent Scottish divine; b. at Dalkeith, Dec. 22, 1779; d. at Glasgow, Dec. 17, 1853. By birth and education a Presbyterian, he adopted Congregational views before ordination. Educated at Glasgow university. His only pastorate was that of the Albion-street Congregational Church (afterwards removed to George Street), which he held for over fifty years. Professor of theology in the Glasgow Theological Academy from 1811 for some forty years. A good scholar, polished gentleman, and devout Christian; an expository preacher, keen in logic, courteous to opponents, rather diffuse in style, an admirable elocutionist; gathered a large and influential congregation, and was for a long time a leader in the Congregational churches in Scotland. He published largely; his chief works being *A Selection of Hymns*, 1803, with supplement, 1817 (twelve of his own composition are included, these have since been extensively used); *Discourses on the Principal Points of the Socinian Controversy*, 1814; *Unitarianism Incapable of Vindication*, 1816; *Expository Lectures on the Book of Ecclesiastes*, 1821; *Dissertation on Infant Baptism*, 1825; *Two Essays on the Assurance of Faith and on the Extent of the Atonement and Universal Pardon*, 1830; *The Sabbath*, 1832; *Civil Establishments of Christianity tried by the Word of God*, 1832; *Christian Ethics*, 1833; *Congregational Independency*, 1848; *Essay on the Miracles*, 1852; and many occasional discourses. Dr. Wardlaw was a powerful speaker

on the platform, and took part in many public movements, especially in the antislavery controversy and the formation of the Evangelical Alliance in 1846. His *System of Theology*, 1850-57, 3 vols., and *Lectures upon Proverbs* (1861, 3 vols.), *Romans* (1861, 3 vols.), *Zechariah* (1862), and *James* (1862), have been published since his death, and a *Memoir* by Rev. W. L. Alexander, D.D. (1856). F. H. MARLING.

**WARE, Henry, D.D.**, b. at Sherburne, Mass., April 1, 1764; d. at Cambridge, July 12, 1845. He was graduated from Harvard College in 1785; and from Oct. 24, 1787, until 1805, was pastor of the First Church, Hingham, Mass.; was Hollis Professor of divinity in Harvard College, 1805-16, and then in the divinity school, which was that year organized, until, in 1840, loss of sight compelled his resignation. "His election to the Hollis Professorship was the occasion of a memorable controversy. Dr. Tappan, his predecessor, had always been regarded as a Trinitarian and a moderate Calvinist; but Mr. Ware was understood to be a decided Arminian and a Unitarian. Vigorous efforts were made to prevent the nomination, when submitted to the overseers, from being confirmed; but it was confirmed by a vote of thirty-three to twenty-three. The 'orthodox' clergy generally were greatly dissatisfied with the result; and Dr. [Eliphaz] Pearson, who had been both a professor and a fellow in the college, next year resigned both these offices, giving as a reason that the university was the subject of such radical and constitutional maladies as to exclude the hope of rendering any essential service to the interests of religion by continuing his relation to it. Dr. [Jedediah] Morse also published a pamphlet entitled *True Reasons on which the Election of a Hollis Professor of Divinity was opposed at the Board of Overseers*. This may be regarded as the commencement of the Unitarian controversy, which was prosecuted with great vigor for many years, until at length the lines between the two parties were distinctly drawn" (Sprague). Ware took no part in this controversy until 1820, when he wrote *Letters to Trinitarians and Calvinists*, occasioned by Dr. Leonard Wood's *Letters to Unitarians*. This involved him in a controversy with Dr. Woods. Dr. Ware also published *An Inquiry into the Foundation, Evidences, and Truths of Religion*, Cambridge, 1842, 2 vols. See SPRAGUE: *Annals of the American Pulpit*, viii. 199 sqq.

**WARE, Henry, jun., D.D.**, b. at Hingham, Mass., April 21, 1791; and graduated at Harvard, 1812; and d. at Framingham, Mass., Sept. 22, 1842. He was pastor of the Second Church in Boston, 1817-30; and Parkman Professor of pulpit eloquence in the divinity school at Cambridge, 1830-42. He edited the *Christian Disciple*, the first Unitarian organ, and published *Hints on Extemporaneous Preaching* (1824), *On the Formation of the Christian Character* (1831), and various memoirs, sermons, and poems. Four volumes of selections from his writings were issued by Dr. C. Robbins, 1846-47, and a memoir by his brother, 1845, 2 vols. His hymns, written at intervals from 1817 on, possess decided merit, and have been widely used. F. M. BIRD.

**WARHAM**, Archbishop of Canterbury; b. at Okeley, Hampshire, about 1150; d. at St. Stephen's, near Canterbury, Aug. 23, 1532. He was

elected fellow of New College, Oxford, 1475; studied particularly canon and civil law; was made LL.D. 1488, but entered the church, and left the university; was collated by the bishop of Ely to some living in the church, but does not appear to have discharged its duties, for he became advocate in the Court of Arches, and moderator (principal) of the Civil Law School in St. Edmund's parish, Oxford. Having attracted the notice of Henry VII., his ability and learning were called upon in honorable service. He was sent, with Sir E. Poyning, to the Duchess of Burgundy to effect the delivery of the pretender, Perkin Warbeck (1493), and a few years after sat on the case as commissioner. He was successively Master of the Rolls (1494), Keeper of the Great Seal (Aug. 11, 1502), Lord-Chancellor (Jan. 1, 1503), bishop of London (1503), enthroned archbishop of Canterbury (March 9, 1504), chancellor of the university of Oxford (1508). With the accession of Henry VIII. (1509), he suffered no loss of position; but the growth of Wolsey in royal favor was bitter to him, and he finally resigned the Great Seal to Wolsey, Dec. 22, 1515. He was offered it again after Wolsey's fall, but declined, pleading his age and other reasons.

Warham was behind his age. He had learning, and skill in state-craft, dignity, and virtue. He was, for his age, singularly abstemious, and, although primate, lived in all simplicity. He was the friend of Erasmus and Colet. But he was deaf to the cries for reform, blind to the corruptions of the church. He headed the opponents to the Reformation. He considered it a capital offence to introduce the writings of the Reformers, and to translate the Bible into the vernacular,—at best a work of superfluity. He listened to the Holy Maid of Kent (Elizabeth Barton), but he persecuted the "heretics" without mercy. See the numerous works upon the English Reformation. C. SCHOELL.

**WASHBURN, Edward Abiel, D.D.**, b. in Boston, Mass., April 16, 1819; d. in New York, Feb. 2, 1881. Dr. Washburn was for nearly forty years a clergyman in the Episcopal Church, of which, in the latter years of his life, he was one of the prominent leaders. Grandson of Gen. Washburn of Massachusetts, and son of a well-known Boston merchant, he passed the early years of his life in the study of literature and philosophy, and, graduating from Harvard College in the year 1838, he entered the Congregational ministry after a year's study in each of the seminaries of Andover and New Haven. He soon found, however, that he could not be satisfied with this communion, and after a short pastorate he entered the Episcopal Church, being ordained to preach in Boston in 1845. From this time, until 1851, he was rector of St. Paul's, Newburyport; and here he laid the foundation of his wide scholarship and learning by constant study. For two years after this time he journeyed in the East, visiting Egypt, Palestine, India, and China, and on his return succeeded Dr. Cox as rector of St. John's, Hartford. In the same year he was married to Miss Frances H. Lindsly, daughter of Dr. Lindsly of Washington. In 1860 he received the degree of doctor of divinity from Trinity College. Two years later he accepted the charge of St. Mark's, Philadelphia, whence, in 1865, he was called to Calvary

Church, New York, where for sixteen years he worked with unceasing toil, although contending, in the latter years of his life, with an incurable illness. Dr. Washburn's breadth of mind, and depth of learning, were united with such power of eloquence, that he was for many years a recognized leader in his church. As a Churchman he belonged neither to the high nor low parties, but advocated most earnestly the position of the new school of Broad Churchmen. His literary works were mainly formed of scattered articles; such as the essays read before the General Conference of the Evangelical Alliance in New York, 1873, on *Reason and Faith*, and before the Conference in Basel, 1879, on *Socialism*; essays published about the same time, in different reviews, of which the best known is his review on the *Conflict between Religion and Science*; and contributions to Dr. Schaff's edition of Lange's Commentaries. He took, also, an active part in the revision of the New Testament, being one of the American Committee. With the exception of a few short articles and poems, his busy life permitted him to publish but one volume, *The Social Law of God* (1875), a series of sermons on the Ten Commandments, which quickly passed through five editions. After his death another volume of selected sermons was published in 1882; and a third volume of sermons and lectures were in 1883 collected and published by the clerical club of which he was the founder. Dr. Washburn was in many respects a remarkable man. The power and influence he possessed in and outside of his own church were due partly to his great abilities as a scholar,—for he was both philosopher, historian, and linguist,—and partly to his eloquence as a preacher; but much of this came also from his character. A close reasoner, and an able defender of his own views, he was at the same time as honest, and free from bigotry, as he was strong and intrepid. His abhorrence of cant, his warmth of heart, and his purity of soul, made him one not only to be admired, but also one to be loved and cultivated as a friend. He took a deep interest in philosophical questions, but he made them subservient to his practical work and the vital problems of Church and State.

E. W. HOPKINS.

**WATCH-NIGHT, The**, is kept by Methodists at the eve of the year; the time until midnight being spent in devotional exercises. The custom of holding night-meetings during the week started among them in Bristol, Eng.; but Wesley brought it into general use. At first they were frequent, but now are restricted to one evening of the year.

**WATER, Holy.** See **HOLY WATER.**

**WATER OF JEALOUSY.** See **JEALOUSY.**

**WATERLAND, Daniel, D.D.**, b. at Wasely, Lincolnshire, Eng., Feb. 14, 1683; d. in London, Dec. 23, 1740. He was educated at Cambridge, fellow of Magdalen College (1704), chaplain in ordinary to George I. (1711), vicar of Twickenham, and archdeacon of Middlesex (1730). He is renowned as the bold defender of the church doctrine against the Arians and Socinians of his time. His two great controversies were with Samuel Clarke (the philosopher) and Daniel Whitby. The former produced his three volumes,—*A Vindication of Christ's Divinity* (1719), *A Second Vindication of Christ's Divinity* (1723), *A Further Defence of Christ's Divinity* (1725). He

maintained that the doctrine of the Trinity was necessarily, by its mysteriousness, beyond reason, and that the Scripture citations should be understood in their plain sense. He exposed the weakness of Clarke's famous *à priori* proof for the being of God, and defended the Athanasian Creed in his *Critical History* of the creed, 1724. He wrote, also, *A Review of the Doctrine of the Eucharist as laid down in Scripture and Antiquity* (1737), against Hoadly's Zwinglian, and Johnson's and Brett's Romanizing, views. Waterland always wrote without bitterness or heat, and therefore was a model controversialist. His *Works* appeared in a complete edition, Oxford, 1823-28, new ed., 1843, 6 vols., prefaced by a Life by Bishop Van Mildert.

THEODOR CHRISTLIEB.

**WATSON, Richard**, Bishop of Llandaff, both chemist and theologian; b. at Heversham, Westmoreland, August, 1737; d. at Calgarth Park, Westmoreland, July 4, 1816. He was successively fellow of Trinity College, Cambridge, Oct. 1, 1760; professor of chemistry, Nov. 19, 1764 (when, according to his own confession, he had never read a syllable on the subject, or seen a single experiment; he made, however, by hard work, a well-informed and excellent teacher): regius professor of divinity, Nov. 14, 1771 (in the seven days previous he took the degrees of bachelor and doctor of theology, and for a second time assumed to teach a subject he confessedly had never studied; his theology, he says, was purely biblical, he cared nothing about "systems"), and rector of Somersham, 1771; prebendary of Ely, 1774; archdeacon of Ely, and rector of Northwold in Norfolk, 1780; bishop of Llandaff, July 26, 1782. He retired from public life, in which he had prominently figured for many years, in 1789, and, retaining his bishopric, spent the rest of his life chiefly in agricultural pursuits. He was rather versatile than deep, yet deserves mention for his two apologetic writings in the form of letters, *Apology for Christianity* (1776), addressed to Edward Gibbon, and *Apology for the Bible* (1796), addressed to Thomas Paine; and for his very valuable *Collection of Theological Tracts*, 1785, 6 vols., 2d ed., 1791. See list in Darling. See his autobiography, *Anecdotes of the Life of Richard Watson*, published by his son, 1817, 2 vols., 2d ed., 1818.

**WATSON, Richard**, one of the most eminent Methodists; secretary of the Wesleyan Missionary Society; b. at Barton-upon-Humber, Lincolnshire, Feb. 22, 1781; d. in London, Jan. 8, 1833. He received no schooling after his fourteenth year, but at fifteen commenced to preach as a Methodist itinerant. Accused unjustly of Arianism, he joined the Methodist New Connection, 1801, but in 1812 was received back into the Wesleyan body, and the next year zealously labored in the organization of their missionary society, and was one of the secretaries from 1816 to 1830. He also took an active part in the antislavery movement, and lived to see the preparation for the emancipation of all slaves in the British Colonies. He was a man of restless activity, versatility, conscientiousness, and practical skill. He represents the more thoughtful and moderate form of Methodism, and by his works won and has maintained an honored place among English theologians. His writings embrace *A Defence of*

the Wesleyan Methodist Missions in the West Indies, 1817 (a work which did much to reveal the misery of slavery in the West Indies, and lead to its abolition); *Conversations for the Young*, 1830 (a good help for young people reading the Bible); *Life of John Wesley*, 1831 (written by request of conference; briefer and more popular than the voluminous biography by Moore; characterized by its respectful treatment of the Established Church); *Biblical and Theological Dictionary*, 1832, 10th ed., 1850, reprinted, New York, 1853, Nashville, 1857, revised and enlarged by T. O. Summers (for the most part, a compilation); and, chiefly, *Theological Institutes, or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity*, 1823-24, 3 vols., 8th ed., 1850, 4 vols. (a popular rather than strictly scientific presentation of theology and ethics, resting upon the Arminian interpretation of the Bible, particularly useful for students and young ministers, who, as Watson himself did, are preparing themselves for their profession [though not the legal, it has been the moral and scientific standard of Methodism]); *Sermons and Sketches of Sermons*, 1831, 3 vols., reprinted, N.Y., 1815. Watson's *Life* was written by Rev. Thomas Jackson, in the first volume of the collected edition of his *Works*, 1831-37, 13 vols., 7th ed., 1857-58. [An *Analysis of the Institutes* was prepared by Dr. McClintock in 1842, bound with new edition of the work (N.Y., 1850, 2 vols.), and revised by James A. Bastow; published separately, London, 1876]. THEODOR CHRISTLIEB.

**WATSON, Thomas**, eminent nonconformist divine; d. in Essex about 1689. He was educated at Emmanuel College, Cambridge, and was rector of St. Stephen's, Walbrook, London, 1646; ejected for nonconformity in 1662; preached at Crosby Hall in 1672, but retired after a few years. He was an admired preacher; and one of his sermons, *Heaven taken by Storm* (often reprinted), was honored by the conversion of Col. Gardiner (cf. Doddridge, *Life of Col. Gardiner*). He published *Three Treatises*.—(1) *The Christian's Charter*, (2) *The Art of Divine Contentment*, (3) *A Discourse of Meditation*, London, 6th ed., 1690; *A Body of Practical Divinity, consisting of 176 Sermons on the Assembly's Catechism*, 1692, last ed., New York, 1871. His *Select Works*, in which the above and other sermons are contained, appeared in London, 1821, and in New York, 1855.

**WATT, Joachim von**. See VADIAN.

**WATTS, Isaac**, the best-known of all English hymn-writers; b. at Southampton, July 17, 1674; d. at Abney Park, Nov. 25, 1748. The son of a zealous nonconformist boarding-school master, he was educated in the little dissenting academy at Newington, near London; studied theology; and in 1698 was chosen assistant minister to the Independent congregation (Dr. Chauncy's) of Mark Lane, London; in 1702 became pastor, and held the position nominally until his death, although in 1712 he was compelled by ill health to retire from active service. In the latter year he was invited by Sir Thomas Abney to spend a week at Abney Park, near London, but remained for thirty-six years the honored and beloved guest. He never married. In height, he was little more than five feet.

At the age of seven he showed poetical talent; but his first volume (*Horæ Lyricæ*) did not appear

until 1706. It was a promise rather than a performance of excellence. In the next year came his *Hymns and Spiritual Songs*. His hymns opened a new path: they were without precedent or rival. By them he has won the epithet "the inventor of English hymns" (Montgomery, *Christian Psalmist*, p. xx.). Previously only psalms had been sung in public worship; he introduced hymns. There is now not a hymn-book published in any denomination which does not contain some of his; and although in some respects excelled by other hymnists, he has been equalled by none in depth of feeling, or in warmth, strength, and simplicity of expression. Yet his hymns are by no means faultless. Ofttimes they are defective in form and contents, prosaic, and carelessly rhymed, or not at all. It should be said, however, that these faults were not so offensive to his day as to ours. [and also that "poetical license" allows many imperfect rhymes]. Next came *The Psalms of David Imitated in the Language of the New Testament*, 1719. Watts considered this his most important work, and indeed it effected the reformation of English psalmody. One noticeable feature of his psalms is their evangelical character. The title exactly describes the work. He never hesitates to read into the Hebrew psalms their New-Testament exegesis. He substitutes everywhere gospel for law. Does the Psalmist speak of sacrifices of bullocks and oxen, he introduces the sacrifice of Christ: does the Psalmist speak of fear, he of faith and love. But this peculiarity was no fault to his audience. With astonishing rapidity his psalms were taken up; and now they are well-nigh universally used, and have had a blessed effect in deepening spirituality, and propagating the Christian religion. In 1720 appeared his excellent *Divine and Moral Songs for the Use of Children*,—a book of such a noble, genuine, childlike simplicity, that it remains the favorite of its kind among English youth, and has yearly a large sale.

But Watts was more than a hymn-writer. He wrote upon logic, astronomy, geography, English grammar, pedagogics, and ethics. His *Logic, or the Right Use of Reason*, although now superseded, was used in the academies of Dissenters and in the universities of the Established Church. His *Improvement of the Mind, Philosophical Essays* (clear proof that metaphysical speculation was not his forte); *First Principles of Geography and Astronomy*; and his very characteristic *Requie Juveniles, or Miscellaneous Thoughts in Prose and Verse*,—have been widely useful. In 1728 he published his *Discourse on Instruction by Catechism, with two Catechisms, and the Assembly's Catechism explained*. Watts was considered one of the best preachers of his time. He published three volumes of discourses, 1721, 1723, 1727. The charge of Arianism brought against him is apparently unfounded. He has a monument in the cemetery of Abney Park, where he lies buried, and also in Westminster Abbey [a statue at Southampton (1861), and a memorial hall there (1875)]. His *Works* were published in Lond., 1810, 6 vols., and 1812, 9 vols. *Nine* [additional] *Sermons* appeared in Oxford, 1812. His *Life* has been written by SAMUEL JOHNSON, REV. THOMAS MILNER, ROBERT SOUTHBY, REV. SAMUEL PALMER, and Dr. GIBBONS THEODOR CHRISTLIEB.

**WAUGH, Beverly, D.D.**, Bishop of the Methodist-Episcopal Church; b. in Fairfax County, Va., Oct. 23, 1789; d. in Baltimore, Feb. 9, 1858. After a business career of a few years in 1809, he entered the Baltimore Conference, and in 1836 was constituted a bishop.

**WAYLAND, Francis, b.** in New York, March 11, 1796; d. at Providence, R.I., Sept. 30, 1865; was son of Rev. Francis Wayland; graduated at Union College in 1813; studied medicine, and began practice; was converted, and joined the Baptist Church in 1816; studied at Andover Theological Seminary in 1816 and 1817; was tutor in Union College, 1817-21; pastor of First Baptist Church in Boston, 1821-26; made professor in Union College in 1826; president of Brown University, 1827-55; received degree of D.D. from Union College in 1827, and from Harvard College in 1829, and degree of LL.D. from Harvard College in 1852.

He is most widely remembered as a college officer. With Arnold of Rugby, and with his own instructors, — Nott of Union, and Stuart of Andover, — he ranks as one of the great teachers of the century. And his influence as an educator went beyond his own lecture-room. The text-books which he prepared for the use of his own classes soon came into general use. In the re-organization, brought about by him, of the courses of study in Brown University, he did much to reform the general system of college education. He was a leader in the organization of the system of public schools in the city of Providence, throughout the State of Rhode Island, and elsewhere. He was one of the founders and the first president of the American Institute of Instruction, for many years presiding over and taking an active part in its deliberations. He did much to secure the founding of free public libraries. Through many published reports and addresses, and by extended treatises, he aroused and directed the educational spirit in the country at large.

Eminent as an educator, Dr. Wayland stands hardly less distinguished as a preacher. Some of his discourses, as, for example, his sermon on *The Moral Dignity of the Missionary Enterprise*, are prominent in the annals of the American pulpit. His *University Sermons* and other volumes of discourses have been widely read. His Bible-class in the university became widely known; and his preaching was not merely faithful official exhortation, it was the outburst of an earnest desire for the salvation of souls. It was his constant custom to talk individually with his students regarding their spiritual state, and to pray with them singly. In 1857-58, having retired from the college presidency, he acted for more than a year as pastor of the First Baptist Church in Providence, not only preaching each Sunday, but going, in pastoral visiting, from house to house to every family in the congregation, urging his hearers in person to become followers of Christ. He often preached to the inmates of prisons and other public institutions. In all his course of public service he never ceased to be an earnest and effective preacher of the gospel.

His union of great mental power with strong common sense made him a wise counsellor and trusted guide. In the religious enterprises, both of his own ecclesiastical connection and of united

Christian bodies, he was looked up to as an adviser and leader. As a citizen, also, he took a great interest in public affairs, and was continually called on to serve the State in matters which combined civil and moral interests, as, for example, public charities and prison-discipline. He was in the broadest sense a man; and all that pertained to human interests commanded his thoughts and efforts.

LIT. — *A Memoir of the Life and Labors of Dr. Wayland*, 2 vols. (New York, 1868), by his sons Hon. Francis Wayland, LL.D., and Rev. H. L. Wayland, D.D., gives a list of his published writings, including *Discourses* (1832), *Elements of Moral Science* (1835), the same abridged (1836), the same revised (1865), *Elements of Political Economy*, also abridged (1837), *Limits of Human Responsibility* (1838), *Thoughts on the Present Collegiate System in the United States* (1842), *Domestic Slavery, A Discussion with Rev. R. Fuller, D.D.* (1845), *University Sermons* (1850), *Memoir of the Life and Labors of Rev. A. Judson, D.D.* (1853), *Elements of Intellectual Philosophy* (1854), *The Principles and Practices of the Baptist Churches* (1856), *Sermons to the Churches* (1858), *Salvation by Christ*, a republication of *University Sermons* (1858), *Letters on the Ministry* (1863), *Memoir of the Christian Labors of Thomas Chalmers* (1864), also many introductions and notes to various works, articles in reviews and other periodicals, with separate discourses, sermons, addresses, orations, reports, tracts, etc.

NORMAN FOX.

**WAZO**, Bishop of Liège; b. about 974; d. July 8, 1048. It was as a driver he first attracted the attention of Notger, bishop of Liège; and, as he showed aptness to learn, he was placed in the cathedral school. In due time he became teacher in the school, dean of the chapter, provost, and in 1041 he was elected bishop of Liège; and after some difficulties he was confirmed by Henry III. He proved a worthy bishop in every respect; and though he is of no great importance, either in history or in theology, his life, written a few years after his death, by Anselmus, in his *Gesta episcoporum Leodiensium*, has a great interest to the student of the social state of affairs in those times. See Albrecht Vogel, in the first edition of Herzog's *Real-Encyclopædie*.

**WEEK** (שָׁבִיַע, pl. שְׁבִיעִיִּם וְשִׁבְעִיִּת וְשִׁבְעָה, ἑβδομάς, septimana). The Greeks and Romans first became acquainted with the seven-day week through Christianity and the scattered Jews. [The Romans adopted it after the reign of Theodosius.] The expression ἑβδομάς is not found in the New Testament, but rather σαββατον (e.g., Luke xviii. 12) or σάββατα (e.g., Matt. xxviii. 1), used, however, in the sense of it, as, in the Old Testament, שְׁבִיעִיִּת is parallel with שְׁבִיעִיִּת (cf. Lev. xxiii. 15; Deut. xvi. 9). But *days, etc.*, σαββατων, the special names for the days of the week, were not used by the Jews. The age of this hebdomadal division among the Jews depends upon the disputed date of the sabbath. (See **SABBATH**.) But, since the lunar month divides itself naturally into four periods of seven days each, this division must have been very old. It is found among all Semites. For the peculiar use of the word "week" in Daniel, see **DANIEL**. [See art. "Week" in SMITH: *Dict. of the Bible*. E. NAGELSBACH.]



**WEGSCHEIDER, Julius August Ludwig**, the representative of rationalistic theology; b. at Kubbelingen, Brunswick, Sept. 17, 1771; d. at Halle, Jan. 27, 1849. He studied theology at Helmstadt, and was from 1795 to 1805 tutor in a merchant's family in Hamburg, where he published *Ethices stoicorum recentiorum fundamenta cum principis ethice a Kantio propositis comparata*, 1797, and *Ueber die von der neuesten Philosophie geforderte Trennung der Moral von der Religion*, 1801. After settling at Gottingen as *repetent* in the university, he published in 1806 his *Einteilung in das Evangelium Johannis*, and was in the same year appointed professor of theology at Rinteln in Hesse. But in 1810 the university of Rinteln was closed, and he was removed, as professor of theology, to Halle. There he published in 1815 his principal work (*Institutiones theologice dogmatica*), which, in the department of systematic theology, is the true representative of rationalism. Immediately after the fall of Napoleon, the university of Halle entered upon a career of great prosperity; and Wegscheider, as its most celebrated professor, often gathered more than three hundred students to his lectures. But early in 1830 he and his friend Gesenius were summoned before a committee of investigation, and even threatened with deposition, on account of the open rationalism of their teaching. The outbreak, however, of the revolution of 1830, made the king of Prussia unwilling to employ rigorous measures of any kind. Wegscheider remained in office; but his influence was completely lost, and the theological leadership passed to Ullmann, Tholuck, and Julius Muller. The scientific worth of the *Institutiones* is very small. It has no originality. All its principal ideas were borrowed from Henke's *Lineamenta*, and Ammon's *Summa*, and the manner in which those ideas are combined is always superficial, and sometimes contradictory. See W. STEIGER: *Kritik des Rationalismus in Wegscheider's Dogmatik*, 1830; and HASE: *Antiröhr*, 1837. THOLUCK.

**WEIGEL, Valentin**, b. at Hayn in Misnia, 1533; studied at Leipzig and Wittenberg from 1551 to 1567; and was in the latter year appointed pastor of Zschoppau in Saxony, where he died June 10, 1588. He appears to have been a precursor of Bohme, and, on a basis of mysticism, a decided adversary of the scholasticism in which the Reformation ended. Frightened by the terrorism of the reigning orthodoxy, he published nothing; and probably very few of his parishioners noticed his heterodoxies; but privately he elaborated his system; and after his death his *cantor*, Weikert, began to promulgate his ideas in public. Weikert was deposed, and nothing further is known of him. But a circle of adherents had been formed, and by them the writings of Weigel were published at Halle and Magdeburg in 1612. The mysticism of Weigel is strongly pantheistic, but in his system of pantheism the human personality plays a prominent part. Man he represents, not only as a microcosmos, but as a microtheos; that is, as the point of passage through which the world, having emanated from God, again returns to him. Thus man, by studying himself, may learn all that is necessary, both about God and about the world.—a view utterly antagonistic to the reigning orthodoxy, which made the salvation of man absolutely dependent upon objective means of grace. See

HILLIGER: *Fata et scripta M. Valentini Weigelii*, Wittenberg, 1721. H. SCHMIDT.

**WEIGHTS AND MEASURES AMONG THE HEBREWS.** MEASURES.—The ancient Hebrews employed four kinds of measures,—measures of length, measures of capacity, measures of distance, and square measures.

I. *Measures of Length.*—These are chiefly taken from some natural standard, such as the various portions of fore-arm and hand. Measuring-instruments were the *measuring-reef*, "k'ne hammiddah," also called "shebet" (Ezek. xl. 3, 5, xlii. 16; Jer. x. 16, li. 19; Ps. lxxiv. 2), and the *measuring-line*, "kav," "pethil pishtim," also "hlhel middah" (2 Kings xxi. 13; Ezek. xl. 3, xlvii. 3; 2 Sam. viii. 2; Amos vii. 17, Zech. ii. 2). The unit of the measures of length was the *ammah*, or cubit, the length of which was probably made according to a certain standard: we can infer this from the prohibition contained in Lev. xix. 35 sq. According to 1 Chron. xxiii. 29, the Levites seemed to have had the oversight of measure and weight; and that such a control was necessary we see from Deut. xxv. 14 sq.; Amos viii. 5; Mic. vi. 11; Prov. xi. 1, xvi. 11, xx. 10, 23. Fractions of the cubit were, (a) *zereh*, or span [properly, a spreading of the fingers] (Exod. xxviii. 16, xxxix. 9; 1 Sam. xvii. 4; [Isa. xl. 12]; Ezek. xlvi. 13); (b) *taphach*, or hand-breadth (1 Kings vii. 26; 2 Chron. iv. 5; Ps. xxxix. 5), also called *tophach* (Exod. xxv. 25, xxxvii. 12; Ezek. xl. 5, 43, xliii. 13); (c) *etsba*, or finger-breadth, only mentioned in Jer. li. 21. The plurality of the cubit was the *kaneh*, or reed (Ezek. xl. 5-8, xli. 8, xlii. 16-19). Summing up the relation of each of these measures to one another, we get the following table:—

	1 reed = 6 cubits = 12 spans = 36 palms = 144 fingers
or	1 " = 2 " = 6 " = 24 "
or	1 " = 3 " = 12 "
or	1 " = 4 "

II. *Measures of Distance.*—The smallest is (a) *tsa'ad*, or pace (only 2 Sam. vi. 13). (b) *Kibrath ha-arets* [rendered in the Authorized Version "a little way," or "a little piece of ground"] (Gen. xxxv. 16, xlviii. 7; 2 Kings v. 19). The measure is uncertain: the Septuagint renders it "hippodrome," and in the Syriac it is rendered "parasang." If the latter be true, then it would be thirty stadia, or three-fourths to three-fifths of a geographical mile. (c) *Derek yom*, or *mahalak yom*, a day's journey (Gen. xxx. 36, xxxi. 23; Exod. iii. 18, v. 3; Num. x. 33, xi. 31, xxxiii. 8; Deut. i. 2; 1 Kings xix. 4; 2 Kings iii. 9; Jon. iii. 3; 1 Macc. v. 21, 28, vii. 45; Tob. vi. 1; Luke ii. 41). A specifically Jewish measure of distance was the sabbath-way, concerning which minute enactments are laid down in the Talmud (Treatise, Sabbath and Erubin).

III. Of *Square Measures* only *tesmel*, or *arec*, is mentioned (1 Sam. xv. 11; Isa. v. 10).

IV. *Measures of Capacity.*—At a very early period there existed measures for liquids, and dry measures. (A) *Liquid Measures.* (a) *Bath*, as measured =  $\frac{1}{2}$  cor (1 Kings vi. 26, 38; 2 Chron. ii. 10; Ez. vii. 22; Isa. v. 10). (b) *Hin* =  $\frac{1}{4}$  bath (Exod. xxx. 34; Ezek. xlv. 24, xlvi. 5, 7, 11). Fractions thereof, like  $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$ , of a hin, are men-

tioned (Exod. xxix. 40; Lev. xxiii. 13; Num. xv. 4, [5, 6, 7, 9, 10], xxviii. 5, [7, 14]; Ezek. iv. 11, [14]). (c) *Log* =  $\frac{1}{12}$  hin,  $\frac{1}{2}$  bath (Lev. xiv. 10, 12, 15, 21, 24), originally signifying a "basin." (B) *Dry Measures.* (a) *Lethech* =  $\frac{1}{2}$  homer, occurs only in Hos. iii. 2. (b) *Ephah* =  $\frac{1}{10}$  homer, of frequent occurrence in the Bible (Exod. xvi. 36; Lev. v. 11, vi. 20; Num. v. 15, xxviii. 5; Judg. vi. 19; Ruth ii. 17; 1 Sam. i. 24, xvii. 17; Ezek. xlv. 11, 13, 14, xlvi. 5, 7, 11, 14); it is probably of Egyptian origin. (c) *Seah* =  $\frac{1}{2}$  ephah, denoting "measure" (Gen. xviii. 6; 1 Sam. xxv. 18; 2 Kings vii. 1, 16). The *seah* was otherwise termed *shalish*, as being the third part of an ephah (Isa. xl. 12; Ps. lxxx. 5). (d) *Issaron*, the tenth part of an ephah (Exod. xvi. 36; in the Authorized Version, "tenth deal") (Lev. xiv. 10, xxiii. 13; Num. xv. 4). The older name seems to have been *omer* (Exod. xvi. 16-36). (e) *Cab*, i.e., hollow or concave, mentioned only 2 Kings vi. 25. Both the liquid and dry measures had one large measure in common, the *cor* (1 Kings iv. 22, v. 11; 2 Chron. ii. 10, xxvii. 5; Ez. vii. 22; Ezek. xlv. 14), also called *homer*, meaning "heap" (Lev. xxvii. 16; Num. xl. 32; Isa. v. 10; Ezek. xlv. 13), and equal to 10 bath. The "homer" was used only as dry measure. For the liquid measures we thus get:—

$$1 \text{ cor} = 10 \text{ bath} = 60 \text{ hin} = 720 \text{ log}$$

$$1 \text{ " } = 6 \text{ " } = 72 \text{ "}$$

$$\text{or } 1 \text{ " } = 12 \text{ "}$$

For the dry measures:—

$$1 \text{ homer} = 10 \text{ ephah} = 30 \text{ seah} = 100 \text{ omer} = 150 \text{ cab}$$

$$\text{or } 1 \text{ " } = 3 \text{ " } = 10 \text{ " } = 18 \text{ "}$$

$$\text{or } 1 \text{ " } = 3\frac{1}{2} \text{ " } = 6 \text{ "}$$

$$\text{or } 1 \text{ " } = 1\frac{1}{2} \text{ "}$$

**WEIGHTS.**—At a very early period the Hebrews seem to have used scales for determining the weight of things, especially of precious metals. The weights generally consisted of stones. There were five standard of weights,—*beka*, *gerah*, *shekel*, *maneh*, and *kikkar*. The highest was (a) the *kikkar*, or talent, literally "a circle," hence any round object, and thus a circular piece of money. It was of gold (1 Kings ix. 14) and of silver (2 Kings v. 22). (b) *Maneh*, the Greek *mina*, or *mina*, strictly a *portion*, i.e., a subdivision of the "talent" =  $\frac{1}{60}$  *kikkar*. (c) *Shekel*, properly a weight, the usual unit of estimation applied to coins and weights. It likewise was of two kinds,—the sacred (Lev. v. 15) and the royal (2 Sam. xiv. 26). (d) *Beka*, strictly a cleft or fraction (Gen. xxiv. 22); and (e) *gerah*, properly a kernel or bean, like our "grain" (Ezek. xlv. 12; Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47). For the weights we thus get:—

$$1 \text{ kikkar} = 60 \text{ maneh} = 3,000 \text{ shekel} = 6,000 \text{ beka} = 60,000 \text{ gerah}$$

$$\text{or } 1 \text{ " } = 50 \text{ " } = 100 \text{ " } = 1,000 \text{ "}$$

$$\text{or } 1 \text{ " } = 2 \text{ " } = 20 \text{ "}$$

$$\text{or } 1 \text{ " } = 10 \text{ "}$$

**LIT.**—BOECKH: *Metrologische Untersuchungen über Gewichte, Münzfuss und Masse des Alterthums*, Berlin, 1838; BERTHAU: *Zur Geschichte der Israeliten*, 2. Abh. I. *Gewichte u. Masse der Hebräer*, Göttingen, 1842; THENIUS: *Die althebräischen*

*Längen- und Hohlmasse*, in *Studien u. Kritik*, 1846, 1, 2; BRANDIS: *Münz-, Mass- und Gewichtswesen in Vorderasien*, Berlin, 1864; HULTSCH: *Griechische u. Römische Metrologie*, Berlin, 1862; OFFERT: *L'Étalon des mesures assyriennes*, Paris, 1875, and *Expédition en Mésopotamie*, i. ii.; LEPSIUS: *Die babylonisch-assyrischen Längenmasse nach der Tafel von Senkereh*, in *Abhandlungen der Berliner Academie der Wissenschaften*, 1877; FENNER v. FENNERBERG: *Untersuchungen über die Längen-, Feld- und Wegmasse des Alterthums*, Berlin, 1859; QUEIPO: *Essay sur les systèmes métriques et monétaires des anciens peuples*, Paris, 1859, 3 vols.; HERZFELD: *Metrologische Voruntersuchungen zu einer Geschichte des israelitischen Handels*, 2 parts, 1863, 1865, and *Handelsgeschichte der Juden des Alterthums*, Braunschweig, 1879, pp. 171 sq.; ZUCKERMANN: *Das jüdische Masssystem*, Breslau, 1867; MÜLLER: *Ueber die heiligen Masse der Hebräer und Hellenen*, Freiburg, 1859; the arts. "Elle," "Gelt," "Gewicht," "Masse," etc., in REHM'S *Handwörterbuch des bibl. Alterthums*: the same arts. in WIXER: *Real-Wörterbuch* [and in HAMBURGER'S *Real-Encyclopädie*]; the sections in the archaeologies of De Wette, Jahn, Saalschütz, Keil; [HUSSEY: *Essay on the Ancient Weights*, etc., Oxford, 1836.] Older works are contained in UGOLINI'S *Thesaurus*, v. xxviii. [See SMITH: *Dict. Bible*, art. "Weights."] LEYER.

**WEIR**, Duncan Harkness, D.D., Professor of Oriental Languages in the University of Glasgow, and one of the members of the Old-Testament Company of the Revisers of the Authorized Version of the Bible; b. at Greenock in 1822; d. at Glasgow, Nov. 24, 1876. He attained much distinction at college, but first attracted the attention of biblical scholars by his contributions to Kitto's *Journal of Biblical Literature*. He was appointed to the Glasgow chair in 1850, and in that position assisted very materially to raise in Scotland the too long neglected study of the Hebrew language, as well as of the Old-Testament Scriptures, to its true place in theological science. A strict disciplinarian, he was, above all, a sympathetic and stimulating teacher. To quote the language of one of his colleagues in the funeral-sermon delivered in the university after his death, "His familiarity with the Hebrew language in all its phases, his rational analysis and explanation even of its most peculiar and apparently abnormal phenomena, his delicate perception of its niceties, his sympathetic appreciation of the spirit of Hebrew poetry and Hebrew prophecy, gave to his prelections an interest and charm which were enhanced by the transparent simplicity and earnestness of his character." Another colleague, who had been his friend from his earliest years, thus described in a local periodical his personal character: "The grave has seldom closed over one whose life was more pure and blameless, more uniformly regulated by high principle and motive, and more incapable of an unworthy or ignoble action. A somewhat reserved manner gave, perhaps, to strangers, in their intercourse with him, the impression of coldness and austerity; but those who were honored by his friendship knew well . . . how their respect and admiration for the memory of the great scholar, the acute thinker, the sagacious counsellor, are blended with the deeper sorrow for the loss of the true and tender-hearted friend."

Dr. Weir died at a comparatively early age, and unhappily left behind him no adequate results, at least in a permanent form, of the great learning and ability by which, in the knowledge of those who knew him, he was so eminently distinguished. His chief literary works are occasional contributions to Kitto's *Journal*, already mentioned, to the *Imperial Bible Dictionary*, and to *The Academy*. Professor Cheyne, in the Introduction to his book on Isaiah, expresses his obligations to suggestions of Dr. Weir privately communicated to him. His non-productiveness in the way of authorship was partly due to the exacting nature of the duties of his chair, to which he devoted himself with scrupulous fidelity, and partly to the fact that he was looking forward, as he might reasonably do at his age, to a time of greater leisure, when the immense store of materials on Old-Testament criticism which he had accumulated, might be reduced to shape, and given to the public.

WILLIAM LEE.

**WEISS, Charles**, b. at Strassburg, Dec. 10, 1812; d. at Vanves, 1881. He was professor of history in the Lycée Bonaparte; and both his *L'Espagne depuis le règne de Philippe II. jusqu'à l'avènement des Bourbons* (Paris, 1841, 2 vols.) and his *Histoire des réfugiés protestants de France* (Paris, 1853, 2 vols.) were crowned by the Academy. In 1864 he became insane, and spent the rest of his life in an asylum at Vanves, near Paris.

**WEISS, Pantaleon**, generally known under the name *Candidus*; b. at Ips, in Lower Austria, Oct. 7, 1510; d. at Zweibrücken, Feb. 3, 1608. He studied at Wittenberg from 1557 to 1564; and was in 1565 appointed rector of the Latin School of Zweibrücken, and, later on, pastor and superintendent of that city. Though he had studied at Wittenberg, and was honored with the friendship of Melancthon, he was by the strict Lutherans suspected of inclining towards Calvinism; and he became, indeed, instrumental in the conversion of the principality of Zweibrücken from the Lutheran to the Reformed faith. At a theological disputation at Bergzabern, July, 1578, he for the first time divulged his Calvinist views of the personality of Christ, which he further developed in his *Dialogus de unione personarum in Christo personarum*, Geneva, 1583. He was immediately met by strong opposition; but the duke took his side; and in July, 1580, the court-preacher, Heilbrunner, one of the leaders of the Lutherans, was banished from the country. In 1586 *Candidus* published anonymously his *Klärer Bericht vom heiligen Abendmahl*, which, point for point, follows the Reformed doctrine of the Lord's Supper; and in 1588 the Reformed faith was officially established in the country by the introduction of the Catechism of Zweibrücken, which was drawn up in close imitation of the Catechism of Heidelberg. Some resistance was offered by the inhabitants, but no serious disturbances took place. Among the other writings of *Candidus* is a great number of poems in Latin (*Elegie precationum, Epigrammatorum sacrarum, libri xii*, etc.), but none in German. See F. BUTTERS: *Pantaleon Candidus*, Zweibrücken, 1865.

J. SEHNEDER.

**WEISSE, Christian Hermann**, b. at Leipzig, Aug. 10, 1801; d. there Sept. 19, 1866. He was professor of philosophy in the university of his native city, and wrote on mythology and æsthetic-

ies, but exercised also considerable influence on the development of Protestant theology by his *Philosophische Dogmatik*, 1855-62, 3 vols. (an attempt at combining the theism of Christianity with the Hegelian Pantheism), and by his *Die evangelische Geschichte* (1838), 2 vols., against Strauss, *Reisen über die Zukunft der evangelischen Kirche* (1819), and *Die Evangelienfrage in ihrem gegenwärtigen Stadium* (1856).

**WELLS, Edward, D.D.**, b. about 1665; d. at Cottesbush, Leicestershire, August, 1727. He was graduated at Christ's College, Oxford; was rector of Bletchley, Buckinghamshire, and of Cottesbush, 1717. He edited the works of Xenophon, Oxford, 1703, 5 vols.; also the Greek New Testament, as part of his useful work, *An Help for the more Easy and Clear Understanding of the Holy Scriptures*, 1700-28, 21 parts, which embraced a revised English translation, paraphrase, and notes; and the Book of Daniel in similar style, on the basis of the LXX., 1716.

**WELSH (The) CALVINISTIC METHODIST CHURCH**, known in the United States as the Welsh Presbyterian Church.

**WALES. History.**—This church is in origin independent of, and in organization prior to, English Methodism. Its beginnings are to be found in the self-denying labors of clergymen of the Established Church; such as the Rev. Griffith Jones of Llandowor, Carmarthen-shire, who is justly called "the morning-star of the Methodist revival." Installed in 1716, he commenced immediately a work of evangelization, and in 1730, to make his labors more effective, established a system of circulating schools, in which both children and adults were taught to read the Scriptures. The work of Griffith Jones, and others in spirit like him, was, however, but the preparation of the ground for the seed. The Welsh Methodist revival, properly so called, began in 1735-36, through the earnest ministry of Howell Harris, Daniel Rowlands, and Howell Davies; the former a layman, the two latter clergymen, Davies being a convert and pupil of Griffith Jones. These men first gave Welsh religious reform organic life. Their work was, however, carried on wholly within the Established Church. They and their followers attempted the useless work of re-forming that organization as it then was. Had they separated from it, they would as dissenters have been protected, by the Act of Toleration, from the savage persecution to which they were frequently subjected. So strongly did they cling to the Establishment, that it was only after seventy-six years (in 1811), that they ceased as a body from communing in the parish churches. Their first society (the first Methodist society in Britain) was organized at Erwood in Brecknockshire, in 1736. By the beginning of 1739 thirty societies had been organized in South Wales alone. Their first General Association was held at Watford, Glamorganshire, Jan. 5 and 6, 1742, two years and a half prior to the first conference of English Methodists, convened by Wesley in London. The moderator at the Watford association was, by invitation, the Rev. George Whitefield, who came into personal relation with the movement first in 1739. From 1751 to 1762 the denomination grew but little, owing to internal dissensions, occasioned by differences between the two leaders. — Harris

and Rowlands. These differences were not doctrinal in their nature; for the controversies which divided the English Methodists never affected their Welsh brethren, the latter being almost to a man Calvinists. In 1762-63 a great revival welded the divided church to an inseparable union. The year 1785 was signalized by the accession of the Rev. Thomas Charles of Bala, whose great work was the organizing of the denominational sabbath schools. These were in many respects similar to the circulating-schools established by Griffith Jones, and, like them, included the adults, as well as the children, of the congregations. The study of the Scriptures in these schools, by the whole church, led to two important results, — the one a demand for Welsh Bibles beyond the then means of supply, and as a consequence to the formation, in 1801, of the British and Foreign Bible Society; the other, a new impetus to the cause of Calvinistic Methodism. In fact, the formal act of separation from the Established Church was forced upon the denomination by its rapid growth. Communion in the few parish churches having "Methodistic" rectors became impossible to a body numbering its members by tens of thousands. And in the General Associations held at Bala and at Llandilo Fawr in 1811, twenty-one persons were ordained to the office of the ministry. This step led to the withdrawal of the majority of the episcopally ordained ministers, but their defection did not check the progress of the Welsh Calvinists. In 1813 the Home Mission Society was organized, for work in the English districts bordering on Wales. In 1823 a Confession of Faith was adopted. In 1839 a theological seminary was established at Bala, and in 1842 another at Trevecca. The work of foreign missions was carried on, until 1840, in connection with the London Missionary Society; but since that date the church has maintained missions of its own in Khasia, India, in Brittany to the Breton kinsmen of the Welsh, and in London to the Jews. The last step in its organization was taken by the constitution of the General Assembly, at Swansea, in 1861.

The church is a member of the Presbyterian Alliance, and is in numbers, in influence, and in Christian work, the foremost church of the Principality. Stevens, in his *History of Methodism*, graphically describes it as the source to Wales of that "extraordinary religious progress by which the thirty dissenting churches of 1715 have increased (1857) to 2,300; by which a chapel now dots nearly every three square miles of the country, and over a million people, nearly the whole Welsh population (seven-eighths), are found attending public worship some part of every sabbath."

*Doctrine.* — The doctrines of the Confession of Faith of this church are in substantial harmony with the doctrines of the Westminster Confession. The word "Methodist" in its name is, therefore, to be understood as defining, not a form of doctrine, but methods of Christian life and work. The Confession is published in both English and Welsh.

*Polity.* — The polity of this church was from its origin practically Presbyterian; the first "societies" being represented in the monthly meetings and the General Association by stewards, dea-

cons, or elders, as well as by ministers and exhorters; and it is to be distinctly noted, that Howell Harris, a layman, was for many years the moderator of the General Association. The government consists at present (1883) of twenty-five monthly meetings or presbyteries, two synods, and a general assembly. The points wherein the polity differs from that of other Presbyterian churches are, (1) Members are received and disciplined by the particular church in congregational meeting; (2) Elders are nominated by the churches, but cannot be installed until approved by the presbytery; (3) Candidates for the ministry must be recommended to the presbytery by a three-fourths vote of the church with which they are connected; (4) Ministers are ordained by the synods, on recommendation of the presbyteries, after five years' trial as probationers; (5) All the elders of a church are members of presbytery; (6) The church-buildings are the property of the denomination as a whole; (7) The General Assembly consists of two ministers and two elders from each presbytery, and, in addition, the moderators and clerks of the synods, the treasurers and secretaries of the Foreign Missionary Society, the previous moderators of the Assembly, and the conveners of committees.

*Worship.* — The church uses no Liturgy. Its services are simple, characterized by earnestness, and are conducted, as a rule, in the Welsh language.

*UNITED STATES. History, etc.* — The first Calvinistic Methodist in America was the Rev. George Whitefield. Welsh emigrants of the Calvinistic faith began to enter the country about 1776; but being few in number, and unfamiliar with the English language, they worshipped, for many years after that date, with the Welsh Independents. Their first church was organized at Pen-y-caerau, Rensselaer, Oneida County, N.Y., in the year 1826. Within a year or two after, the first presbytery was formed. In 1838 a denominational magazine, *Y Cyfaiell o'r Hen Wlad* ("The Friend from the Old Country"), was established in New-York City by the Rev. William Rowlands, D.D., and aided greatly in furthering the interests of the denomination. In 1845 fraternal relations were entered into with the Old School General Assembly of the Presbyterian Church. The denomination is strongest in the States of New York, Pennsylvania, Ohio, Wisconsin, and Minnesota; and its synods bear the names of these States respectively. The presbyteries (1882) number eighteen. The General Assembly, established in 1870, meets triennially. In doctrine the Welsh Calvinists in the United States agree with their brethren in Britain. In polity they are, in some particulars, more nearly assimilated to the American Presbyterian churches.

*STATISTICS. England and Wales (1882).* — Churches (organizations), 1,179; English churches, 158; chapels and preaching-stations, 1,343; pastors, 610; preachers, 371; elders, 4,317; communicants, 119,355; children under care of the church, 56,452; Sabbath-school members, 177,585; hearers, 274,605; contributions, \$819,375.

*United States (1882).* — Churches, 171; ministers, 108; communicants, 11,000; children under care of the church, 5,700; Sabbath-school members, 13,500; hearers, 20,000.

LIT. — *Wales*. J. HUGHES: *Welsh Methodism*, Wrexham, 1851-56, 3 vols. (in Welsh); W. WILLIAMS: *Welsh Calvinistic Methodism*, London, 1872 (in English); R. PHILIP: *The Life of Rev. G. Whitefield*, London, various editions; *The Encyclopedia Cambrensis*, edited by the Rev. John Parry, D.D., Denbigh, 1882, 10 vols. (in Welsh). *United States*. — *The Friend from the Old Country*, 1838-83, now edited by the Rev. W. Roberts, D.D., Utica, N.Y., 46 vols., var. pl. (in Welsh); R. D. THOMAS: *The History of the Welsh in America*, Utica, N.Y., 1872 (in Welsh); W. ROWLANDS: *The Welsh Calvinistic Methodists*, Rome, N.Y., 1851 (in English). W. H. ROBERTS.

**WENDELIN, or WANDELIN**, a saint of the Roman-Catholic Church, whose festival falls on Oct. 20. He was a native of Scotland, and flourished in the seventh century. Educated for the church, he went to Germany as a missionary; settled near Treves, and labored with so great success that the monks of Tholey, a convent situated near the Saar, chose him their abbot. Nothing more is known of him with certainty, but he is still devotedly worshipped in many parts of Germany and Switzerland as the protector of the cattle. See *Act. Sanct.*, July 6, p. 171.

**WENDELIN, Markus Friedrich**, b. at Sandhausen, near Heidelberg, 1551; d. at Zerbst, Aug. 7, 1652. He studied theology at Heidelberg; was for several years tutor to the young princess of Anhalt-Dessau; and was in 1611 appointed rector of the gymnasium of Zerbst, which position he retained to his death. His education fell in the period immediately after the contest between the Lutherans and the Reformed in the Palatinate. The Reformed came out victorious; but the contest had compelled them to employ the highest degree of scholastical precision in the exposition of their views: and in his theological works — *Compendium christianæ theologie*, Hamau, 1631; *Christianæ theologie systema majus*, published after his death, Cassel, 1656, and translated into Dutch and Hungarian; *Exercitationes theologice contra Gerhardum et Dunhauerum*, and *Collatio doctrinæ reformatorem et lutheranorum*, Cassel, 1660 — he shows himself to be one of the chief representatives of that Reformed scholasticism. But his great learning and activity outside of the field of theology kept his theological scholasticism in a healthy condition: indeed, scholasticism was with him nothing more than a method. A. EKBARD.

**WENDS** is the collective name of a number of Slavic tribes which in ancient time inhabited the northern part of Germany, along the Baltic Sea, between the Elbe and the Vistula, — Obotrites in Mecklenburg; Ranes, or Rugians, in the Island of Rugen; Pomeranians; Sorbians in Misnia and Brandenburg, etc. The name was derived from the old German *wand* ("water"), that is, those who live by the water; but they called themselves Slavens, from *slowo* ("word"), that is, those who can speak and make themselves understood; while they called the Germans *njenu, njenetz* (the "dumb," the "unintelligible"). Agriculture, cattle-raising, fishing, and piracy, were their general occupations. Their religion was a strongly marked dualism, in which the evil always seemed about to gain the ascendancy. They worshipped their gods in temples and sacred groves, with many superstitious and cruel rites. Their mor-

als were narrow, but not depraved. They were temperate, hospitable, independent, true to their friends, though it was considered fair to break a promise given to an enemy, and chaste, though their marriages were polygamous. In the eighth century the conflicts began between them and their Germanic neighbors to the south and the west; but all the advantages which Charlemagne gained over them were lost under his weak successors. More permanent was the success of the energetic kings of the Saxon dynasty. Henry I. conquered Brennaburg (Brandenburg) and Gana (probably the present Jahna in Misnia), two of the principal seats of the Wends; and after the battle of Lunkin, which lasted for four days, he formed the margraviate of Misnia, built fortresses in the conquered land, planted Saxon colonies among the Wends, and sent forth Christian missionaries, 929. Under Otho I. the Christianization and Germanization of the Wends were carried on with still greater energy. He founded the bishoprics of Havelberg (916), Brandenburg (949), Merseburg, and Zeitz (968); and, in order to give more vigor to the Wendish mission, he determined to form all those bishoprics into an independent archbishopric at Magdeburg; which plan he also succeeded in accomplishing in spite of the protests of the bishop of Halberstadt and the archbishop of Mayence. Nevertheless, it cost great exertions before Christianity became fully established among the Wends. More than two centuries elapsed, filled with insurrections and bloody feuds. See the articles on GOTTSCHALK and VICELIN.

LIT. — The sources of the history of the Christianization of the Wends are the Chronicles of Widukind, Thietmar, Adam of Bremen, and Helmold. See also GEBHARD: *Geschichte der Slaven und Wenden*, Halle, 1790; and GISEBRECHT: *Wendische Geschichten aus den Jahren, 786-1182*, Berlin, 1813, 3 vols. G. H. KLIPPEL.

**WERENFELS, Samuel**, b. at Basel, March 1, 1637; d. there June 1, 1710. He studied at Zurich and Geneva; visited Holland and Northern Germany; and was appointed professor in his native city, first of rhetoric, afterwards of theology. His *Opuscula*, published at Basel in 1718, and again in 1782, are still of interest, especially his *De logomachiis eruditorum* and *De scopo quem scripturæ interpretes sibi proponere debent*, the former of general rhetorical, the latter of special hermeneutical bearing. He was, indeed, the first to propound those principles of grammatical and historical exegesis which afterwards Ernesti brought to prevail, inculcating that not the possible, but only the actual, meaning of a passage is of any account. HAGENBACH.

**WERKMEISTER, Benedikt Maria von**, b. at Allgäu in Upper Swabia, Oct. 22, 1715; d. at Steinbach, near Stuttgart, July 16, 1823. He entered the order of the Benedictines in 1761; studied theology at Neresheim and Benediktbeuren; was ordained a priest in 1769; and taught philosophy and canon law at various Roman-Catholic seminaries in Wurtemberg, but was dismissed in 1791 as an adherent of "Josephinism" (see art.). In 1796, however, he was made pastor of Steinbach, and later on he held various positions of honor in the administration. He wrote against the celebrity of priests, against the worship of Mary, etc.

His book in favor of divorce (*Beveis, dass die bei den Protestanten üblichen Ehescheidungen auch nach katholischen Grundsätzen gültig sind*, 1804, 2d ed., 1810) produced a great sensation. PALMER.

**WERNSDORF, Gottlieb**, b. at Schonewalde, Feb. 25, 1668; d. at Wittenberg, July 1, 1729; was appointed professor of theology in his native city in 1669, and provost of the cathedral church, and superintendent-general, in 1710. He was one of the last prominent representatives of the old, strict Lutheran orthodoxy. In his treatise, *De auctoritate librorum symbollicorum*, he vindicates a mediate inspiration for the symbolical books of the Lutheran Church. His *Disputationes academice*, of which a collected edition appeared in 1736, and which touch all the vital questions of the time, are not without interest. THOLUCK.

**WERTHEIM, The Bible of**, is a German translation of the Pentateuch, the first instalment of the translation of the whole Bible which was published at Wertheim in 1735 by J. L. Schmidt, at that time tutor in the house of the count of Löwenstein. The work is a paraphrase rather than a translation, and is executed, not without knowledge, but on the principles of the flattest rationalism. Not only are the spirit and true character of the original work entirely lost, but the meaning of single passages is often so curiously though unintentionally perverted, that the result becomes perfectly ridiculous. Nevertheless, the work found its patrons, and was on the way to a fair success, when it was most vehemently denounced by the theologians. An imperial edict of Jan. 15, 1737, ordered the work to be seized, and the author imprisoned. The end of the affair is not known, but Schmidt died in 1750 as tutor to the ducal pages of Wolfenbüttel. The book, though confiscated, is not difficult to get hold of in second-hand bookstores, and is of great historical interest. The various pamphlets which were issued in the controversy caused by the work have been collected by J. N. Sinnhold, Erfurt, 1737, and by the author himself, 1738. ED. REUSS.

**WESEL, Johann von**, one of the most interesting characters among the Reformers before the Reformation; b. at Oberwesel in the beginning of the fifteenth century; d. at Mayence in 1481. Very little is known of his life before formal proceedings were instituted against him as a heretic in 1479, and at that time he was an old man. In the middle of the century he taught philosophy and theology at Erfurt. In philosophy he was a nominalist, one of the foremost leaders of that reaction against realism which was setting in just at that time. He taught with great effect: he made the whole university nominalistic. Luther himself testifies to his success. In theology his influence was less pronounced, though the stand he took upon the Bible was in striking opposition to the prevailing scholasticism and the method of the sententiaries. But, in spite of their audacity in attacking established powers, his *Adversus indulgentias* (probably published while Nicholas of Cusa was preparing the public mind for the jubilee indulgences of 1450), and his *De potestate ecclesiastica* (probably of a somewhat later date), seem at first to have caused him no annoyance. In 1455 he was the vice-rector of the university; in 1460 he was appointed preacher at Mayence; and, when the plague forced him to leave that place,

he obtained a similar position at Worms in 1462. It would even seem that the real cause of the process instituted against him was hatred of his philosophical views, and not indignation at his theological ideas: for the process was instituted, not by his next superior, the bishop of Worms, but by the archbishop of Mayence; and the tribunal before which he was summoned was composed, not simply of the inquisitors of Cologne, but also of some professors from Heidelberg, all of whom were realists. The process was opened Feb. 4, 1470, and the very first proceedings showed the ill-will which the judges bore him. The principal charges were, that he denied the procession of the Holy Spirit from the Son, rejected tradition, and disputed the absolute authority of a council legitimately convened. Then followed a number of minor errors. Concerning sin, he said that there was no deadly sin but that which the Bible designated as such; concerning hereditary sin, that it did not exist in the fœtus; concerning the Lord's Supper, that the doctrine of transubstantiation was unnecessary; concerning celibacy, monasticism, fasts, etc., that they were not obligatory; concerning the hierarchical organization, that there was no difference between a bishop and a presbyter. At every point he made as great concessions as he conscientiously could, and by a general recantation he succeeded in escaping the stake; but he was locked up for life in an Augustinian convent at Mayence. From the elaborate report of the trial which has come down to us, as well as from Wesel's writing, it is evident that he mastered the formal principle of Protestantism — Scripture the sole rule of faith — with a greater clearness and completeness than the Reformers themselves, at least in the beginning of the Reformation. But it is also evident that he never actually reached the material principle of Protestantism. — justification by faith; though he began his attack at the very same point as the Reformers, — the doctrine of indulgences. He knew very well that ecclesiastical penance is very far from being identical with divine punishment, and that the Pope can dispense only from the former. He knew, furthermore, that a treasure of good works at the disposal of the Pope, and the transference by him of merit from one person to another, were empty pretensions. But to his eyes the sale of indulgences was simply an ecclesiastical abuse: that it was a danger to conscience he did not see.

LIT. — Wesel was quite a prolific writer, but of his works only the two above mentioned have come down to us. A report of his trial is found in D'ARGENTRE: *Collectio juridicorum de novis erroribus*, Paris, 1728. It consists of three parts, — *Paradoxa Joannis de Wesalia* (a collection of heretical propositions drawn from his various works), *Examen magistrale* (a representation of the trial), and, finally, a survey by the author of the whole affair. See ULLMANN: *Johann Wesel*, 1834, and *Reformers before the Reformation* [Eng. trans., Edinb., 1855, 2 vols.; 2d Ger. ed., 1866]. H. SCHMIDT.

**WESLEY, Charles**, youngest son of Samuel Wesley, sen., was b. at Epworth in Lincolnshire, Dec. 18, 1708, O.S. (Dec. 29, N.S.); and d. in London, March 29, 1788. In childhood he declined an offer of adoption by a wealthy namesake in Ireland: and the person taken in his stead became an earl, and grandfather to the Duke of

Wellington. He was educated at Westminster school, under his brother Samuel, 1716; at St. Peter's College, Westminster, 1721; and at Christ Church, Oxford, 1726, where, with his brother John and one or two others, he received the nickname of "Methodist." In 1735 he was ordained, and went with John Wesley to Georgia, returning 1736. May 21, 1738, he "experienced the witness of adoption," and at once joined his brother's evangelistic work, travelling much, and preaching with great zeal and success. He never held ecclesiastical preferment, and bore his share of the persecutions which beset the early Methodists. April 8, 1749, he married Sarah Gwynne; by her he had eight children, two of whom became eminent musicians. John Wesley's expression, "his least praise was his talent for poetry," is unmeaning: whatever his other gifts and graces, it is as "the poet of Methodism" and the most gifted and voluminous of English hymn-writers that his fame and influence live. *The Poetical Works of John and Charles Wesley*, as reprinted by the Wesleyan Conference, 1865-72, fill thirteen volumes, or near six thousand pages. Of the original publications, the earlier ones bore the names of both brothers, but most were the work of Charles alone. While in the books of joint authorship it is not always possible to distinguish with absolute certainty between the two, it is generally agreed that John wrote only the translations (almost wholly from the German, some forty in all) and a very few originals. Their style is the same, save for a little more severity and dignity on John's part. Their first volume (or perhaps John's alone, for it bears no name), possibly also the first English *Collection of Psalms and Hymns*, appeared at Charleston, S.C., 1737. A single copy was found in London, 1879, and reprinted 1882. It contains some pieces by John, but apparently none by Charles, who perhaps had not then begun to write. Another small *Collection* was published in London, 1738; and in 1739 began the long series of original works in verse. The more extensive of these were *Hymns and Sacred Poems*, 1739, 1740, 1742 (three separate books); the same, 1749, 2 vols.; *Hymns on God's Everlasting Love*, 1744; *On the Lord's Supper*, 1745; *For those that Seek and those that have Redemption*, 1747; *Funeral Hymns*, 1746-59; *Short Hymns on Select Passages of Holy Scripture*, 2 vols. (2,318 pieces), 1762; *Hymns for Children*, 1763; *For Families*, 1767; *On the Trinity*, 1767. Besides these there are some twenty tracts, minor in size, but containing some of Charles Wesley's most effective lyrics, and a few elegies and epistles. The work of publication went on, though less vigorously in later years, till 1785, and that of composition till his death, at which he left in manuscript a quantity of verse, chiefly on Bible-texts, equal to one-third of that printed in his lifetime. His huge fecundity hindered his fame: had he written less, he might be read more; but he had not the gift of condensing. His thoughts, or at least his feelings, flowed more readily in verse than in prose: he wrote on horseback, in a stage-coach, almost in "the article of death." His fifty-six *Hymns for Christian Friends*, some of them long and widely used, were dedicated to Miss Gwynne; and his last verse, taken down by her "when he could scarcely articulate," preserves something of the old fire. He

wrote with equal grace *In Going to Answer a Charge of Treason*, and *For a Child Cutting his Teeth*. Nearly every occasion and condition of external life is provided for in the vast range of his productions, which have more "variety of matter and manner" than critics have commonly supposed; and, as to feelings and experiences, "he has celebrated them with an affluence of diction and a splendor of coloring rarely surpassed"—or, more accurately, never surpassed, and rarely equalled. Temperament and belief alike inclined him to subjective themes, and, guiding his unique lyrical talent, made him pre-eminently "the poet of Methodism." To the wonderful growth and success of that system his hymns were no less essential than his brother's government. They are the main element in most Wesleyan collections, both English and American: probably no school or system in any age or land has owned so mighty an implement in the way of sacred song. For the same reason non-Methodists long suspected and shunned this poetry, and still need to exercise unusual caution in adopting it. Its author was given not only to extravagances of expression (which were sometimes pared down by his brother's severer taste), but to unrestrained and often violent emotion. His ecstasies and agonies occur too frequently for sober readers, and many of his finest pieces are in this high key. Withal he is too fluent, too rhetorical: his mannerism at times involves a lack of simplicity; his "fatal facility of strong words" is a fault both literary and religious. Yet his intensely sincere and fervent piety, his intellectual strength and acuteness, his unmistakably high culture, and the matchless spontaneity of his eloquence, place him easily at the head of British sacred lyrists. No collection is complete—probably for a century none has been formed—without his hymns; and they are now perhaps more generally and widely used than of old. He is entitled to rank not merely as a hymn-writer, but among Christian poets. Many of his pieces which are not adapted to public worship, and very little known, possess much literary and human interest: his autobiographic and polemic verses, e.g., are probably unequalled. He cannot be adequately judged by his fragmentary appearances in the hymnals, not even by John Wesley's *Collection for the Use of the People called Methodists* (1780; supplement 1830); though that presents a considerable fraction of his writings, with much less abridgment and alteration than any other, and has nearly all the qualities claimed by its editor in his vigorous and memorable preface. See also JACKSON'S *Life of the Rev. Charles Wesley*, 2 vols., 1841; D. CREAMER'S *Methodist Hymnology*, N.Y., 1848; *Sacred Poetry selected from the Works of C. Wesley*, N.Y., 1864; *C. Wesley and Methodist Hymns*, in the *Bibliotheca Sacra*, 1864; *C. Wesley seen in his Finer and less Familiar Poems*, N.Y., 1867.

FREDERIC M. BIRD.

WESLEY, John, the father of the doctrinal and practical system of Methodism; b. at Epworth, Eng., June 28, 1703; d. in London, March 2, 1791. The Wesley family has been traced, by an indefatigable genealogist in late years, back to a period anterior to the Norman Conquest. In the days of Athelstan the Saxon, Guy Wesley, or Wellesley, was created a thane, or member of Parliament; and it is claimed that the genealogy of the

family may be followed in an unbroken line from Guy to Samuel Wesley, the father of the Reformer. Samuel Wesley was a graduate of Oxford, and a minister of the Church of England. He married in 1689 Susannah, the twenty-fifth child of Dr. Samuel Annesley, who became the mother of nineteen children. In 1696 he was appointed rector of Epworth, where John, the fifteenth child, was born. He was christened John Benjamin, but he never used the second name. An incident of his childhood was his rescue, at the age of six, from the burning rectory. The manner of his escape made a deep impression on his mind; and he spoke of himself as a "brand plucked from the burning," and as a child of Providence. With a small income and a large family, the good rector, with the utmost economy, was most of the time in debt. The early education of all the children was given by Mrs. Wesley, a woman of remarkable intelligence and deep piety, apt in teaching, and wise and firm in governing. At the age of ten John was admitted to the Charterhouse School, London, where he lived the studious, methodical, and (for a while) religious life in which he had been trained at home. He entered Christ Church College, Oxford, seven years later, was ordained in 1725, elected fellow of Lincoln College in the following year, and given his degree of M.A. in 1727. He served his father as curate two years, and then returned to Oxford to fulfil his functions as fellow.

The year of his return to Oxford (1729) marks the beginning of the rise of Methodism. The famous Holy Club was formed; and its members, including John and Charles Wesley, were derisively called "Methodists," because of their methodical habits. John had enjoyed during his early years a deep religious experience. He went, says his latest and best biographer, Tyerman, to Charterhouse a saint; but he became negligent of his religious duties, and left a sinner. In the year of his ordination he read Thomas à Kempis and Jeremy Taylor, and began to grope after those religious truths which underlay the great revival of the eighteenth century. The reading of Law's *Christian Perfection* and *Serious Call* gave him, he said, a sublimer view of the law of God; and he resolved to keep it, inwardly and outwardly, as sacredly as possible, believing that in this obedience he should find salvation. He pursued a rigidly methodical and abstemious life; studied the Scriptures, and performed his religious duties with great diligence; pinched himself that he might have alms to give; and gave his heart, mind, and soul to the effort to live a godly life. When a clergyman "inured to contempt of the ornaments and conveniences of life, to bodily austerities, and to serious thoughts," was wanted to go to Georgia, Wesley responded, and remained in the colony two years, returning to England in 1733, feeling that his mission, which was to convert the Indians, and deepen and regulate the religious life of the colonists, had been a failure. His High-Church notions, his strict enforcement of the regulations of the church, especially concerning the administration of the holy communion, were not agreeable to the colonists; and he left Georgia with several indictments pending against him (largely due to malice) for alleged violation of church law.

As Wesley's spiritual state is the key to his whole career, an account of his conversion in the year of his return from Georgia must not be omitted. For ten years he had fought against sin, striven to fulfil the law of the gospel, endeavored to manifest his righteousness; but he had not, he wrote, obtained freedom from sin, nor the witness of the Spirit, because he sought it, not by faith, but "by the works of the law." He had learned from the Moravians that true faith was inseparably connected with dominion over sin and constant peace proceeding from a sense of forgiveness, and that saving faith is given in a moment. This saving faith he obtained at a Moravian meeting in Aldersgate Street, London, while listening to the reading of Luther's Preface to the Epistle to the Romans, in which explanation of faith and the doctrine of justification by faith is given. "I felt," he wrote, "my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins." Two or three weeks later he preached a remarkable sermon, enforcing the doctrine of present personal salvation by faith, which was followed by another, on God's grace "free in all, and free for all." He never ceased in his whole subsequent career to preach this doctrine and that of the witness of the Spirit. He allied himself with the Moravian society in Fetter Lane, and went to the Moravian headquarters in Germany to learn more of a people to whom he felt deeply indebted. On his return to England he drew up rules for the bands into which the Fetter-Lane society was divided, and published a collection of hymns for them. He met frequently with this and other religious societies in London, but did not preach often in 1738, because most of the parish churches were closed to him. His friend Whitefield, the great evangelist, upon his return from America, was likewise excluded from the churches of Bristol; and, going to the neighboring village of Kingswood, he there preached in the open air, February, 1739, to a company of miners. This was a bold step, and Wesley hesitated to accept Whitefield's earnest request to follow him in this innovation. But he overcame his scruples, and in April preached his first sermon in the open air, near Bristol. He said he could hardly reconcile himself to field-preaching, and would have thought, "till very lately," such a method of saving souls as "almost a sin." These open-air services were very successful; and he never again hesitated to preach in any place where an assembly could be got together, more than once occupying his father's tombstone as a pulpit. He spent upwards of fifty years in field-preaching, — entering churches when he was invited, taking his stand in the fields, in halls, cottages, and chapels, when the churches would not receive him. Late in 1739 a rupture with the Moravians in London occurred. Wesley had helped them organize in May, 1738, the Fetter-Lane society; and the converts of the preaching of himself, his brother, and Whitefield, had become members of their bands. But finding, as he said, that they had fallen into heresies, especially Quietism, a separation took place; and so, at the close of 1739, Wesley was led to form his followers into a separate society. "Thus," he wrote, "without any previous plan, began the



Methodist society in England." Similar societies were soon after formed in Bristol and Kingswood, and wherever Wesley and his co-adjutors made converts.

From 1739 onward, Wesley and the Methodists were persecuted by clergymen and magistrates, attacked in sermon, tract, and book; mobbed by the populace; often in controversy; always at work among the neglected and needy; and ever increasing. They were denounced as promulgators of strange doctrines, fomenters of religious disturbances; as blind fanatics, leading the people astray, claiming miraculous gifts, inveighing against the clergy of the Church of England, and endeavoring to re-establish Popery. Wesley was frequently mobbed, and great violence was done both to the persons and property of Methodists. Seeing, however, that the church failed in its duty to call sinners to repentance, that its clergymen were worldly-minded, and that souls were perishing in their sins, he regarded himself as commissioned of God to warn men to flee from the wrath to come; and no opposition, or persecution, or obstacles were permitted by him to prevail against the divine urgency and authority of his commission. The prejudices of his High-Church training, his strict notions of the methods and proprieties of public worship, his views of the apostolic succession and the prerogatives of the priest, even his most cherished convictions, were not allowed to stand in the way in which Providence seemed to lead. Unwilling that ungodly men should perish in their sins and because they could not be reached from the pulpit, he began field-preaching. Seeing that he and the few clergymen co-operating with him could not do the work that needed to be done, he was led, as early as 1739, to approve tacitly, soon after openly, of lay-preaching; and men who were not episcopally ordained were permitted to preach, and do pastoral work. Thus one of the great features of Methodism, to which it has largely owed its success, was adopted by Wesley in answer to a necessity.

As his societies must have houses to worship in, he began in 1739 to provide chapels, first in Bristol, and then in London and elsewhere. The Bristol chapel was at first in the hands of trustees; but as a large debt was contracted, and Wesley's friends urged him to keep its pulpit under his own control, the deed was cancelled, and the trust became vested in himself. Following this precedent, all Methodist chapels were committed in trust to him until, by a "deed of declaration," all his interests in them were transferred to a body of preachers called the "Legal Hundred." When disorderly persons began to manifest themselves among the members of the societies, he adopted the plan of giving tickets to members, with their names written thereon by his own hand. These were renewed every three months. Those who proved to be unworthy did not receive new tickets, and thus dropped out of the society without disturbance. The tickets were regarded as commendatory letters. When the debt on the chapel became burdensome, it was proposed that one in every twelve of the members should collect offerings for it regularly from the eleven allotted to him. Out of this, under Wesley's care, grew, in 1742, the Methodist class-meeting system, which Wesley found of great advantage in promoting

fellowship, in removing unworthy members, and in affording opportunity to instruct, rebuke, exhort, encourage. In order more effectually to keep the disorderly out of the societies, he established a probationary system, and resolved to visit each society once in three months. Thus arose the quarterly visitation, or conference. As the societies increased, he could not continue his practice of oral instruction: so he drew up in 1743 a set of "General Rules" for the "United Societies," which were the nucleus of the Methodist Discipline. As the number of preachers and preaching-places increased, it was desirable that doctrinal matters should be discussed, difficulties considered, and that an understanding should be had as to the distribution of fields; so the two Wesleys, with four other clergymen and four lay-preachers, met for consultation in London in 1744. This was the first Methodist Conference. The questions considered were, What to teach, How to teach, and How to regulate doctrine, discipline, and practice. A body of doctrine was agreed upon; and a series of rules for regulating the conduct of the preachers was adopted. The conference lasted six days. Two years later, in order that the preachers might work more systematically, and the societies receive their services more regularly, Wesley appointed his "helpers" to definite circuits, each of which included at least thirty appointments a month. Believing that their usefulness and efficiency were promoted by being changed from one circuit to another every year or two, he established the itinerancy, and ever insisted that his preachers should submit to its rules. When, in 1788, some persons objected to the frequent changes, he wrote, "For fifty years God has been pleased to bless the itinerant plan, the last year most of all. It must not be altered till I am removed, and I hope it will remain till our Lord comes to reign on earth."

As his societies multiplied, and all these elements of an ecclesiastical system were, one after another, adopted, the breach between Wesley and the Church of England gradually widened. The question of separation from the church, urged, on the one side, by some of his preachers and societies, and most strenuously opposed on the other by his brother Charles and others, was constantly before him, but was not settled. In 1745 he wrote that he and his co-adjutors would make any concession which their conscience would permit, in order to live in harmony with the clergy; but they could not give up the doctrine of an inward and present salvation by faith alone, nor cease to preach in private houses and the open air, nor dissolve the societies, nor suppress lay-preaching. Further than this, however, he refused then to go. "We dare not," he said, "administer baptism or the Lord's Supper without a commission from a bishop in the apostolic succession." But the next year he read Lord King on the Primitive Church, and was convinced by it that apostolic succession was a figment, and that he [Wesley] was "a scriptural *episcopus* as much as any man in England." Some years later Stillingfleet's *Treacen* led him to renounce the opinion that Christ or his apostles prescribed any form of church government, and he believed ordination was valid when performed by a presbyter. It was not until about forty years after this that he ordained by the imposi-

tion of hands; but he considered his appointment (says Watson) of his preachers as an act of ordination. The Conference of 1746 declared that the reason more solemnity in receiving new laborers was not employed was because it savored of state-ness and of haste. "We desire barely to follow Providence as it gradually opens." When, however, he deemed that Providence had opened the way, and the bishop of London had definitively declined to ordain a minister for the American Methodists who were without the ordinances, he ordained by imposition of hands preachers for Scotland and England and America, with power to administer the sacraments. He consecrated, also, by laying on of hands, Dr. Coke, a presbyter of the Church of England, to be superintendent or bishop in America, and a preacher, Alexander Mather, to the same office in England. He designed that both Dr. Coke and Mr. Mather should ordain others. This act alarmed his brother Charles, who besought him to stop and consider before he had "quite broken down the bridge," and not imbitter his [Charles's] last moments on earth, nor "leave an indelible blot on our memory." Wesley declared, in reply, that he had not separated from the church, nor did he intend to, but he must and would save as many souls as he could while alive, "without being careful about what may possibly be when I die." Thus, though he rejoiced that the Methodists in America were freed from entanglements with both Church and State, he counselled his English followers to remain in the church; and he himself died in that communion.

Wesley was a strong controversialist. The most notable of his controversies was that on Calvinism. His father was of the Arminian school in the church; but John settled the question for himself while in college, and expressed himself strongly against the doctrines of election and reprobation. Whitefield inclined to Calvinism. In his first tour in America, he embraced the views of the New-England school of Calvinism; and when Wesley preached a sermon on *Free Grace*, attacking predestination as blasphemous, as representing "God as worse than the Devil," Whitefield besought him (1739) not to repeat or publish the discourse. He deprecated a dispute or discussion. "Let us," he said, "offer salvation freely to all," but be silent about election. Wesley's sermon was published, and among the many replies to it was one by Whitefield. Separation followed in 1741. Wesley wrote of it, that those who held universal redemption did not desire it, but "those who held particular redemption would not hear of any accommodation." Whitefield, Harris, Cennick, and others, became the founders of Calvinistic Methodism. Whitefield and Wesley, however, were soon again on very friendly terms, and their friendship remained thenceforth unbroken, though they travelled different paths. Occasional publications appeared on Calvinistic doctrines, by Wesley and others; but in 1770 the controversy broke out anew with violence and bitterness. Toplady, Berridge, Rowland and Richard Hill, and others were engaged on the one side, and Wesley and Fletcher chiefly on the other side. Toplady was editor of the *Gospel Magazine*, which was filled with the controversy. Wesley in 1778 began the publication of the *Arminian Magazine*,

not, he said, to convince Calvinists, but to preserve Methodists; not to notice opponents, but to teach the truth that "God willeth all men to be saved." A "lasting peace" he thought could be secured in no other way.

The doctrines which Wesley revived, restated, and emphasized in his sermons and writings, are present personal salvation by faith, the witness of the Spirit, and sanctification. The second he defined thus: "The testimony of the Spirit is an inward impression on the soul of believers, whereby the spirit of God directly testifies to their spirit that they are the children of God." Sanctification he spoke of (1790) as the "grand *depositorium* which God has lodged with the people called "Methodists;" and, for the sake of propagating this chiefly, he appears to have raised them up." He taught that sanctification was obtainable instantaneously by faith, between justification and death. It was not "sinless perfection" that he contended for; but he believed that those who are "perfect in love" feel no sin, feel nothing but love. He was very anxious that this doctrine should be constantly preached. The system of Wesleyan Arminianism, the foundations of which were laid by Wesley and Fletcher, is treated in its appropriate place, under the title ARMINIANISM, *q.v.*

Wesley was the busiest man in England. He travelled almost constantly, generally on horseback, preaching twice or thrice a day. He formed societies, opened chapels, examined and commissioned preachers, administered discipline, raised funds for schools, chapels, and charities, prescribed for the sick, superintended schools and orphanages, prepared commentaries and a vast amount of other religious literature, replied to attacks on Methodism, conducted controversies, and carried on a prodigious correspondence. He is believed to have travelled in the course of his itinerant ministry more than two hundred and fifty thousand miles, and to have preached more than forty thousand sermons. The number of works he wrote, translated, or edited, exceeds two hundred. The list includes sermons, commentaries, hymns, a Christian library of fifty volumes, and other religious literature.—grammars, dictionaries, and other text-books, political tracts, etc. He is said to have received not less than a hundred thousand dollars for his publications, but he used little of it for himself. His charities were only limited by his means. He died poor. He rose at four in the morning, lived simply and methodically, and was never idle, even for a moment, unless by compulsion. In person he was rather under the medium height, well proportioned, strong, with a bright eye, a clear complexion, and a saintly, intellectual face. He married very unhappily, at the age of forty-eight, a widow, and had no children. He died, after a short illness in which he had great spiritual peace and joy, March 2, 1791; leaving as the result of his life-work 135,000 members, and 541 itinerant preachers, owning the name "Methodist."

Wesley's mind was of a logical cast. His conceptions were clear, his perceptions quick. His thought clothed itself easily and naturally in pure, terse, vigorous language. His logical acuteness, self-control, and scholarly acquirements, made him a strong controversialist. He wrote usually

*currente calamo*. His written sermons are characterized by spiritual earnestness and by simplicity. They are doctrinal, but not dogmatic; expository, argumentative, practical. His *Notes on the New Testament* are luminous and suggestive. Both the *Sermons* (of which there are about a hundred and forty) and the *Notes* are in the Methodist course of study, and are doctrinal standards. He was a fluent, impressive, persuasive, powerful preacher, producing striking effects. He preached generally extemporaneously and briefly, though occasionally at great length, using manuscript only for special occasions. As an organizer, an ecclesiastical general, and statesman, he was pre-eminent. He knew well how to marshal and control men, how to achieve purposes. He had in his hands the powers of a despot; yet he so used them as not only not to provoke rebellion, but to inspire love. His mission was to spread "scriptural holiness;" his means and plans were such as Providence indicated. The course thus marked out for him he pursued with a determination, a fidelity, from which nothing could swerve him.

Wesley's chief prose-works have been published in seven octavo volumes by the Methodist Book Concern, New York. Besides his *Sermons* and *Notes* already referred to, are his *Journals* (originally published in twenty parts), which are of great interest; a *Treatise on Original Sin*, in reply to Dr. Taylor of Norwich; an *Appeal to Men of Reason and Religion* (originally published in three parts of 268 12mo pp.), an elaborate defence of Methodism, describing with great vigor the evils of the times (fifth decade of last century) in society and the church; a *Plain Account of Christian Perfection*, a duodecimo of 162 pp., published in 1766.

The literature concerning Wesley is abundant. Not less than twenty-one distinct biographies of him have been published. The earliest was JOHN HAMPTON'S, 3 vols. 18mo, London, 1791 (the year of Wesley's death), imperfect; Dr. COKE'S and HENRY MOORE'S, 1 vol. 8vo, London, 1792, popular; Dr. JOHN WHITEHEAD'S, 2 vols. 8vo, London, 1793-96, defective; ROBERT SOUTHEY'S, 2 vols. 8vo, London, 1820, written in excellent style, but inadequate and misleading; best edition, by Dr. CURRY, 2 vols. 12mo, New York, 1847; Dr. ADAM CLARKE'S *Wesley Family*, 1 vol. 8vo, London, 1823; HENRY MOORE, London, 1821, in 2 vols. 8vo, faithful, trustworthy; RICHARD WATSON, 1 vol. 12mo, London, 1831, clear, compact, intended for general readers; WILLIAM JONES, 1 vol. 8vo, London, 1833, Calvinistic view; THOMAS JACKSON, 1 vol. 8vo, London, 1839, unsatisfactory; ISAAC TAYLOR: *Wesley and Methodism*, 1 vol. 8vo, London, 1851, unimportant; ROBERT BICKERSTETH, 1 vol. 12mo, London, 1856, acceptable *Life*, by a clergyman, for Churchmen; LUKE TYERMAN, 3 vols. 8vo, London, 1870, best, fullest, most impartial; JULIA WEDGEWOOD, 1 vol. 8vo, London, 1870, Unitarian; R. D. URLIN, 1 vol. 12mo, London, 1870, a Churchman's *Life*, inaccurate; GEORGE J. STEVENSON: *Memorials of the Wesley Family*, 1 vol. 8vo, London, 1876, copious in material; ABEL STEVENS: *History of the Religious Movement of the Eighteenth Century, called Methodism*, 3 vols. 12mo, New York, 1859-62.

H. K. CARROLL.

WESLEY, Samuel, sen., the father of John and Charles Wesley; b. at Winterbourne-Whitchurch in Dorset, November, 1662; d. at Epworth, April 22, 1735. His early education was received among the dissenters; but in 1683 he renounced nonconformity, and entered Exeter College, Oxford, where he proceeded B.A., 1688. He was ordained deacon that year, and held various preferments, until Queen Mary gave him the living of Epworth in Lincolnshire (1696), in return for the compliment of his dedication to her of his *Life of Christ, an Heroic Poem*, 1693. He was a man of learning, benevolence, devotional habits, and liberal sentiments. He wrote largely, and by this means eked out his salary, barely sufficient to support his large family. He had nineteen children, of whom, however, nine died in infancy. Besides prose, he wrote poetry, — *The History of the New Testament Attempted in Verse*, 1701; *The History of the Old Testament in Verse*, 1704. His learned Latin Commentary on the Book of Job, *Dissertationes in Librum Jobi*, in which he was, however, aided by others, appeared posthumously, 1736. His hymn, *Behold the Saviour of Mankind*, written in 1709, has been widely used. See TYERMAN: *Life and Times of the Rev. Samuel Wesley*, London, 1866.

WESLEY, Samuel, jun., elder brother of John and Charles; was b. in London, Feb. 10, 1690, and d. at Tiverton, Nov. 6, 1739; educated at Westminster and Oxford; head usher at Westminster School, 1712 (Vincent Bourne being one of his colleagues), and ordained soon after; head master of the Free School at Tiverton, 1732. He was a man of considerable learning, great talent, and high character. As an old-fashioned Churchman he had no sympathy with the "new faith" of his brothers. His *Poems on Several Occasions*, 1736 (reprinted, with additions and *Life*, 1862), have much merit, and include one or two of our best epigrams, besides hymns to the Trinity, for Sunday, Good Friday, and Easter, and on the death of a young lady. These are of a high order, and show much of Charles Wesley's splendor of diction; they have been largely used in church hymn-books.

F. M. BIRD.

WESLEY, Susannah, the mother of John and Charles Wesley; b. in London, Jan. 20, 1669, d. there July 23, 1742. Her father, Samuel Ammery, LL.D., was a prominent nonconformist divine, but she renounced nonconformity in her thirteenth year, and joined the Established Church. In 1689 she married Samuel Wesley (see art.), and bore him nineteen children, of whom nine, however, died in infancy. She was a remarkable woman. Tyerman gives this account of her home discipline: "When the child was one year old, he was taught to fear the rod, and, if he cried at all, to cry in softened tones. The children were limited to three meals a day. Eating and drinking between meals was strictly prohibited. All the children were washed and put to bed by eight o'clock, and on no account was a servant to sit by a child till it fell asleep. The children were taught the Lord's Prayer as soon as they could speak, and repeated it every morning and every night. They were on no account allowed to call each other by their proper name without the addition of brother or sister, as the case might be. Six hours a day were spent at school, the

parents being the teachers. They were not taught to read till five years old, and then only a single day was allowed wherein to learn the letters of the alphabet, great and small. Psalms were sung every morning, when school was opened, and also every night, when the duties of the day were ended. In addition to all this, at the commencement and close of every day, each of the elder children took one of the younger, and read the psalms appointed for the day, and a chapter in the Bible, after which they severally went to their private devotions" (*Life of Wesley*, vol. i. pp. 17, 18). Her husband died in 1735, and shortly after, she went to London to live with her son John. See J. KIRK: *The Mother of the Wesleys*, London and Cincinnati, 1872.

**WESLEYAN FEMALE COLLEGE**, located at Macon, Ga., and founded in 1836, is believed to be the first exclusively female college in the world chartered with full powers to confer upon females the usual degrees which had been hitherto conferred only upon males. It is under the control of the Methodist-Episcopal Church South. In 1882 it received from Mr. George I. Seney of New York a hundred and twenty-five thousand dollars. It is well endowed, and has a patronage of two hundred and fifty pupils. It is one of the oldest, largest, and best female colleges in the South.

W. F. TILLET.

**WESLEYAN METHODISTS**, Theology of. See ARMINIANISM.

**WESSEL, Johann**, with the surname **Gansfort** or **Cansvort**, from an estate in Westphalia, the original seat of the family; b. at Groeningen about 1420; d. there Oct. 4, 1489; was in Germany the most prominent of the precursors of the Reformation. He was educated in the school of Zwoll, which at that time was under the control of the Brethren of the Common Life, and came very early in contact with Thomas à Kempis, who resided in the vicinity. From Zwoll he went to Cologne to finish his studies. But he seems not to have found there what he sought. Cologne was the seat of the German Inquisition, and the theological faculty of the university was completely domineered by the spirit of that institution. He learned Greek, however, from some Greek monks who had sought refuge in the city, and Hebrew from some Jews. After a short stay at Louvain, he repaired to Paris, where he remained for sixteen years. Life in Paris had at that time great interest to the student. A violent contest between realism and nominalism was going on; and realism, one of the props of the Papal fabric, and victorious for several centuries, was now tottering; while nominalism, one of the conditions of the coming Reformation, was rapidly gaining ground. Before long, Johann Wessel was converted to nominalism. He was, however, already a man of literary standing. Cardinal Bessarion and Francis de Rovere, general of the Franciscan order, and afterwards pope (Sixtus IV.), were his friends. Among the young men who sought his company were Reuchlin and Rudolph Agricola. After a visit to Rome, he again returned to Paris; but in 1475 he was at Basel, together with Reuchlin; and in the following year he accepted a call from the university of Heidelberg. By intrigues, however, the theological faculty succeeded in confining his activity to

philosophy; and, as that did not satisfy him, he left Heidelberg, and returned to his native city. He felt that the eyes of the Inquisition were upon him. He needed protection; and he found that in Groeningen, under the Bishop of Utrecht, David of Burgundy, a brother to Charles the Bold. To this last period of his life belong, no doubt, most of his writings. But he published nothing; and the ferocity with which the mendicant monks, after his death, hunted down his books, and destroyed them, shows that he had good reasons for keeping quiet. He had, however, also many warm friends, who preserved his works as relics, and afterwards sent them to Luther. In 1521 Luther published a collection of them under the title *Farrago rerum theologiarum uberrima*, containing *De providentia*, *De causis et effectibus incarnationis et passionis*, *De dignitate et potestate ecclesiastica*, *De sacramento penitentiae*, *Que sit vera communio sanctorum*, *De purgatorio*, and a number of letters. A treatise, *De eucharistia*, he left out for dogmatic reasons; it advocates Zwingli's views, rather than those of his own. It is found in the editions of Groeningen (1614) and Giessen (1617), which also contain four or five other treatises not included in the *Farrago*. Nearly a dozen works are mentioned as having perished. The literary character of these treatises is rather singular. They look like mosaics,—theses followed by their arguments and evidences, aphorisms with or without any further explanation or application; the whole arranged in a rather mechanical manner. From the days of his youth he used to carry along with him a huge note-book (*mare magnum*), in which he put down any observation he happened to make, any idea which chanced to arise within him, etc. From this *mare magnum* the treatises seem to have been drawn by a very simple method. Quite otherwise is it with their spiritual character. Johann Wessel was too deeply religious ever to feel satisfied with mere philosophy, Platonism, or Humanism; and yet he was too philosophically occupied ever to become a true Reformer, a Hus, or a Savonarola. He remains forever floating between the philosophical argument and the polemical application, without ever approaching reality so near as to be seized by it, and taken possession of by it. Nevertheless, well might Luther exclaim, when he became acquainted with Wessel's works, that, if he had written nothing before he read them, people might have thought that he had stolen all his ideas from them. It follows, from the peculiar aphoristical character of Wessel's works, that no single idea can be pointed out as the centre of the whole system. In their somewhat mechanical juxtaposition, all his ideas have an equal right, and any one of them might be chosen for an introductory or preliminary characterization of his theological stand-point. Viewed, however, as a Reformer before the Reformation, his idea of the church becomes of special interest; and he has given a very happy definition of it in his *Ep. ad Jac. Hoeck*, iii. a, where he says, "I believe with the church, but I do not believe in her." The church is a community, the community of saints; not, as Wiclif and Hus have it, a *communio predestinatorum*, but a *communio sanctorum*, involving an idea of human personality which the pure doctrine of

predestination is incapable of assimilating. The benefits which the individual may derive from this community are great, are invaluable, but at no moment can he become dependent on it for his personal relation to God. An organization and a visible representation of the community are good, are even necessary; but an organization *sub uno papa* is wholly incidental, and may be changed. The Pope is so far from being infallible, that the right of the church to criticize and correct him is indispensable to safety. And less infallible are the rest of the clergy and the councils too. But where, then, is the authority? In external affairs, and in them alone, the authority rests with the incidental organization, which may be changed. But, with respect to questions of faith, it rests solely with the Bible; and so far as Wessel thought it necessary or expedient to apply any supplementary support, he seems, like a true son of the Sorbonne, to prefer the professor of divinity to the priest. There is a *ministerium*, and its influence may reach into the innermost recesses of religious life; but always that influence depends solely upon the individual, spiritual gifts of the minister: the office has by itself no inherent authority whatever. It is apparent that such an idea of the church must in a very high degree affect the idea of the sacraments. In the middle ages the church was not only the administrator, but also the dispenser, of the means of grace; nay, she was herself the sum total of all means of grace. Consequently, in medieval theology, the doctrine of the church formed the basis for the doctrine of the sacrament; and a radical change of the former necessarily produced a corresponding modification of the latter. To Wessel the sacraments are simply *fidei instrumenta, tanto semper efficacia, quanto est fides negociosa*, as has already been hinted above with respect to the Lord's Supper. The idea of an *opus operatum* he rejects. The efficacy of the mass does not depend on the *intentio* of either the administrator or the acceptant, but solely on the *dispositio* of the latter; and this *dispositio* consists in hunger and thirst for the means of grace: the idea of a sacrifice he leaves entirely out of consideration.

LIT. — The investigations concerning Wessel's life have been carried on chiefly by Dutch scholars, and brought to a close by W. MÜRLING: *Commentatio historico-theologica de Wesseli, etc.*, Utrecht, 1831, and *De Wesseli principis atque virtutibus*, Amsterdam, 1840. See also ULLMANN: *Johann Wessel*, Hamburg, 1831, and *Reformatoren vor d. Reformation*, 1896, 2d ed., 2 vols.: [J. FRIEDRICH: *Johann Wessel*, Regensburg, 1862; T. JACOWI: *Johannes Wesselus qua jure Lutheri antecessor appellari possit*, Jena, 1878]. H. SCHMIDT.

WESSENBERG, Ignaz Heinrich, b. in Dresden, Nov. 4, 1774; d. at Constance, Aug. 6, 1860; one of the noblest representatives of liberal Catholicism in the beginning of the present century. He was educated at Dillingen, under Sailer, and then studied theology at Würzburg (where he first became acquainted with Dalberg) and in Vienna. In 1800 Dalberg appointed him his vicar-general in the diocese of Constance; and when Dalberg died, in 1817, the chapter of Constance unanimously elected him bishop. The Roman curia, however, refused in a very harsh manner to confirm the election; and when the curia, on two

later occasions, continued to refuse to admit him to office, he retired to private life. The reasons of the curia's aversion to him were, that he advocated the establishment of a national church of Germany (*Die Deutsche Kirche*, Constance, 1814), and the revival of the general councils (*Die grossen Kirchenversammlungen des 15. und 16. Jahrhunderts*, Constance, 1840, 4 vols.), and that, as vicar-general, he had introduced the German language into the Liturgy and choir-singing of the churches of his diocese, and sent his seminarists to Pestalozzi to learn the new method of instruction, — presumptions which could never be forgiven. See his life, by J. Beck, Freiburg, 1862. PALMER.

WEST COTHS. See GOTHS.

WEST, Stephen, D.D., b. in Tolland, Conn., Nov. 2, 1735; d. at Stockbridge, Mass., May 15, 1819. He was graduated at Yale College, 1755. Having pursued his theological studies with Rev. Timothy Woodbridge of Hatfield, Mass., he was called in 1757 to be the military chaplain at Hoosac Fort. In 1758 he was invited, by the Commissioners for Indian Affairs in Boston, to succeed Jonathan Edwards in the Indian mission at Stockbridge. He was ordained pastor of the church at Stockbridge in 1759. In the forenoon of every sabbath he preached, by an interpreter, to the Indians; in the afternoon he preached to the English. For sixteen years he persevered in this course with encouraging success. In 1775 he relinquished his missionary office, and confined his labors to the English.

When Mr. West was ordained at Stockbridge, he was dissatisfied with the tenets of his predecessor, Jonathan Edwards. He often conversed upon them with his clerical neighbor, Hopkins of Great Barrington. He acquired a profound esteem and a warm affection for Hopkins, and was at length converted to the Edwardean faith. This change in his belief led to a more important change in his religious life. He became convinced that he had never been regenerated. The whole style of his sermons and pastoral interviews became so different from what it had been, that it surprised his parish. Some members of it were delighted; others were displeased. He was more successful than ever before in his ministerial work. He continued in it more than fifty-nine years, — with a colleague less than eight years, without a colleague more than fifty-one years.

Soon after the renewal of his religious life, he preached a series of sermons, which were afterwards published in the form of an *Essay on Moral Agency*, New Haven, 1772; 2d ed., 1791. He published his *Essay on the Scripture Doctrine of the Atonement* in 1785; a second edition, with an appendix of seventy pages, in 1815. This essay has an historical value. Its relation to the celebrated sermons of Dr. Jonathan Edwards and of Dr. John Smalley, on the same theme, is unfolded in the *Discourses and Treatises on the Atonement, Introductory Essay*, pp. 67-79, Boston, 1860. In 1794 he published *An Inquiry into the Ground and Import of Infant Baptism*; and in 1798 *A Dissertation on Infant Baptism, Reply to the Rev. Cyriac Strong*. After he had passed his eightieth year, he published an essay (republished in England) entitled *Evidence of the Divinity of the Lord Jesus Christ, collected from the Scriptures*, 1816. One of his works which attracted much attention was

*The Life of the Rev. Samuel Hopkins, D.D.*, 1806. Two of his pamphlets awakened a notable opposition: they were entitled *A Sermon on the Duty and Obligation of Christians to marry in the Lord* (1779), *A Vindication of the Church in Stockholm in excommunicating one of its Members*. Besides publishing more than a dozen sermons, and numerous essays in the *Theological Magazine* and the *Connecticut Evangelical Magazine*, he was engaged in an elaborate correspondence with the Rev. Dr. John Ryland of England, and many other theologians.

As he read Latin with great facility, was familiar with the Greek of the New Testament, and had a respectable acquaintance with the Hebrew language; as he was an acute metaphysician, and a profound student of the Bible; as he was instructive and often a highly eloquent preacher,—he attracted to himself many theological pupils. They resided in his house, and uniformly spoke of him in terms of the highest admiration. At least five of them became eminent as preachers and writers. Two of them were Samuel Spring, D.D., of Newburyport, and John Thornton Kirkland, D.D., LL.D., president of Harvard College.

Dr. West was not only a man of wonderful diligence in his study, but was also a man of affairs. He exerted a marked influence over jurists. On the sabbath he was regularly listened to by six judges of Massachusetts courts. Of these the most celebrated was Theodore Sedgwick, whose personal intercourse with his pastor was intimate and long-continued. In 1793, when Williams College was incorporated, Dr. West "was named as one of the trustees, and at the first meeting of the board was elected vice-president of the institution." He was one of Dr. Samuel Spring's chief counsellors in forming the Creed and Associate Statutes of Andover Theological Seminary. He was also a pioneer in the work of missionary and various charitable institutions.

EDWARDS A. PARK.

**WESTEN**, Thomas von, b. at Trondhjem in 1682; d. there April 9, 1727; occupies a prominent place in the history of Protestant missions, on account of his self-sacrificing but very successful labor among the Fins and Laps of the northernmost part of the Scandinavian peninsula. He studied theology at the university of Copenhagen, and was in 1710 appointed pastor of Wedöen, in the diocese of Trondhjem. Meanwhile, the foul Paganism and moral depravity in which the Finnish and Lappish nomads of Northern Norway lived had begun to attract the attention of the government; and, the *Collegium de promovendo cursu evangelii* having been founded in 1714, a college for the training of missionaries to the Fins and Laps was immediately established at Trondhjem, and Westen was appointed its director Feb. 28, 1716. In the same year he made his first missionary tour in Norland and Finmarken; in 1718-19 his second, during which, churches were built in Tana, Porsanger, and Alten, and some Finnish children were brought to Trondhjem to be educated as missionaries; and in 1722 his third, which already showed good results. He was completely master of the language; translated Luther's Catechism into Lappish; wrote a *Grammatica Lapponica*, a *Specimen vocabularii Lapponici*, a Lappish spelling-book, etc.; and he

succeeded in educating a number of zealous and devoted disciples. See HAMMOND: *Nord. Missionsgeschichte*, Copenhagen, 1787. HERZOG.

**WESTERN THEOLOGICAL SEMINARY, The.** The need of a theological seminary for the West had been felt for several years previous to the action on the subject taken by the General Assembly (O.S.) in 1825, which action was as follows: "It is expedient forthwith to establish a theological seminary in the West, to be styled 'The Western Theological Seminary of the Presbyterian Church of the United States.'" In 1827 the location was fixed at Allegheny, Allegheny County, Penn.; and on Nov. 16, 1827, the seminary was opened, with Rev. Joseph Stockton and Rev. Elisha P. Swift, D.D., as instructors. At that time "Alleghenytown, opposite Pittsburgh," was an unincorporated village, and a part of Ross Township. As one of the inducements to locating the seminary at this place, eighteen acres of "common" had been released for the use of the institution. This grant included what is now known as "Monument Hill;" and on the summit of this hill the first building was erected. This building was occupied from the spring of 1831 until its total destruction by fire on Jan. 23, 1854. The present seminary building, which was dedicated on Jan. 10, 1856, is delightfully situated on Ridge Avenue, with West Park in front, and Monument Hill in the rear. The buildings of the seminary consist of Seminary Hall, containing chapel, lecture-rooms, and dormitories; Memorial Hall, containing dormitories, studies, and gymnasium; Library Hall, fire proof; and five professors' houses.

The government of the seminary is vested in a board of directors and a board of trustees; the former consisting of forty members (twenty-eight ministers, and twelve ruling elders), one-fourth of whom are chosen annually, the Board having the power to fill vacancies, subject to the veto of the General Assembly. The Board of Directors have power to elect, suspend, and remove professors; such election and removal being subject to the veto of the General Assembly. They superintend the curriculum, inspect the fidelity of the professors, and watch over the conduct of the students. The Board of Trustees, incorporated by the Legislature of the State of Pennsylvania on March 29, 1844, consists of thirty members, "nine of whom shall at all times be laymen citizens of the State of Pennsylvania," and to them is committed the management and disbursement of the funds of the institution. The internal management of the seminary is devolved upon the professors as a faculty, with the senior professor as president. Each professor at his inauguration subscribes the following pledge: "In the presence of God and of the directors of this seminary, I do solemnly, and *ex animo*, adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief which is contained in Holy Scripture, and therein revealed by God to man for his salvation. And I do solemnly *ex animo* profess to receive the form of government of said church as agreeable to the inspired oracles. And I do solemnly promise and engage not to incul-

cate, teach, or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in the said Confession of Faith or Catechisms, nor to oppose any of the fundamental principles of Presbyterian church government, while I shall continue a professor in this seminary."

There are five professorships, all endowed and all filled. The endowment of a chair of elocution is just about completed (1883). The seminary is open to students from all denominations of Christians. In addition to the regular course, extending over three years, there is a post-graduate course, for those who, from this or any other seminary, wish to pursue advanced studies. Nursed in the lap of the old synod of Pittsburgh, which, as soon as it was conscious of organic life, constituted itself the Western Missionary Society, the seminary inherited the missionary spirit. Her sons are found in all lands, and on the roll of her worthies are found the names of martyrs. The whole number of alumni is 1,415. It will not be deemed invidious to place at the head of the numerous patrons of the seminary the late Rev. Charles C. Beatty, D.D., LL.D., and James Laughlin, Esq., recently deceased. The gifts of Dr. Beatty exceeded two hundred thousand dollars.

The spirit and policy of the seminary are admirably expressed in the fundamental principle which was incorporated by its founders in the "plan": "That learning without religion in ministers of the gospel will prove injurious to the church, and religion without learning will leave the ministry exposed to the impositions of designing men, and insufficient in a high degree for the great purposes of the gospel ministry." This is the principle on which the seminary has been conducted. The combination of learning and piety, of erudition and earnestness, of intellectual discipline and practical efficiency, is the standard which has been set up. The measure of success which has been achieved in this line the seminary claims as one of its distinctive characteristics.

S. J. WILSON.

**WESTMINSTER ABBEY.** This famous pile, at once cathedral and wall-halla, is upon the site of a Saxon church, within the so-called "Thorney Isle," built under King Sebert in the seventh century. Long before the Norman Conquest (eleventh century), it was connected with a Benedictine monastery called the "Western," in contradistinction to St. Paul's, which was east. Hence the name "Westminster" given to the church subsequently built upon this site by Edward the Confessor (1055-65), who, though a Saxon, employed the Norman style of architecture. All that is now left of Edward's buildings are a few traces about the choir and the substructure of the dormitory, and on the south end of the abbey the Pyx house, or chapel of the Pyx, in which the sacred vessel containing the eucharistic elements was kept. Henry III. (1216-72) is the great name connected with the early building of the abbey. He rebuilt the abbey church in the Early-English style, and the present transepts and choir are his; but the greater part of the present building dates from the fourteenth and fifteenth centuries. Henry VII.'s Chapel, in Late Perpendicular, is one of the most admired portions of the abbey. The most frequented is the "Poets' Corner," where lie buried

Chaucer and Spenser, and where are the monuments to Shakspeare and Milton. The abbey as it now stands is in the form of a Latin cross, 511 feet long by 203 feet wide across the transepts. The nave and aisles are 74 feet wide, the choir 38 feet, and Henry VII.'s Chapel 70 feet.

The abbey passed from the government of an abbot to that of a dean when the monasteries were dissolved. For a short time there was a bishopric of Westminster. Under Mary the abbacy was restored, but under Elizabeth the present government by dean and chapter was established. In the abbey many important religious events have taken place. There met the bishops under Elizabeth; there, on one occasion, the Houses of Parliament, under Charles I., to hear a speech from Laud. In the Jerusalem Chamber (see art.) met the Assembly of Divines during the Civil War and the Commonwealth.

The present objects of interest are mainly the tombs of royal families and the tombs and tablets of illustrious men in all walks of life; but, as was to have been expected, a memorial in the abbey has been accorded to many whose fame was interred with their bones. See Dean STANLEY'S brilliant *Memorials of Westminster Abbey*, London, 1867; 5th ed., 1882.

**WESTMINSTER ASSEMBLY** (1613-52), a synod of Calvinistic and Puritan divines, which produced the doctrinal and disciplinary standards of the British and American Presbyterian churches. It occupies the first place of all synods held in the Reformed churches, not excepting even that of Dort, although this was of more importance for the Continent. It grew out of that great movement in English church history which began with the rising of the Scotch nation against the semi-Popish tyranny of Charles I. and Archbishop Laud, rolled like an avalanche all over England, cemented both nations in the "Solemn League and Covenant" (1613), and resulted in the temporary overthrow of the Stuart dynasty and episcopacy and the short but brilliant reign of Puritanism under Cromwell. The assembly was called together by the Long Parliament (which lasted from 1610 to 1652), to form, on a Calvinistic and Puritan basis, a complete creed, and a system of church polity and worship for the three united kingdoms of England, Scotland, and Ireland.<sup>1</sup> It consisted of a hundred and twenty-one English clergymen (nearly all of them in episcopal orders, but of puritanic tendencies), five Scotch commissioners, and thirty lay assessors, of whom ten were peers, and twenty commoners. The members were all appointed by Parliament. The most distinguished were Lightfoot (the great rabbin-

<sup>1</sup> The Assembly was directed to meet "at Westminster, in the chappell called King Henry the Seventh's Chappell on the first day of July, in the year of our Lord, 1643 . . . to conferre and treat amongst themselves of such matters and touching and concerning the liturgy, discipline and government of the Church of England, or the vindicating and clearing of the doctrine of the same from all false, injurious and unchristian constructions, as shall be proposed unto them by either of the said houses of Parliament, and no other, and to deliver their opinion and advices of or touching the matters aforesaid, as shall be most agreeable to the Word of God, to both or either of the said houses, from time to time, in such a manner or sort as by both or either of said houses of Parliament shall be required, and at the same time not to divulge by printing, writing, or otherwise, without the consent of both or either house of Parliament. And he it further ordained by the authority aforesaid, that William Twisse, D.D., shall sit in the chaire as prolocutor of the said Assembly."

cal scholar), Selden (" *antiquariorum coryphaeus* "), Twisse, Herle, White, Burgess, Calamy, Coleman, Seaman, Gataker, Marshall, Palmer, Caryl, Goodwin, Tuckney, Henderson, Gillespie, Gouge, Ruthenford, Baillie. The celebrated Archbishop Ussher was appointed a member, but never attended. The assembly was not a legislative, but only an advisory body, like the Anglican convocations; and its decisions were subject to the ratification of Parliament, which claimed Erastian control over ecclesiastical affairs. The bishops never acknowledged it, and the king prohibited it under severe penalties.

The assembly was solemnly opened July 1, 1643, in Westminster Abbey, before the two Houses of Parliament, by a sermon of Dr. William Twisse, and was organized in the chapel of Henry VII. : from which it afterwards moved to more comfortable quarters, — the famous Jerusalem Chamber (originally the abbot's parlor), in the deanery of Westminster. It held daily sessions from nine to two, except Saturday and Sunday. Once a month it met with Parliament in public humiliation and prayer. At first the divines undertook the revision of the Thirty-nine Articles of the Church of England, but abandoned it after reaching the fifteenth article; and afterwards they framed a new confession of faith (see below), together with a directory of government and worship. The doctrinal debates recently published by Professor Mitchell reveal a difference between a milder and stricter school of Calvinism. The Westminster Confession may be called a compromise between them. The subject of church government called forth long and earnest debates. Twisse, Gataker, Palmer, Temple, and several other learned members, inclined to what was called primitive episcopacy, or presbyterianism with superintendents. The Scotch commissioners, and the Puritans of the school of Cartwright, contended for a *jure divino*, or high-church presbyterianism pure and simple, but had to consent to the compromise phrase "lawful, and agreeable to the word of God," instead of "expressly instituted or commanded." Besides these two leading parties, there was a small fraction of Independents who had strong political influence (Cromwell being on their side), and advocated a limited degree of toleration. On the subject of public worship there was substantial harmony. After completing its doctrinal and disciplinary standards (1648), the assembly became an executive body, engaged chiefly in examination of candidates, and rapidly lost its authority and importance. The eleven hundred and sixty-third session was held Feb. 22, 1648; the last, in March 25, 1652. The assembly was not formally dissolved; but, as Fuller says, "it dwindled by degrees," and "vanished with the Parliament" which called it into existence.

Principal Baillie, the chief of the commissioners of Scotland, gives the following graphic description of the assembly: —

"The like of that Assembly I did never see, and as we hear say, the like was never in England, nor anywhere is shortly like to be. They did sit in Henry the VII.'s chapel, in the place of the convocation; but since the weather grew cold, they did go to Jerusalem chamber, a fair room in the abbey of Westminster, about the bounds of the college forehall, but wider. At the one end, nearest the door,

and both sides, are stages of seats as in the new assembly-house at Edinburgh, but not so high; for there will be room but for five or six score. At the utmost end there is a chair set on a frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it on the ground stand two chairs for the two Mr. Assessors, Dr. Burgess and Mr. White. Before these two chairs, through the length of the room, stands a table at which sit the two scribes, Mr. Byfield and Mr. Koborough. The house is all well hung, and has a good fire, which is some *dunstise* at London. Foreant the table, upon the prolocutor's right hand, there are three or four ranks of forms. On the lowest we five do sit. Upon the other, at our backs, the members of Parliament deputed to the Assembly. On the forms foreant us, on the prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house, and back-side of the table, till it come about to our seats, are four or five stages of forms, whereupon their divines sit as they please; albeit commonly they keep the same place. From the chimney to the door there are no seats, but a void for passage. The lords of Parliament use to sit on chairs, in that void, about the fire. We meet every day of the week but Saturday. We sit commonly from nine to one or two afternoon. . . . Ordinarily, there will be present above three-score of their divines. These are divided into three committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee, as the Parliament gives order in writing to take any purpose into consideration, takes a portion, and in their afternoon meeting prepares matters for the Assembly, sets down their mind in distinct propositions, backs their propositions with texts of Scripture. After the prayer, Mr. Byfield, the scribe, reads the proposition and Scriptures, whereupon the Assembly debates in a most grave and orderly way. No man is called up to speak; but who stands up of his own accord, he speaks, so long as he will, without interruption. . . . They harangue long and very learnedly. They study the questions well beforehand, and prepare their speeches, but withal the men are exceedingly prompt and well-spoken. I do marvel at the very accurate and extemporal replies that many of them usually make."

The estimates of the assembly differ widely according to the denominational stand-point of the writer, but all must agree as to its importance and influence. Milton at first praised it highly; but, when it condemned his unfortunate book on *Divorce* he spoke of it and of the Long Parliament with vindictive scorn. Clarendon disparaged it in his *History of the Rebellion*. Baxter, who, from his familiarity with the leading members, was more competent to judge than either, thought that the synod compared favorably with any since the days of the apostles, and called its members "men of eminent learning, godliness, ministerial abilities, and fidelity." Stoughton (an Independent) gives the Westminster divines credit for "learning — scriptural, patristic, scholastic, and modern — enough and to spare, all solid, substantial, and ready for use." A German historian, Gen. Von Rudloff, judges that "a more zealous, intelligent, and learned body of divines seldom, if ever, met in Christendom." Dr. Briggs closes his article on the Westminster Assembly with this strong commendation: —

"Looking at the Westminster Assembly as a whole, it is safe to say that there never was a body of divines who labored more conscientiously, carefully, and faithfully, and produced more important documents, or a richer theological literature, than that remarkably learned, able, and pious body, who sat for so many trying years in the Jerusalem Chamber of Westminster Abbey."



On the Continent it is little known;<sup>1</sup> but, among all the Presbyterian churches of Great Britain and the United States, its history is a familiar household word. It attempted too much, and went on the assumption of one national church, that should embrace all Englishmen, Scotchmen, and Irishmen, and be subject to one creed and one polity. But this was the error of the age, in which Episcopalians shared alike with the Puritans. Both were equally intolerant, and expelled all nonconformists from their livings. The Independents, Baptists, and Quakers were somewhat in advance; yet the Independents excluded from toleration the Prelatists, Roman Catholics, Quakers, and Unitarians. It was only after a long series of persecutions and failures, that the idea of religious freedom took firm root in English soil. But while the Westminster Assembly and the Long Parliament failed, as far as England and Ireland are concerned, and were succeeded by the restoration of the Stuart dynasty and episcopacy, the doctrinal and disciplinary standards of the assembly have retained their vitality in Scotland and North America to this day. (See WESTMINSTER STANDARDS.)

LIT.—Sources. The official manuscript records of the Westminster Assembly, from 1643 to 1652, were long supposed to have perished in the London fire of 1666, but were recently discovered in Dr. Williams's library in London, in 3 vols. folio, and were edited in part by Professor Alexander F. Mitchell of St. Andrews, and Rev. John Struthers, under the title *Minutes of the Sessions of the Westminster Assembly of Divines*, Edinburgh, 1874. This volume contains the doctrinal debates; the Minutes containing the debates on church government and discipline are not yet published. LIGHTFOOT: *Journal of the Proceedings of the Assembly of Divines* (from July 1, 1643, to Dec. 31, 1644; see his *Works*, edited by Pitman, London, 1824, vol. xiii.); GEORGE GILLESPIE: *Notes of the Debates and Proceedings of the Assembly of Divines and other Commissioners at Westminster* (from Feb. 2, 1644, to Jan. 3, 1645), published in vol. ii. of *Presbyterian Armoury*, edited by D. Meek, Edinburgh, 1811; *Journals of the House of Lords and of the House of Commons from 1643 to 1649*, London; ROBERT BAILLIE: *Letters and Journals*, edited from the Author's Manuscripts by D. Laing, Edinburgh, 1811-12, 3 vols. (vols. ii. and iii.).—Modern works on the Westminster Assembly. JAMES REID: *Memoirs of the Westminster Divines*, Paisley (Scotland), 1811 and 1815, 2 vols.; HETHERINGTON: *History of the Westminster Assembly of Divines*, Edinburgh, 1843, 4th ed. (revised), 1878; GEN. VON RUDLOFF: *Die Westminster Synode*, in *Niedner's Zeitschrift für hist. Theol.* for 1850, pp. 238-296 (the best account in German); MITCHELL: *The Westminster Assembly: Its History and Standards*, London, 1883; SCHAFF: *Creeks of Christendom* (3d ed., 1881), vol. i., pp. 725-811; BRIGGS: *Documentary History of the Westminster Assembly*, in *Presbyterian Review*, New York, 1880, pp. 127-161. See also Dr. BRIGGS's biographical sketches of Arrowsmith, Burgess, Byfield, Calamy, Herle, Marshall, Palmer, and other leading Westminster divines, in

this Encyclopedia. The largest collection of works relating to the Westminster Assembly, including the sermons preached by its members before Parliament, is in the library of the Union Theological Seminary, New York.—Works in which the Westminster Assembly is incidentally mentioned. WOOD: *Athena Ozonienses*. NEAL: *History of the Puritans*. MARSDEN: *Early and Later Puritans*. STOUGHTON: *History of Religion in England* (rev. ed., Lond., 1881, vol. i., *The Church of the Civil Wars*); STANLEY: *Memorials of Westminster Abbey*. MASSON: *Life of Milton*, McCURIE: *Annals of English Presbytery*. PHILIP SCHAFF.

**WESTMINSTER STANDARDS.** The Westminster Assembly of Divines (see preceding article) produced a complete set of church books, relating to doctrine, discipline, and worship. They were subjected to the Long Parliament, which ratified them with certain changes. With the Restoration of the Stuarts they were set aside in England, but retained in Presbyterian Scotland, and in all the Anglo-American Presbyterian churches. The doctrinal standards were also acknowledged, with some modifications, by the Independents, or Congregationalists, in England and New England.

I. THE DOCTRINAL STANDARDS. 1. *The Westminster Confession of Faith*.—It was completed Dec. 4, 1646, provided with the Scripture passages (by order of Parliament, which had six hundred copies printed), approved in full by the Church of Scotland in 1647, and, with a few changes, by the Long Parliament in 1648, under the title of *Articles of Religion*, omitting chaps. xxx. and xxxi. and parts of chaps. xx. and xxiv. But in spite of Parliament the Confession continues to be printed in Great Britain in the form in which it left the Assembly, and was adopted by the Church of Scotland. Its original title is, *The Humble Advice of the Assembly of Divines now by Authority of Parliament, sitting at Westminster, concerning a Confession of Faith, with the Quotations and Texts of Scripture annexed. Presented by them lately to both Houses of Parliament*. (See the facsimile in Schaff's *Creeks*, iii. 598.) It consists of thirty-three chapters beginning with the doctrine of the Bible as the only rule of faith and practice, and ending with the last judgment. It is the clearest, strongest, most logical, and most careful symbolical statement of the Calvinistic scheme of Christian doctrine. (See CALVINISM.) It is based upon a thorough study of the Scriptures, the Continental Reformed theology, the earlier English and Scotch Confessions, but more particularly (as Dr. Mitchell has shown) upon the Irish Articles, which were probably drawn up by Archbishop Ussher, 1615, and form the connecting link between the Thirty-nine Articles and the Westminster Confession. Several sections, especially on the Holy Scriptures, the Holy Trinity, the Divine Decrees, the Fall, the Perseverance of Saints, and the Civil Magistrate, are almost verbatim derived from these Articles, which had been set aside by Archbishop Laud. (See Mitchell: *The Westminster Confession*, 1867, and *Introduction to the Minutes*. Schaff: *Creeks*, i. 762 sqq. and iii. § 26 sqq., where the Irish Articles are given in full.)

The United Presbyterian Church of Scotland has recently adopted an explanatory supplement.

<sup>1</sup> Niedner, Hase, Kurtz, and even Gieseler, ignore it completely in their church histories.

or "Declaratory Act" (May, 1879) which "sets forth more fully and clearly" some doctrines of Holy Scripture, among which are the following important modifications of the Westminster statements:—

(1) "That in regard to the doctrine of *redemption* as taught in the Standards, and in consistency therewith, the love of God to all mankind, his gift of his Son to be the propitiation for the sins of the world, and the free offer of salvation to men without distinction, on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this church as vital in the system of gospel truth, and to which due prominence ought ever to be given.

(2) "That the doctrine of the divine *decrees*, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance, and that he has provided a salvation sufficient for all, and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

(3) "That the doctrine of man's *total depravity*, and of his loss of 'all ability of will to any spiritual good accompanying salvation,' is not held as implying such a condition of man's nature as would affect his responsibility under the law of God and the gospel of Christ, or that he does not experience the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; although actions which do not spring from a renewed heart are not spiritually good or holy,—such as accompany salvation.

(4) "That while none are saved except through the mediation of Christ and by the grace of His Holy Spirit who worketh when and where and how it pleaseth him; while the duty of sending the gospel to the heathen, who are sunk in ignorance, sin, and misery, is clear and imperative; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the gospel,—in accepting the Standards, it is not required to be held that any who die in infancy are lost, or that God may not extend his grace to any who are without the pale of ordinary means, as it may seem good in his sight.

(5) "That in regard to the doctrine of the *Civil Magistrate* and his authority and duty in the sphere of religion as taught in the Standards, this church holds that the Lord Jesus Christ is the only King and Head of the church, and 'Head over all things to the church, which is his body;' disapproves of all compulsory or persecuting and intolerant principles in religion; and declares, as hitherto, that she does not require approval of any thing in her Standards that teaches, or may be supposed to teach, such principles."

The American Presbyterian churches adopted the Westminster Confession and Catechisms at first without alteration, but with a liberal construction, "as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine" (Synod of Philadelphia, Sept. 19, 1729). After the Revolutionary War, however, it became necessary to change the articles on church polity, and to adapt them to the voluntary system and the separation of Church and State. Such changes were made in chaps. xx., xxiii. 3, xxxi. 1 and 2, and adopted in the Synod of Philadelphia, May 29, 1788. (See the changes in Schaff's *Creeeds*, i. 806 sqq.) The Protestant-Episcopal Church had to make similar alterations in the Thirty-nine Articles of the Church of England; for all the creeds of the sixteenth century imply the union of Church and State, and the duty of the civil magistrate to support religion, and to punish heresy.

The Cumberland Presbyterian Church in 1813 made some doctrinal changes by modifying the statement on predestination in chap. iii. (See Schaff's *Creeeds*, iii. 771.) The same body has subjected its modified confession to another revision in 1883. The Cumberland Presbyterians reject unconditional election, but hold to the perseverance of saints. (See CUMBERLAND PRESBYTERIANS.)

2. *The Westminster Catechisms*.—These are two,—a large Catechism, for ministers, to be explained from the pulpit according to the custom then prevailing in the Reformed churches on the Continent; and a short Catechism, for the instruction of children. Both were prepared simultaneously with the Confession (the large one first), presented to Parliament for examination and approval in the autumn of 1647, printed under the title *The Humble Advice of the Assembly of Divines now by authority of Parliament sitting at Westminster, concerning a Larger (Shorter) Catechism*, etc. Parliament approved the books, with slight exceptions, Sept. 15, 1648; the Scotch Kirk adopted them July 20 and 28, 1648, and again (after a temporary repeal under Charles II.) in 1690. Tuckey had the chief share in framing the Larger Catechism, and Wallis the mathematician, in giving the Shorter Catechism its severely logical finish. The story about Gillespie's prayer suggesting the definition of God is doubtful. Both Catechisms contain an exposition of the Ten Commandments and the Lord's Prayer, and an independent statement of the Christian system of doctrine after the Calvinistic type. The Apostles' Creed is not, as in other Catechisms, made the basis of the doctrinal expositions, but appended "because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the churches of Christ."

The Shorter Catechism is, next to Luther's Small Catechism and the Heidelberg Catechism, the most extensively-used catechism in Protestant Christendom. It exceeds all other Catechisms by the terse brevity and precision of the questions and answers, and differs from most by the following peculiarities: (1) It embodies the question in the answer, so as to make this a complete proposition or statement; (2) It substitutes a new and logical order of topics for the old historic order of the Apostles' Creed; (3) It deals in dogmas rather than facts, and addresses the intellect rather than the heart; (4) It puts the questions in an impersonal form, instead of addressing the learner directly; (5) To this may be added the theological and logical character of the answers. It admirably suits the Scotch and Anglo-American mind. The first questions of the typical Catechisms are very characteristic. The Longer Catechism of the Orthodox Eastern Church begins, "What is an orthodox Catechism?" the Anglican Catechism, "What is your name?" Luther's Small Catechism, "What means the First Commandment?" the Heidelberg Catechism, "What is thy only comfort in life and in death?" the Westminster Shorter Catechism, "What is the chief end of man?"

On the doctrinal standards of the Westminster Assembly, see Expositions of the Confession by DICKSON (Edinb., 1684), SNAW (Edinb., 1845), A. A. HODGE (Phila., 1869, etc.); Expositions of

the Catechisms by VINCENT, WATSON, FLAVEL, FISHER, WILLISON, BROWN, MAIR, GREEN, and many others; ALEXANDER TAYLOR INNES: *The Law of Creeds in Scotland*, Edinburgh, 1867; ALEXANDER F. MITCHELL (of St. Andrew's); *The Westminster Confession of Faith*, Edinburgh, 3d ed., 1867 (comp. also the valuable Introduction to his edition of the *Minutes*, Edinburgh, 1874); SCHAFF: *Creeds of Christendom*, i. 783 sqq. and iii. 597 sqq.; the editions of the Confession and the Catechisms published by the Scotch Presbyterian Assemblies and the Presbyterian Board in Philadelphia. Niemeyer published a Latin translation as an appendix to his collection of the Reformed Confessions, 1840.

II. THE DIRECTORY OF PUBLIC WORSHIP. — This was prepared during 1614, sanctioned by the English Parliament Jan. 3, 1615, approved by the Scotch Assembly and Parliament in February, 1615, and published in the same year in London and Edinburgh. It was intended to be a substitute for the Anglican Book of Common Prayer; but, instead of prescribing liturgical forms, it gives minute directions and suggestions to the minister how to conduct public worship.

III. THE DIRECTORY FOR CHURCH GOVERNMENT AND DISCIPLINE. — This sets forth the principles of Presbyterian church polity, on which see the art. PRESBYTERIANISM and the literature there given. The debates of the Assembly on church government will probably be published soon by Professor Mitchell, from the Minutes in Dr. Williams's library. PHILIP SCHAFF.

WESTPHAL, Joachim, b. in Hamburg in 1510 or 1511; d. there Jan. 16, 1574. He studied theology at Wittenberg, under Luther and Melancthon; visited, also, the universities of Jena, Erfurt, Marburg, Heidelberg, Strassburg, and Basel; and was appointed preacher at the Church of St. Catherine, in his native city, in 1541, and superintendent in 1571. He began his polemical activity by partaking in the controversy occasioned by the Leipzig Interim; and siding with Flacius, and attacking Melancthon, he wrote two pamphlets on the question of true and false adiaphora, — *Historia vituli avari Aaronis*, etc. (Magdeburg, 1549), and *Explicatio generalis*, etc. (Hamburg, 1550). But his great controversial exploit was the contest he raised between the Swiss and the German Reformers concerning the Lord's Supper, and which produced much disturbance and much misery in the Protestant Church. He opened the attack, when Peter Martyr's Oxford Lectures on the Lord's Supper were published in 1552, with his *Farrago opinionum de Cena Domini* (Magdeburg, 1552), in which he exhorted all true Lutheran theologians to come forward and give battle. But the Lutheran theologians were too much occupied at that moment with controversies of their own, and the Reformed theologians took no notice of the book. Once more Westphal made an attack (*Recta fides de Cena Domini*, etc., Magdeburg, 1553), but with no better success. Then an event of practical consequence came to his aid. John Lasco and the Reformed Congregation of foreigners in London were expelled by the Bloody Mary; and the various Lutheran communities in which they sought refuge — Copenhagen, Lübeck, Rostock, Hamburg, etc. — refused to admit them. In this

persecution Westphal took a prominent part; and when he made his third attack, *Collectanea sententiarum Aurelii Augustini de Cena Domini* (Ratisbon, 1555), Calvin came forward with his *Defensio*, etc. Calvin's answer is proud, almost disdainful, and it produced a tremendous stir in the Lutheran camp. The battle was soon raging along the whole line. On the Reformed side wrote Calvin, Lasco, Bullinger, and Beza; on the Lutheran, Brenz, Andrea, Schnepf, Paul von Eitzen, etc. Westphal also wrote some more pamphlets, but distinguished himself still more by his practical activity. When the city of Francfort opened its gates to Lasco and the other Reformed refugees from London, Westphal wrote to the magistrates, and admonished them to take care that the church of Francfort should not be poisoned by those heretics. He also endeavored to form all the North-German churches into one compact union on the basis of the true Lutheran conception of the Lord's Supper, and he partially succeeded. His last attack, however, *Confutatio aliquot enormium mendaciorum J. Calvini* (1558), elicited no answer. See J. MÖLLER: *Cambria literaria*, Copenhagen, 1744, T. iii.; BRETSCHNEIDER: *Corpus Reformatorum*, Halle, 1810, vols. vii–ix; [MÖNKEBERG: *Westphal u. Calvin*, Hamburg, 1865]. NEUDECKER.

WESTPHALIA, The Peace of, ending the Thirty-Years' War, was signed Oct. 14, 1648. The preliminaries were agreed upon as early as December, 1641; but the treacherous equivocations of the emperor, the jealousies between Sweden and France (who had different and sometimes opposite interests to defend), and the almost incredible haggings between the powers concerning rank and ceremony, prevented the congress from actually beginning its work until April, 1645. One part of the congress, consisting of deputies of the emperor, Sweden, and princes of the empire, sat at Osnabrück, a city of Westphalia, and finished its work Aug. 8, 1648; the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace of Augsburg, settling the relations between the Roman Catholics and the Protestants within the boundaries of the German Empire, and the establishment of full equality between the two Protestant churches, — the Lutheran and the Reformed. Of the special points of the treaty, two are of particular interest, — one concerning the right of possession with respect to certain ecclesiastical estates and revenues, and the other concerning the right of the prince to reform the confession of faith within the boundaries of his territory. In order to arrive at an agreement, it was decided to fix Jan. 1, 1624, as a norm from which to proceed; so that all churches, schools, hospitals, monasteries, or other kinds of ecclesiastical estate and revenue which at that day were in the possession of the Protestants, should be ceded to them; while, on the other hand, any kind of ecclesiastical property which they had acquired

after that date should be returned to the Roman-Catholic Church, and *vice versa*. Of course, such a rule could not be carried out with any degree of strictness without harshness. It seems, however, that the general result of the negotiations gave satisfaction to both the parties concerned. More difficult was the second point. The maxim, *cujus dominium, ejus religio*, which forms the basis of the so-called "Territorial System," had in Germany given rise to many despotic acts, entailing much suffering and endless confusion. More than once a prince had, by one stroke of the pen, changed the confession of his country from Lutheranism to Calvinism, or from Calvinism to Lutheranism; and generally the stroke of the pen had to be followed up with exile, confiscation of property, imprisonment, and the stake. It was now decided that those who on the day mentioned held a certain right of worship should continue to hold it, irrespective of the prince's *jus reformandi exercitium religionis*, while those who at that time had acquired no such right were still at the mercy of their prince.

It must be noticed that all these stipulations were valid only for the German Empire, but not for the hereditary Austrian possessions of the emperor. Some of the great feudal lords of Silesia, the dukes of Brieg, Liegnitz, Münsterberg, Oels, and the city of Breslau, obtained certain privileges from the emperor; but with respect to his other subjects no security, not even a promise of toleration, was given. At the signing of the treaty at Münster, the papal legate, Fabius Chigi, formally protested; and the protest was followed up by the bull *Zelo domus Dei*, Nov. 26, 1648. But the protest had no influence whatever, nor was it by the Pope (Innocent X.) and the Roman curia expected to have any. The usual diplomatic formalities were rapidly gone through, and peace was actually restored.

LIT.—J. G. VON MEIERN: *Acta pacis publicæ*, Göttingen, 1734–36, 6 vols. folio, and *Acta pacis executionis publicæ*, 1736–37, 2 vols. folio; SENCKENBERG: *Darstellung des westfälischen Friedens*, Franc., 1804; WOLTMANN: *Gesch. d. westfälischen Friedens*, Leip., 1808, 2 vols.; [L. KELLER: *Die Gegenreformation in Westfalen u. am Niederrhein. Actenstücke u. Erläuterung.*, 1 Thl., 1555–85 (*Publicationen aus den königlichen preussischen Staatsarchiven*, vol. ix., Leip., 1881)]. H. F. JACOBSON.

WETSTEIN, Johann Jakob, b. in Basel, March 5, 1693; d. in Amsterdam, March 22, 1754. He early showed his inclination toward biblico-textual studies; and his first dissertation was upon the various readings of the New Testament. His acquaintance with New-Testament manuscripts was greatly increased by his travels in France and England; but in 1720 he returned to Basel to become assistant to his father, who was pastor of St. Leonard's Church. Although his duties were not congenial, they were faithfully performed. Meanwhile he continued the preparation of his great edition of the Greek New Testament, and gave private lectures upon exegesis and dogmatics. Bengel was preparing his edition, likewise, and employed two Basel professors to

collate the codices in the Basel Library. Between these two and Wetstein a feud arose respecting the age and value of E (see BIBLE TEXT), which Wetstein did not put so high as they, resting on Mill's authority. The feud became personal; and then the vague rumors of heterodoxy, which had for some time been circulating, assumed the form of charges. To many persons conclusive evidence of this aberration was Wetstein's rejection of the reading of the *textus receptus*  $\theta\epsilon\iota\varsigma$  for  $\sigma\iota$  in 1 Tim. iii. 16. The latter is probably the correct reading, but people said he wanted to take away a proof-text of the divinity of Christ. His assertion that he merely followed the Codex Alexandrinus because careful study had convinced him that it was correct, was declared a subterfuge. He was tried for holding Arian and Socinian views, found guilty, and deposed May 13, 1730. But just then a new career opened to him: he succeeded Clericus in the Remonstrants' College at Amsterdam, and thenceforth he lived there. He won for himself an imperishable fame by his edition of the Greek New Testament, of which the prolegomena appeared anonymously at Amsterdam, 1730, and the work itself in 1751–52, 2 vols. folio. Expediency compelled him to print the *textus receptus*, and to put his various readings in the form of notes. William Bowyer subsequently (London, 1763) printed a text which incorporated Wetstein's preferred readings. Besides the wealth of textual illustration, Wetstein's New Testament is pre-eminent for its parallel passages from the classics, the fathers, and the rabbins; so that it has been a quarry for commentators ever since. He carried the collation of manuscripts farther than all his predecessors, having personally examined upwards of forty. He also introduced the present mode of designating uncial manuscripts by Roman capitals, and cursive by Arabic figures. See BIBLE TEXT, pp. 274, 275; and, for personal information, see L. MEISTER: *Helvetische Szenen der neueren Schwärmerei und Intoleranz*, Zurich, 1785, pp. 167 sqq.; and the *Prolegomena* to his New Testament. HAGENBACH

WETTE, DE, Wilhelm Martin Leberecht, b. at Ulla, near Weimar, Jan. 12, 1780; d. at Basel, June 16, 1849. His theological studies were made at Jena, where he was greatly influenced by the great textual critic Griesbach, and by Paulus. From the latter he derived his taste for untrammeled study of the Scriptures. But his earliest publications, his critical dissertation upon Deuteronomy (Jena, 1805, republished in his *Opus. Theol.*, Berlin, 1833), and, in the same year, his *Beiträge zur Einleitung in das Neue Testament* ("Contributions to New-Testament Introduction"), proved his originality and independence. Unlike Eichhorn and Paulus, De Wette held to a mythical interpretation of the Bible miracles. Of course, such an interpretation increases in probability, the more remote the narratives are in date from the supposed events. Accordingly, De Wette strove to show in the first-mentioned work that the Pentateuch was not from Moses, but was a collection of independent documents made by several persons and at different times. The earliest collection, Genesis, dates from the time of David; the last, Deuteronomy, from that of Josiah. These views he intended to present at length; but Vater anticipated him, and therefore he modestly made

<sup>1</sup> Hagenbach writes Wetstein, which was his family name; but he himself spelled it in Latin *Wetstenius*; and hence most German, English, and Dutch writers spell his name with one "l."—ED.

merely an abstract of them, and appended it to his *Critical Examination of the Credibility of Chronicles* (Jena, 1806) as an avowed supplement to Vater's book on the Pentateuch. De Wette charged intentional alterations and additions in a predominating levitical and hierarchical spirit upon the Chronicles. See his *Beiträge in's A. T.*, Jena, 1806, 1807, 2 vols. By his essay on Deuteronomy, De Wette won his degree of Ph.D., and became *privatdozent* at Jena, but in 1807 was called to Heidelberg as professor of theology. While there he made, at first in conjunction with Augusti, but later alone, a translation of the entire Bible (Heidelberg, 1809-14, 4th ed., 1858), and wrote his *Commentary on the Psalms* (1811, 3d ed., 1826), which is so exclusively critical that he himself endeavored to make amends by a special appendix, — *On the Devotional Use of the Psalms*, 1837. He denies the Davidic origin given to many psalms, their early dates, and also that the historical Christ is prophesied anywhere in the collection, referring the so-called Messianic incidents and allusions to nearer historical events, although at the same time he granted that the psalmists' descriptions of an ideal future could be practically applied to Christianity. He was unalterably opposed to "the play of pious ingenuity" upon the Psalms, maintaining that their devotional use should be based upon a strictly scientific exegesis.

In 1810 he was called to the newly founded university at Berlin. There he had for his colleague Schleiermacher; and the two labored for that "better day" in theology when the demands of faith and science should alike be met. In 1813 De Wette published his *Latin Commentary on the Expiatory Death of Jesus Christ*, in recognition of his degree of D.D. from Breslau. In this work he represented the death of Christ as an inevitable, yet to him quite unexpected, consequence of his moral nature: Christ died nobly as a sacrifice in the ideal sense. In 1814 De Wette published his *Hebrew Archaeology* (4th ed. by Rübiger, 1861), in 1817 his *Old-Testament Introduction*, in his opinion his best critical work (seven editions were published during his lifetime; 8th ed. by E. Schrader, Berlin, 1869); in 1826 his *New-Testament Introduction* (6th ed. by Messner and Lünemann, 1860).

The Latin dissertation on the atonement was neither the first nor the only contribution De Wette made to theology. The first part (biblical theology) of a *Text-Book of Christian Dogma* came out in 1813; the second (ecclesiastical theology), in 1816, 3d ed., 1831-40. In the first part he distinguishes, in the Old Testament, Hebraism from Judaism, and in the New Testament the doctrine of Jesus from that of the apostles. In the second part he maintains that theology, although not definitely settled, was still not to be slighted, as it was an "historical bond of union" among the members of the church. This "historical bond" is what is sought for in so-called orthodoxy. As ecclesiastical theology, De Wette simply presents Lutheran doctrine; his own system of theology came much later, — *The Essentials of Christian Faith considered from the Stand-point of Faith*, Basel, 1846. Next followed his *Christian Ethics* (1819-33, 3 vols.), an epoch-making work, inasmuch as he considers ethics, not as a mere aggregate of moral precepts, but as rooted in Christian thought, which itself is a fruit of Christian faith.

But his days in Berlin were numbered. Taking a great interest in public affairs, he wrote a letter to the mother of an Erlangen student, Karl Ludwig Sand (who murdered in cold blood August von Kotzebue, a determined foe to liberalism), in which, while expressing deep abhorrence at the crime which cost the student his life, he still cleared his motives of the suspicions which had been cast upon them, on the ground that the deed was prompted by pure patriotism. For this bold defence he was summarily dismissed from the university by the king (Oct. 2, 1819). He betook himself to Weimar, and there employed his enforced leisure in preparing the first complete edition of *Luther's Letters* (1825-28, 5 vols., supplemental volume by Seidemann, 1856), by which, even if he had done nothing else, he would have proved himself a scholar. In 1822 he issued his first romance, *Theodore, or the Consecration of the Doubter* (Tholuck replied in his *True Consecration of the Doubter*, Hamburg, 1823); and his second, *Henry Melchthal*, in 1829, 2 vols. These stories never found many readers, yet they contain much good writing, and many valuable thoughts upon timely matters. In 1822, quite unexpectedly, he was called to Basel, and there he passed the rest of his days. He did excellent service in advancing the university, and won the hearts of many who had bitterly opposed his coming. There he lectured upon *Ethics* (Berlin, 1823, 1824, 4 vols.), and upon *Religion, its Essence, its Manifestations, and its Influence upon Life* (1827). There, also, he preached to a select but highly appreciative audience, and published five collections of sermons (Basel, 1825-29). Another series was published after his death (1819). In 1846 he issued the first part of his unfinished *Bible History, or History of Revelation*. In 1836 he began, and in 1848 he finished, his renowned *Concise Exegetical Commentary on the New Testament*, — a work marked by masterly brevity and precision and the most exact and accurate scholarship.

The numerous works already mentioned make up, after all, only a partial list of the writings of this extraordinary and prolific genius. Reviews, criticisms, essays, encyclopædia and newspaper articles, sermons, addresses, pamphlets, works upon art (Berlin, 1846), even a drama, — *The Renunciation (Die Entsagung; Schauspiel in 3 Aufzügen)*, Berlin, 1823, and poems, came from his gifted pen. And the fullest record of his literary activity fails to set him forth as he was in himself. He was fond of society, and hospitably inclined; and, although rationalist and "heretic," he took a leading part in all philanthropic movements. He founded (1825) a society in Basel to help the Greeks in their struggle against Turkish tyranny, to send missionaries to Greece, and to educate their children. He took a little Greek boy into his own family, and was a tender foster-father to him. He also founded the Basel branch of the *Gustavus Adolphus Union* (see art.), to which he gave the name the "Union of Supporters of the Protestant Church."

It remains to speak of De Wette's philosophical and theological opinions, early embraced and worked out, and faithfully adhered to through life. These will be best read in his *Ueber Religion u. Theologie, Erläuterungen zum Lehrbuch der Dogmatik* (Berlin, 1815, new edition, 1821). The

theism of the Kantian criticism forms the basis of De Wette's doctrinal system; but he leans visibly towards Jacobi's theory of religion as feeling. He makes a sharp distinction between knowledge and faith. The former refers to the intellect, and has to do only with finite things; while the infinite must be grasped by faith under the form of feeling,—devotion, enthusiasm, resignation, etc. The infinite is revealed by the finite in a symbolical manner. The whole historical revelation is a symbol in which the eternal and supersensuous ideas have found their expression. The miracle is a cross to the understanding, but as a symbol it shows its meaning. The dogma is inaccessible to the understanding, but opens itself to the intuition; for intuition is the only means of conception when the object is a symbol. All religious conception is consequently æsthetic, and this æsthetic elevation above the merely intelligible is to De Wette the only tenable form of supernaturalism. De Wette was pre-eminently an ethical theologian. He closely connected dogma with ethics, and made ethical considerations decisive in judging other systems. He held fast to the personality of Christ, and in the preface to his Commentary on Revelation made use of the following remarkable language: "I know that there is salvation in no other name but the name of Jesus Christ and him crucified; and that there is nothing higher for humanity than the God-manhood realized in him, and the kingdom of God planted by him. . . . Christianity must become life and deed." This was his dying testimony.

LIT.—See HAGENBACH: *Leichenrede*, Basel, 1849, and *Akademische Gedächtnisrede*, Leipzig, 1850; SCIENKEL: *W. M. L. de Wette und die Bedeutung seiner Theologie für unsere Zeit*, Schaffhausen, 1849; LÜCKE: *W. M. L. de Wette zu freundschaftlicher Erinnerung*, Hamburg, 1850; WIEGAND: *W. M. L. de Wette*, Erfurt, 1877; R. STÄHELIN: *W. M. L. de Wette nach seiner theologischen Wirksamkeit u. Bedeutung geschildert*, Basel, 1880, pp. 567. HAGENBACH.

WETZER, Heinrich Joseph, joint editor with Welte, of the great Roman-Catholic theological encyclopædia; b. at Anzefahr, Hessa, March 19, 1801; d. in Freiburg, Nov. 5, 1853. His favorite study was Oriental philology; and this he prosecuted at Marburg, Tübingen, and Paris. In 1821 he received from Freiburg the degrees of doctor of theology and canon law, and became extraordinary professor of Oriental philology in that university, 1828, and ordinary, 1830. He joined Van Ess in his translation of the Old Testament, Sulzbach, 1810. In 1816 he began the issue of the encyclopædia with which his name and that of the co-editor, Benedikt Welte, are indissolubly connected. The first volume was completed 1817. Wetzer put all his time, strength, and learning at the disposal of the work, and the result was eminently satisfactory. The encyclopædia of Wetzer and Welte is authoritative, fair-minded, and, for a Roman-Catholic work, impartial to a singular degree. (The first volume of a revised edition by Kaulen appeared 1882.) Wetzer was a layman, and married. See his biography in vol. xii. of *Wetzer and Welte*, pp. 1251-1254.

WHATELY, Richard, D.D., Archbishop of Dublin; b. in London, Feb. 1, 1787; d. in Dublin, Oct. 8, 1863. He was graduated at Oxford, 1808, and

elected fellow of Oriel College, 1811. He did little to cultivate anybody's good will. His inexhaustible wit spared neither friend nor foe. Arguing was his passion, and he was as ready to defend a paradox as his genuine convictions. But he made good use of his time, and laid deep and broad foundations in learning. He also acquired repute as a preacher. The first public exhibition of his peculiar wit was *Historic Doubts relative to Napoleon Bonaparte* (1819), in which he reduced to absurdity the Hume dictum, that no testimony suffices to prove a miracle, by analyzing the unquestioned facts relative to Napoleon, and pretending to doubt his very existence. The *brochure* was both his first and his most popular publication. In consequence of his marriage, he resigned his fellowship (1821), and took the rectorship of Halesworth, Suffolk. In 1822 he delivered the Bampton Lectures, *On the Use and Abuse of Party Feeling in Religion*. In 1825 he was elected principal of St. Alban's Hall, Oxford, and in 1830 professor of political economy. In 1825 he brought out his first series of essays, *On some of the Peculiarities of the Christian Religion*, and *The Elements of Logic*. The latter book had already substantially appeared in the shape of an article in the *Encyclopædia Metropolitana*. By it he revived the study of logic in Oxford, and won great fame; for his book was extensively used as a text-book in England and America. But it contained no novelties, rather it was a clear presentation of the Aristotelian-scholastic logic. Next came his *Elements of Rhetoric* (1828), which likewise has been widely used and much prized. In the same year appeared his second series of essays, *On some of the Difficulties in the Writings of the Apostle Paul*, and in some of the *Other Parts of the New Testament*. In the second edition (1830) he inserted an essay, *Thoughts on the Sabbath*, which he also published separately. He gave great offence by opposing the current views. In 1830 appeared his third series of essays, *The Errors of Romanism traced to their Origin in Human Nature*. It is the best antidote to Roman-Catholic error yet published. By these different writings, and by his lectures and sermons, Whately had given evidence of peculiar fitness for the academic life, and had won fame as a liberal theologian of the most independent kind.

To the great astonishment of every one, and in the face of vehement opposition, Professor Whately was in 1831 promoted by the premier, Earl Grey, to the archbishopric of Dublin, and in the autumn of that year began his service. He showed in his new position the same absolute indifference to popular opinion or prejudice, the same delight in stinging wit and biting sarcasm, and the same recklessness in stating his convictions, which had already made him so unpopular. And yet Whately abundantly justified the wisdom of his promotion; for he won his way by the exhibition of a spirit of impartiality and kindness towards the Roman Catholics, by vigorous and twenty years' long-continued efforts in the cause of popular education, by his services in stemming the tide toward Rome, and by his interest in, and self-sacrificing labor for, all that tended to make Ireland better in body and soul. As primate of Ireland, he sat in the House of Lords, and made many speeches, which are notice

able for their independence. Thus he advocated a revision of the Liturgy, a revision of the Authorized Version of the Bible, the abrogation of the prohibition to marry a deceased wife's sister, the emancipation of Jews (cf. *Speech on Jewish Disabilities*, 1833) and Roman Catholics.

Whately's theological stand-point was substantially that of rational supernaturalism. He was, however, no creative genius, but followed, in his usual independent way, the direction of Paley. He left no systematic treatise; yet his principal ideas are easily gathered from his numerous essays, sermons, charges, and speeches; and the living proof of his great influence upon English theology is the Broad Church party. The limpid clearness of his style, and his soberness and impartiality, demand a word of recognition. In his theological writings he ever quietly opposed Tractarianism. The following are the principal points of his distinctive teaching. 1. *Relation between Reason and Revelation.*—What reason can discover is not revealed. What it cannot discover, and yet is not contrary to it, may be made an article of faith by proof from particular passages of Scripture. What is contrary to reason can only be so made by the most indisputable evidence. While believing in the right and necessity of a revelation, he found a place for reason within revelation's limits, and a duty for it,—to find out the truth. Whately was a genuine disciple of the "evidential" school. Faith is to him the conclusion drawn from historical premises. 2. *The Scriptures.*—Revelation is to be distinguished from mere matters of history, etc. The former is infallible, inspired, if not verbally, at least substantially. The peculiarities of Scripture, its omissions, etc., are to be referred to the special guidance of the Holy Spirit. Its contents are practical truths expressed in popular language. The Bible is to be interpreted as the persons immediately addressed would understand it. There is no infallible interpretation; but the effort should be to get at this primitive understanding by a study of the circumstances and religious ideas and customs of the first Christians. (The merit of this view was its demand for a historico-grammatical exegesis.) 3. *Doctrine of Election.*—In the Old Testament, election is set forth as arbitrary; but it concerns not individuals, but whole nations. In the New Testament it is represented as embracing all those members of the Christian Church who use the preaching of the gospel and the means of grace to their salvation. 4. *Christology.*—The self-witness of Jesus to his divinity is the strongest proof in the New Testament for the doctrine, and the most important part of it is that borne before the Sanhedrin and Pilate. The incarnation is an extraordinary act of revelation, in order (1) to make divinity more intelligible to us, and (2) to give a pattern of human perfection. The death of Christ was sacrificial; but, as circumstances conspired to bring it about, it was not necessarily an unavoidable catastrophe. 5. *Doctrine of Justification.*—The death of Christ is the only ground of our salvation. There is no such thing as imputed righteousness. 6. *Christianity.*—(Cf. *The Christian's Duty with respect to the Established Government and the Laics*, 1821, and *The Kingdom of Christ*, 1841.) The Christian revelation is substantially

a revelation of the truth in the words and example of Christ. Christianity is, on the other hand, a social religion. The kingdom of Christ is a society, whose members may at the same time belong to other societies. Thus the problem of Church and State is solved. Christ has himself given the plan for the society's government, but the execution of this plan lies with the society. It has, like every other society, its officers, who have the right to draw up rules for the admission and expulsion of members. This is the so-called "power of the keys,"—a power which does not reach to the forgiveness of sins, but only to ecclesiastical penances. The essentials of Christianity are of universal, the minor matters, only of relative, importance. The authority of oecumenical councils is not justified by the Bible, which rather recognizes independence among churches. There is no such thing as apostolic succession in the sense of its securing the transmission of the Holy Ghost and the efficacy of the sacraments. The true apostolic succession is maintenance of apostolic principles. 7. *The Sacraments.*—(Cf. *Scripture Doctrine concerning the Sacraments*, 1857.) Baptism, analogous to circumcision, is the initiatory rite; and infant baptism, with its obligations on the parents, was therefore to be expected, unless it had been expressly prohibited. It is the removal from a state of damnation to a state of grace. The Lord's Supper is symbolical, else the Lord had instructed his disciples otherwise: for they could not have supposed that he gave them his actual body. 8. *Eschatology.*—(Cf. *View of the Scripture Revelations concerning a Future State*, 1829.) No revelation of immortality in the Old Testament. Belief in it among the Jews first sprang up in the Maccabean period. The only sure ground of it is the express promise of it as a free gift of God through Christ. Resurrection is not to be understood of the atoms of the body. 9. *The Sabbath.* If the Mosaic law has been abrogated, then the law of the sabbath is: if the Mosaic law of the sabbath is still binding, then there is no authority for the change of the day from Saturday to Sunday. Christ himself broke the sabbath, and gave his disciples no fixed command respecting it, but left it to the church to fix a day, precisely as in the case of other festivals.

[Whately edited Bacon's *Essays*, and added an notations, 1856, which have been adjudged worthy of the text; which is very high praise. See the catalogue of Whately's writings appended to his *General View of Christianity*, New York, 1860. In 1861 his daughter, Miss E. J. Whately, issued his *Miscellaneous Remains*. For biography, see his *Memoirs* by W. J. FITZPATRICK, London, 1864, 2 vols.; *Life and Correspondence* by E. JANE WHATELY, 1866, 2 vols., popular edition, 1868, 1 vol.] C. SCHÖLL.

WHELOCK Eleazer, D.D., Congregational minister; b. at Windham, Conn., April 22, 1711, d. at Hanover, N.H., April 24, 1779. He was minister of the Second Church in Lebanon, Conn., 1735-70; established there a school for the Christian education of Indian boys, called, from Joshua Moor, who gave in 1751 a house and two acres of land for its use, "Moor's Indian Charity School." Out of this school, transferred to Hanover, N.H., 1770, sprang Dartmouth College, of which Dr. Wheelock was the first president. Famous among

Dr. Wheelock's pupils are Sampson Occum (see art.), Joseph Brandt the Indian chief, and his own son John. He wrote *Narrative of the Indian Charity School at Lebanon*, 1762, and several continuations to it, 1763-73. See his *Memoirs* by McClure and Parish, 1810.—**John Wheelock, D.D., LL.D.**, Congregational minister; second president of Dartmouth College; b. in Lebanon, Conn., Jan. 28, 1754; d. at Hanover, April 4, 1817. He was graduated from Dartmouth in the first class, 1771; was tutor, 1772-76; served as major and colonel in the Continental army. On the death of his father (1779) he was chosen successor, and held the position to his death, except from 1815 to 1817, when, in consequence of an ecclesiastical controversy, he was removed. He published *Sketches of Dartmouth College*, 1816.

**WHEWELL, William, D.D.**, b. at Lancaster, Eng., May 24, 1794; d. at Cambridge, March 5, 1866. He was successively undergraduate, fellow, tutor, and master of Trinity College, Cambridge, 1811, and in 1855 vice-chancellor of the university. He was elected F.R.S., 1820; was professor of mineralogy, 1828-32; professor of moral philosophy, 1838-55. His attainments took a very wide sweep: "Science was his chief forte, and omniscience his foible." Probably his most valuable book is his *History of the Inductive Science*, 1837; his most widely read, *Essay on the Plurality of Worlds*, 1853. Valuable also are his *Lectures on Systematic Morality* (1846), *Lectures on the History of Moral Philosophy* (1852), and *The Platonic Dialogues for English Readers* (1859-61, 3 vols.). See *Account of his Writings, with Selections from his Literary and Scientific Correspondence*, edited by Isaac Todhunter, London, 1876, 2 vols.

**WHICHCOTE, Benjamin**, one of the most eminent of the "Cambridge Platonists," or, as they were sometimes called, "Latitudinarians," of the seventeenth century (a party which also included such men as Cudworth, Wilkins, More, and Worthington); was b. March 11, 1609; and d. May, 1683. He was descended from an ancient family, and was the sixth son of Christopher Whichcote, Esq., of Whichcote Hall in the county of Salop, and parish of Stoke. His mother was the daughter of Edward Fox, Esq., of Greet, in the same county. Of his training in boyhood nothing is known. In 1626 he was sent to Emmanuel College, Cambridge. He took his degree of B.A. in 1629, and of M.A. in 1633. In the latter year he became fellow of his college, where he appears to have remained as tutor till 1643. In that year he was presented to the college living of North Cadbury in Somersetshire; but, before he had time to settle himself in this new sphere of duty, he was recalled (1644) to Cambridge, having been offered, and, after some hesitation, accepted, the preferment of the provostship of King's College, in room of Dr. Collins, who had been ejected by the Parliament. He had been brought up under Puritan influences, but can hardly be said to have belonged to that or any other ecclesiastical party; and when he returned to Cambridge to occupy a prominent position in the university, it was more, to use the words of Principal Tulloch, as "a thoughtful and independent student in religious matters than either as a Puritan or an Anglo-Catholic," that he took his place, and became a power in the university.

The date of the event just referred to, namely, Whichcote's appointment to King's College, marks the rise of the new philosophical and religious movement with which he is identified. Cambridge Latitudinarianism or Platonism, as a system, must be estimated by the works of its most eminent representatives. It may be enough here to indicate the Puritan view of the school in question as expressed in the letters of Whichcote's Puritan friend Tuckney, master of Emmanuel. Tuckney does not like Whichcote's "mode of preaching, the philosophical rational style . . . in contrast to the 'spiritual, plain, powerful ministry' for which Cambridge had been [formerly] distinguished." He goes on:—

"Whilst you were fellow here [in Cambridge], you were cast into the company of very learned and ingenious men, who I fear, at least some of them, studied other authors more than the Scriptures, and Plato and his scholars above others . . . and hence in part hath run a vein of doctrine, which divers very able and worthy men—whom from my heart I much honor—are, I fear, too much known by. The power of Nature [is] too much advanced. Reason hath too much given to it in the mysteries of faith,—a *recta ratio* much talked of, which I cannot tell where to find. Mind and understanding is all: heart and will little spoken of. The decrees of God [are] questioned and quarrelled, because, according to our reason, we cannot comprehend how they can stand with his goodness. . . . There our philosophers and other heathens [are] much fairer candidates for heaven than the Scriptures seem to allow of; and they in their virtues [are] preferred before Christians overtaken with weaknesses,—a kind of moral divinity minted, only with a little of Christ added. Nay, a Platonic faith unites to God. Inherent righteousness [is] so preached, as if not with the prejudice of imputed righteousness, which hath sometimes very unseemly language given it; yet much said of the one, and very little or nothing of the other. This was not Paul's manner of preaching."

To this must be added the opinion of Principal Tulloch as to the peculiar position of Whichcote:—

"He stood at the head of the Cambridge thought of his time. He moved the university youth with a force which Tuckney and others failed to imitate. He inspired the highest intellect which it was destined to produce for thirty years. Men like Smith and Cudworth and More and Tillotson looked back to him as their intellectual master."

He continued his university career till the Restoration, when, though clearly distinguished from them in many ways, he shared the fate of the Puritan leaders, and was removed from his provostship by the special order of the king. When the Act of Uniformity was passed, he adhered, however, to the church, and in 1662 he was appointed to the cure of St. Anne's, Blackfriars, London. This church was burned down in the great fire of 1666, when he returned to a former preferment at Milton in Cambridgeshire, and in 1668 was promoted to the vicarage of St. Lawrence Jewry, where he passed his last years.

Four volumes of *Discourses*, and a series of *Moral and Religious Aphorisms* collected from his manuscripts, and his *Correspondence*, comprise all his works.

According to the editor of his *Correspondence*, "he was married, but I cannot learn to whom." He left no children. Tillotson preached his funeral sermon. Baxter numbers him with "the best and ablest of the conformists." Burnett de-



scribes him as a man of a rare temper, very mild and obliging. He had, Burnett says, "credit with some that had credit in the late times, but made all the use of it he could to protect good men of all persuasions. He was much for liberty of conscience; and being disgusted with the dry, systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts."

LIT. — **SALTER**: Biographical Preface to the *Aphorisms* of Whichcote, published in 1753; **BURNETT**: *History of his own Times*, London, 1724; **TULLOCH**: *Rational Theology in the Seventeenth Century*, Edinb., 1872, 2 vols. **WILLIAM LEE**.

**WHISTON, William**; as theologian, a leading defender of Arianism in England; as mathematician, a scholar of Sir Isaac Newton; a very prolific and eccentric writer; b. at Norton, in Leicestershire, Dec. 9, 1667; d. in London, Aug. 22, 1752. He was educated at Cambridge, entered holy orders, and was chaplain of the bishop of Norwich. During his period of service he wrote *A New Theory of the Earth, from its Original to the Consummation of all Things*, 1696, 6th ed., 1755. He became vicar of Lowestoft, Suffolk, in 1698, and in 1703 Sir Isaac Newton's successor as professor of mathematics at Cambridge. In 1702 he published *A Short View of the Chronology of the Old Testament and of the Harmony of the Four Evangelists*, in 1706, *An Essay on the Revelation of St. John*. In 1708, *The Accomplishment of Scripture Prophecies* (cf. *The Literal Accomplishment*, etc., 1724); in 1709, *Sermons and Essays*; in 1710, *Prælectiones physico-mathematicæ, sive philosophiæ clarissimæ Newtoni mathematicæ illustrata*, quickly Englished, and which first popularized Newtonian ideas. But his stay at Cambridge was destined to be abruptly terminated. In 1708 he prepared an essay upon the *Apostolical Constitutions* of Clemens Romanus, in which he endeavored to prove that Arianism was the dominant faith in the first two centuries, and maintained that the *Constitutions* was the "most sacred of the canonical books of the New Testament." This essay was not allowed by the chancellor to be printed; but Whiston's ardent advocacy of his opinions rendered his heterodoxy incapable of concealment, and he was accordingly tried, and expelled the university in 1710. He passed the rest of his days in London. His next publication was *Primitive Christianity Revived* (1711), 1712, 5 vols.), in which he printed the essay referred to, gave text and translation of the *Constitutions*, and translations of the Ignatian Epistles, the Second Book of Esdras, the Patristic references to the Trinity, and the *Recognitions* of Clement, pre-facing these with an account of his treatment at Cambridge and by convocation, and closing with observations on Dr. Samuel Clarke's *Scripture Doctrine of the Trinity*, and the proceedings of convocation in his own case. He showed his zeal for "Primitive Christianity" by organizing a society for its promotion; but as the more cautious Arians, noticeably Dr. Clarke himself, declined to join it, in a few years it died out. In 1712 Whiston accepted Baptist and Millenarian tenets (placing the millennium and the restoration of the Jews in 1776); yet he did not leave the Established Church until 1717, when he could no longer endure to hear read the, to him, hateful Athanasian Creed. He

then set up a "Primitive Christian" congregation in his own house, and prepared for its use the Book of Common Prayer, "reduced nearer the primitive standard" (2d ed., 1750). His enthusiastic spirit led him into many freaks, and his fancy overmastered his critical judgment. Still one must admire the manly openness and truthfulness of his character, the consistency of his life, and the straight-forwardness of his conduct. He seems to have had little influence upon his time. Many were attracted to him; but his peculiar, not to say dangerous, views, and great self-assertiveness, soon drove them away. By one piece of work, out of the many which proceeded from his learned brain and busy pen, he has made himself familiar to thousands,—his translation of Josephus (1736), which has appeared in innumerable subsequent editions, and never been superseded. As a curiosity, may be mentioned his *Primitive New Testament*, 1745, translated from the Codex Bezae in Gospels and Acts, from the Clermont manuscript for the Pauline Epistles, and from the Codex Alexandrinus (ed. Mill) for the Catholic Epistles. See his *Memoirs, Written by Himself*, 1749–50, 3 vols., and the *Biographia Britannica*, s.v.

THEODOR CHRISTLIEB.

**WHITAKER, William, D.D.**, b. at Holme, Lancashire, 1548; d. at Cambridge, Dec. 4, 1595. He was graduated at Cambridge, where he was successively fellow of Trinity College; Regius Professor of divinity, 1579; chancellor of St. Paul's 1580; and master of St. John's College, 1586. He was a man of great learning, very staunch in his Protestantism and Calvinism. Among his polemical works may be mentioned *Disputatio de sacra scriptura*, Cambridge, 1588 (Eng. trans., *A Disputation on Holy Scripture against the Papists, especially Bellarmine and Stapleton*, ed. for Parker Society, 1849); *An Answer to the Ten Reasons of Edward Campian, the Jesuit* (Eng. trans. from Latin of 1581), London, 1606.

**WHITBY, The Council of**, was convened in 664 by King Oswy for the purpose of settling the questions of the time of the celebration of Easter, the shape of the tonsure, etc., concerning which different opinions and customs prevailed among the Roman and the Iro-Scottish ecclesiastics. On the Roman side, Wilfrid spoke; on the Iro-Scottish, Colman. The former was victorious. The latter left the country with most of his monks. But from that day the English Church took up a new direction in its course of development,—a direction towards Rome,—and the doom of the Iro-Scottish Church was sealed.

**WHITBY, Daniel, D.D.**, b. at Rushden, Northamptonshire, 1638; fellow of Trinity College, Oxford, 1661; prebendary of Salisbury, 1668; rector of St. Edmund's, Salisbury, 1672; d. there March 24, 1726. A man of great learning, he is best remembered for his striking theological changes. He began as an ardent advocate of Protestantism in his book on *The Absurdity and Idolatry of Host Worship* (1679); and next appeared, as a champion of ecclesiastical union, *The Protestant Reconciler humbly pleading for concoesession to Dissenting brethren in things indifferent* (1683), in which he expressed very liberal opinions respecting "things indifferent," contending that they should not be made legal barriers to union among Protestants. But the book raised a storm. The

High-Church party were loud in protestations. The university of Oxford ordered the book to be publicly burnt by the university marshal; and the bishop of Salisbury, whose chaplain he then was, obliged him to make humble confession of his two principal "heresies:" (1) That it is not legal for the authorities to require in worship any thing to be said or used which the older custom did not; and (2) That the Christian duty not to offend the weaker brethren was inconsistent with the legal requirement of these "indifferent things." Accordingly, in the same year, Whitby issued a second part of his *Protestant Reconciler*, in which he commanded the nonconformists to re-enter the Church of England, and endeavored to refute their objections to such a proceeding. His next work of importance was *A Paraphrase and Commentary on the New Testament*, 1703, in two vols., which now forms part of the familiar Commentary of Patrick, Lowth, and Arnald, commonly called "Patrick, Lowth, and Whitby's Commentary." Whitby says his Commentary was the fruit of fifteen years' study. It belongs to the old orthodox school. But scarcely was it out of the press before its changeable author was upon a new line of thought. Influenced by deistic attacks upon the doctrine of original sin, he issued his *Discourse* (1710) on the "five points" of Calvinism; viz., (1) election, (2) extent of the atonement, (3) divine grace, (4) liberty of the will, (5) perseverance of the saints. In this he revealed his Arminianism. Four years later his treatise on the patristic interpretation of the Scriptures appeared (*Dissertatio de S. Scripturarum interpretatione secundum patrum commentarios, in qua probatur, I. S. S. esse regulam fidei unicam II. Patres non esse idoneos S. S. interpretes*, 1714), in which he maintained, not only that the Scriptures are the only infallible rule of faith, but that the Fathers are mostly very incompetent exegetes and unsafe guides in theological controversies. This book was intended to show that the controversy upon the Trinity could not be decided by appeal to the Fathers, the councils, nor ecclesiastical tradition. By it the public was prepared for his next theological change. From being an "orthodox" Arminian, he became an Arian; had a controversy with Waterland, and in his *Last Thoughts, containing his Correction of Several Passages in his Commentary on the New Testament*, issued after his death by Dr. Sykes, 1727, retracted his exposition of the trinitarian dogma, which he declared to be a tissue of absurdities.

The little thin man spent his whole life in his study, and was a child in all worldly matters. His character is very favorably described by ANTHONY WOOD, in *Athenæ Oxonienses*, 11. See also Dr. SYKES's sketch of him in *Last Thoughts*, mentioned above. THEODOR CHRISTLIEB.

**WHITE, Henry, D.D.**, Presbyterian; b. at Durham, Greene County, N. Y., June 19, 1800; d. in New-York City, Aug. 25, 1850. He was graduated at Union College, New York, 1824; studied two years in Princeton Theological Seminary, New Jersey; was pastor of the Allen-street Church, New York, 1828-36, when he became professor of theology in the newly founded Union Theological Seminary, and held this position till his death. He was an excellent teacher and a sound theologian, but he never published any

thing except a few sermons. See SPRAGUE: *Annals of the American Pulpit*, iv., 691 sqq.

**WHITE, Henry Kirke**, whose pathetic history has won him wider fame, perhaps, than his talents might have commanded during a longer life, was born at Nottingham, March 21, 1785; managed to educate himself while apprentice to a lawyer; took to verse at fourteen; published *Clifton Grove*, 1803; entered St. John's College, Cambridge, 1804; and, after two years of severe and successful study, died of consumption, Oct. 19, 1806. His *Remains* were published in 2 vols. by Southey, 1807. His few hymns were included in Dr. Collyer's Collection, 1812, and have been extensively used. F. M. BIRD.

**WHITE, Joseph, D.D.**, Church-of-England divine, and Orientalist, b. at Stroud, Gloucestershire, 1746; d. at Oxford, May 22, 1814. He was educated at Oxford, where he was successively fellow of Wadham College, 1774; Laudian Professor of Arabic, 1775; Bampton Lecturer, 1784; Regius Professor of Hebrew, 1802; and canon of Christ Church. His works are of great value. Among them are an edition of the whole Harleian version, 1778-1803, 4 vols (see BIBLE VERSIONS, p. 287); *A View of Christianity and Mohammedanism* (Bampton Lectures), 1784; *Diatessaron* (with Greek text), 1799, new ed., 1856 (see DIATESSARON, p. 634).

**WHITE, William, D.D.** This person, so generally regarded as the "Father" of the Protestant-Episcopal Church, was the son of Col. Thomas White of London, Eng., and Esther Hewlings of Burlington, N. J., having been born in Philadelphia, March 24, 1747 (O. S.), where, also, he died July 17, 1836. He was educated in the schools and College of Philadelphia, graduating in 1765. At the age of sixteen he decided to become a clergyman; and in 1770 he sailed for England to receive orders, having pursued his theological studies under the direction of leading divines of the church in the city of his birth. Dec. 23, 1770, he was ordained deacon in the Royal Chapel, London, by Dr. Young, bishop of Norwich. Being under age with respect to further advancement, he delayed in England until June, 1772, when he was ordained priest by Dr. Terrick, bishop of London. Sailing at once for Philadelphia, and arriving there Sept. 13, he entered upon his duties as assistant minister of Christ Church and St. Peter's. Upon the outbreak of the Revolution he promptly sided with the Colonies, and was chosen chaplain to the Continental Congress in September, 1777. April 19, 1779, he was elected rector of Christ Church, Philadelphia. In the year 1782, before the acknowledgment of American independence, he published his celebrated but poorly understood pamphlet, *The Case of the Episcopal Churches in the United States considered*, proposing a temporary administration by the presbyters of the church; there being no prospect, at the time, of obtaining the episcopate. Shortly after, however, independence was recognized, when he immediately abandoned the plan. The pamphlet referred to urged the introduction of the laity into the councils of the church, which, together with the adoption of Articles, was opposed subsequently by Seabury. The counsels of White prevailed when the church was organized. Sept. 14, 1786, he was elected bishop of

Pennsylvania, and, Nov. 2, sailed for England, in company with the Rev. Samuel Provoost, who had been elected bishop of New York, receiving consecration with the latter, at the hands of the archbishop of Canterbury, the archbishop of York, and other prelates, in Lambeth Palace, Feb. 4, 1787. He reached New York on Easter Sunday, April 7, 1787. Bishop Seabury had been consecrated for Connecticut by the Scotch non-jurors, Nov. 14, 1784; but the church was not altogether satisfied with that transaction, desiring a threefold succession, through the English line, which was completed by the consecration of the Rev. James Madison of Virginia, at Lambeth, 1799. Three years before, however, Bishop Seabury had passed away. Bishop White exercised the Episcopal Office until his death, having been in orders more than sixty-five years, and standing at the head of the American Church nearly half a century. About twenty-six bishops were consecrated by him. He married Miss Mary Harrison of Philadelphia, in 1773; and his descendants are honorably represented both among the clergy and laity of the church of which, in such an eminent sense, he was the founder. He finally passed away, leaving the Episcopal Office, which, at the beginning of his administration was viewed with distrust, one of the most honored institutions in America. Throughout his entire life he bore an unblemished reputation, bearing his high office with that meekness which formed its great adornment. Bishop White was a man of large and comprehensive views, sound in his theology and churchmanship, temperate in opinion, and wise in his administration, occupying a position in the Church similar to that held by Washington in the State. As a writer he evinced usefulness rather than popularity. Some account of his works may be found in WILSON'S *Memoir* (p. 305), and SPRAGUE'S *American Pulpit* (v. 283). His principal work, and one that will always continue a prime necessity for students, is his *Memoirs of the Protestant-Episcopal Church*, first published in 1820. A second edition appeared in 1836, and third in 1880, with an introduction and notes by the Rev. B. F. De Costa, D.D. See also, on Bishop White, the *Account of the Meeting of the Descendants of Col. Thomas White of Maryland*, Philadelphia, 1879. B. F. DE COSTA.

**WHITEFIELD, George**, a famous evangelist; b. in Gloucester, Eng., Dec. 27, 1714, in Bell Inn (of which his father was keeper); d. in Newburyport, Mass., Sept. 30, 1770. His grandfather and great-grandfather on the paternal side were clergymen of the Established Church. He was the youngest of a family of six sons and one daughter. When he was two years of age, his father died, and his mother kept the inn. His own account of his early years, published in 1740, and severely criticised as imprudent, exaggerated his youthful follies and views. He speaks of himself as given to various forms of wickedness, fond of cards, despising instruction, and, when larger, exhibiting a great love for plays. He says, however, that his mother was careful of his education, and it was she who urged him to go to Oxford. At twelve he was placed in a grammar-school in Gloucester, where he developed gifts as a speaker. Three years later he withdrew from school, and became a drawer in the

inn, but returned the next year, with a new impulse, to prepare for college. The religious impressions which he had felt on different occasions were deepened while he was at school the second time. He became attentive to his church duties, and went to Oxford in 1732, resolving to live a holy life. At Oxford he fell in with the Wesleys, joined the famous "Holy Club," observed its rules rigorously, and was enabled, after great distress of mind over his spiritual condition, to testify that the "day-star" which he "had seen at a distance before" "rose in his heart," and to trust that the Spirit of God had sealed him "unto the day of redemption." This was in 1735, and Whitefield was the first of the "Oxford Methodists" to profess conversion. His health being impaired, he left Oxford for a year, returning in March, 1736. He was ordained in the following June. The youthful deacon preached his first sermon in Gloucester, with marked effect, and took his degree of B.A. from Oxford the same year. He spent much time among the prisoners in Oxford, preached in London and elsewhere, and at once rose to great prominence as a pulpit orator. Nine of the sermons preached the first year of his ordination were published. The Wesleys had requested him to come to them in Georgia; and he finally resolved to go, but did not sail until the beginning of 1738, just as John Wesley returned. Whitefield spent several months in Georgia, preaching with great acceptance. He sailed for England the same year, to be ordained priest. He found many of the London churches closed to him, because he was considered as erratic and fanatical. The Wesleys had obtained the peace of mind they had so long been seeking, and were preaching very earnestly the doctrine of justification by faith; and they impressed Whitefield, who had been emphasizing the doctrine of the "new birth," with its great importance. He busied himself preaching in such churches as would receive him, and in visiting and working among the Moravians and religious societies in London. Early in 1739 he held a conference with the Wesleys and other Oxford Methodists, and in February went to Bristol. Being excluded from the churches, he preached to colliers on Kingswood Hill, in the open air, — a step which he induced Wesley to take, thus establishing an innovation which gave opportunity to the Methodist movement. Whitefield had no lack of hearers. Thousands thronged about him. At Rose Green, a month after his first open-air sermon, twenty thousand persons formed his audience. At Kingswood he laid the foundations of the Kingswood School, which became so important to Methodism. He now began his career as an itinerant evangelist. He visited Wales, and gave an impulse to the revival movement already begun by Howell Harris. He visited Scotland, and great results followed. He travelled through England, attracting extraordinary attention everywhere. His arraignment of the clergy as "blind guides" roused many to oppose him; and in 1739 no less than forty-nine publications for and against him appeared. The hostile feeling preceded him to America. On his second visit to the Colonies, some of the Episcopal churches refused him their pulpit; but other churches were open to him. He preached

in Philadelphia and New York, and on his way to Georgia, drawing delighted multitudes everywhere. Visiting New England, the revival which had begun in Northampton in 1736 broke out again, and perhaps Boston never saw a greater awakening. He paid seven visits to America; and the results of his evangelistic tours were shared by the Congregational, the Presbyterian, and the Baptist churches, from Massachusetts to Georgia. When he was not in America, he was stirring by his mighty eloquence the great audiences that greeted him in England, Scotland, and Wales. He early became Calvinistic in his views, and his association with Calvinistic divines in America deepened them. He complained to Wesley of his attacks on the doctrine of election; and there was a short, sharp controversy between them, which led to a temporary alienation. But Whitefield had a noble and generous spirit, and loved Wesley, and neither wished to contend with the other: so a reconciliation took place, and the two great men, the evangelist and the organizer, were henceforth fast friends, though their paths were different. Whitefield was nominally the leader of the Calvinistic Methodists, but he left to others the work of organization. The result, however, of his embracing Calvinism, was the opening of "a wide field of usefulness, which, without it, neither he nor Wesley could have occupied." So says his impartial Methodist biographer, Tyerman, who also says that his services to Methodism were greater "than Methodists have ever yet acknowledged," and that it is "impossible to estimate the value of the work he and his "female prelate, the grand, stately, strong-minded, godly, and self-sacrificing Countess of Huntingdon," performed for the Church of England. In a true cosmopolitan spirit he divided his time between Great Britain and America; with a catholicity as broad as the gospel, he gave his wonderful labors to all denominations.

He married, in 1741, a widow, Mrs. Elizabeth James. A son born of this union lived only a short time. He saw little of home-life. His activities were incessant, all-absorbing. He never spared himself, preaching every day in the week, and often three or four times a day. His last sermon was preached in Exeter, Mass., the day before his death. He was ill, and a friend remarked that he was more fit to go to bed than to preach. "Yes," said he; then pausing he added, "Lord Jesus, I am weary in thy work, but not of it." An immense audience gathered to hear him. At first he labored: but soon all his faculties responded for a last great effort, and he held the multitude spell-bound for two hours. He proceeded to Newburyport the same day. In the evening, as he took his candle to go to bed, many who were gathered in the hall tempted him to an exhortation, which continued till the candle burned out in the socket. The next morning, Sept. 30, 1770, he was dead.

In person Whitefield, as described by Dr. Gillies of Scotland, was graceful, well-proportioned, above the middle size in stature. His eyes were dark blue, small, and sprightly. His complexion was fair, his countenance manly. Both his face and voice were softened with an uncommon degree of sweetness, and he was neat, easy in deportment,

and without affectation. He had a strong, musical voice, under wonderful command. Twenty thousand people could hear him. "Every accent of his voice spoke to the ear: every feature of his face, and every motion of his hands, spoke to the eye." His preaching melted Dr. Jonathan Edwards to tears. Benjamin Franklin went to hear him in Philadelphia, and was completely won. He perceived, he wrote, that Whitefield would finish with a collection; and although he had gold, silver, and copper in his pocket, he resolved to give nothing. But, as the preacher proceeded, "I began to soften, and concluded to give the copper. Another stroke of his oratory determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish,—gold and all." Whitefield was once asked for a copy of a sermon to publish. "I have no objection," said he, "if you will print the lightning, thunder, and rainbow with it." The Franklin incident exhibits his great persuasive power. A scene described by Dr. James Hamilton shows how vivid were some of his pictures. Chesterfield was listening while the orator described the sinner as a blind beggar led by a dog. The dog leaving him, he was forced to grope his way, guided only by his staff. "Unconsciously he wanders to the edge of a precipice; his staff drops from his hand, down the abyss, too far to send back an echo; he reaches forward cautiously to recover it; for a moment he poises on vacancy, and — 'Good God!' shouted Chesterfield, 'he is gone, as he sprang from his seat to prevent the catastrophe.'"

Wesley's sermon on his departed friend contains a high but just estimate of him. He spoke of Whitefield's "unparalleled zeal," "indefatigable activity," "tender-heartedness," "charitableness toward the poor," his "deep gratitude," "tender friendship" (which he himself had tested), his "frankness and openness," "courage and intrepidity," "great plainness of speech," "steadiness," "integrity." "Have we," said Wesley, "read or heard of any person since the apostles who testified the gospel of the grace of God through so widely extended a space, through so large a part of the habitable world? Have we heard or read of any person who called so many thousands, so many myriads, of sinners to repentance?"

Whitefield's sermons and journals were published in instalments at different periods during his life. His collected works, — comprising about seventy-five sermons, — his journals, and his letters, together with *Memoirs of his Life*, by Dr. GILLIES, were published in London, in 7 vols. 8vo. 1771-72. Dr. Gillies was his first biographer: his latest, and perhaps best, is TYERMAN: *Life of George Whitefield*, London, 1876, 2 vols. 8vo. Lives have also been written by ROBERT PHILIP (Lond., 1838, 8vo), J. R. ANDREWS (1864, 8vo), D. A. HARRIS (Albany, N. Y., 1866, 8vo). See also *Life and Times of the Countess of Huntingdon*, Lond., 1840, 2 vols., 8vo; STEVENS'S *History of the Religious Movement of the Eighteenth Century called Methodism*, N. Y., 1859-62. H. K. CARROLL

**WHITGIFT, John, D.D.**, Archbishop of Canterbury; b. at Great Grimby, Lincolnshire, in or about 1530; d. at Lambeth, Feb. 29, 1604. He was fellow of Peterhouse, Cambridge University,

1555; ordained priest, 1560; appointed Lady Margaret professor of divinity, 1563; master of Pembroke Hall, master of Trinity College, and then regius professor of divinity, all in the same year, 1567; prebendary of Ely, 1568; dean of Lincoln, 1568; bishop of Worcester, 1577; and in 1583 he was raised to the primacy. During Mary's reign he observed a discreet silence, which enabled him to keep his position; but on the succession of Elizabeth he appeared as the defender of the Church of England, and advocate of extreme opinions respecting her authority. He headed the prelatical party, and for years carried on a controversy with Thomas Cartwright, the great champion of Puritanism (see arts.). When raised to the primacy, Whitgift was in position to carry out repressive measures against the detested Puritan party. He obtained the decree (June 23, 1585) of the Star Chamber (to which he belonged) against liberty of printing, by which no one was allowed to print except in London, Oxford, and Cambridge: no new presses were to be set up, but by license of the primate and the bishop of London; and only matter authorized by the archbishop of Canterbury, or the bishop of London, or their chaplains, could be printed. Persons selling or binding an unauthorized book suffered three months' imprisonment. And this decree was a mere specimen of his proceedings. He determined to uproot Puritanism, and to this end drew up several articles which he well knew the Puritans could not and would not subscribe, particularly one declaring that the Book of Common Prayer contained nothing contrary to the word of God; and, because they would not sign, he summarily suspended them, and in their places appointed inferior, and in some cases, probably without his knowledge, even immoral men. He carried out his programme so imperiously that Lord Burleigh once and again remonstrated with him, but to no purpose. The amount of suffering he caused is incalculable. Hundreds of worthy ministers, for no other fault than conscientious scruples against alleged unscriptural and Romanizing practices and doctrines in the Church of England, were deprived of their charges, hurried off to prison, harried by deferred hopes, and, if they left prison at all, were, after their harsh and unjust treatment, ruined in health and property. The incoming of James I. (1603) did not affect his position nor manners. He was shrewd enough to treat that vain monarch with peculiar respect. In the famous Hampton Court conference, he knelt before him, and even told a falsehood concerning the practice of lay baptism in the Church of England, denying its permissibility in order to give the king a higher idea of that church. But, ere the first Parliament of the new reign met, Whitgift died. Whitgift's administration "embodied the worst passions of an intolerant state priest. It knew no mercy; it exercised no compassion. It is in vain to defend the administration of Whitgift on the grounds of the excesses of the Puritans. Those excesses were provoked by his cruelty. Neither can the archbishop be justified on the plea that he acted on the commands of the queen. He was the queen's adviser, to whose judgment she deferred, and of whose hearty concurrence in every measure of severity and intolerance she was fully assured." He acted, doubtless,

conscientiously, and is said to have been "personally pious, liberal, and free from harshness." His *Works*, consisting mostly of polemical tracts, were edited for the Parker Society by Rev. John Ayre, Cambridge, 1851-54, 3 vols.; and *Life*, written by Sir GEORGE PAULE, 1612, and by JOHN STRYPE, 1718. Cf. NEALE'S *History of the Puritans*, and HOOK'S *Lives of the Archbishops of Canterbury*.

**WHITSUNDAY.** See PENTECOST.

**WHITTEMORE, Thomas, D.D.,** Universalist clergyman; b. at Boston, Jan. 1, 1800; d. at Cambridge, Mass., March 21, 1861. He was pastor in Cambridgeport, 1822 to 1831; editor and proprietor of the *Trumpet*, a Universalist religious newspaper, for nearly thirty years, from its commencement in 1828. He was prominent in political and railroad affairs, being president of the Vermont and Massachusetts Railroad, and repeatedly a member of the Massachusetts Legislature. He wrote *The Modern History of Universalism*, 1830, enlarged edition, 1860; *Notes and Illustrations of the Parables of the New Testament*, 1832; *Plain Guide to Universalism*, 1838; *Commentary on Revelation* (1835) and *On Daniel: Life of Walter Balfour*, 1853; *Life of Hosea Ballou*, 1853-55, 4 vols.; *Autobiography*, 1859.

**WHITTINGHAM, William Rollinson, D.D., LL.D., D.C.L.,** b. in New-York City, Dec. 2, 1805; d. at West Orange, N.J., Oct. 15, 1879. He was professor of ecclesiastical history in the General Theological Seminary (where he had been graduated in 1825) from 1835 till 1840, when he was consecrated (Sept. 17) bishop of Maryland. He was one of the scholars of his church, and belonged to the High-Church party. See his *Life* by W. F. BRAND, New York, 1883, 2 vols.

**WHITTLESEY, William,** Archbishop of Canterbury; b. probably at Whittlesey, near Cambridge; d. at Lambeth, June 6, 1371. He was educated at Cambridge. In 1349, became master of his college, Peterhouse; in 1361, bishop of Rochester; and on Oct. 11, 1368, primate of all England, and metropolitan. He was an unhappy choice, for the times required a vigorous prelate. Edward III. was laying heavy taxes on the people, and especially the clergy, in order to keep up the lavish extravagance of the court, and Whittlesey was weak physically, most of the time an invalid, and destitute of commanding mental gifts. He was, however, sadly conscious of his deficiencies, and conscientiously did his best. See HOOK: *Lives of the Archbishops of Canterbury*, iv. 221 sqq.

**WICELIUS, or WITZEL, Georg,** b. at Vach, in Hesse, 1501; d. at Mayence, 1573. He studied theology at Erfurt, and went in 1520 to Wittenberg to hear Luther and Melancthon, but was nevertheless ordained as priest by Bishop Adolph of Merseburg. Appointed vicar in his native town, he preached the doctrines of the Reformation, married, and was expelled in 1525. Driven away by the Peasants' War from Wenigen-Lubnitz in Thuringia, where he had settled, he was, on the recommendation of Luther, appointed pastor of Niemeck, but relapsed into Romanism, began to write with great violence against Luther and Melancthon, and was expelled in 1530. After some years of uncertain endeavors, he entered the service of Abbot John of Fulda in 1540,

published his principal book, *Typus ecclesie prioris*, presented his *Querela pacis* to Charles V. at the diet of Spire (1544), and took part in the drawing-up of the Augsburg Interim. As the Reformation spread, he felt compelled to leave Fulda, and settled in 1554 at Mayence, where he spent the rest of his life in quiet retirement. See NEANDER: *De Georgio Vitebo*, Berlin, 1839; KAMPSCULTE: *De G. W.*, Paderborn, 1856; [SCHMIDT: *Georg Witzel*, Vienna, 1876]. R. BAXMANN.

**WICHERN, Johann Heinrich, D.D.**, the founder of the Inner Mission in Germany (see art.), and one of the foremost Christian philanthropists of the century: b. at Hamburg, April 21, 1808; d. there April 7, 1881. He studied theology in Göttingen and Berlin, and reached the degree of "candidate," and afterwards received the honorary degree of doctor of divinity. On his return home, encouraged by his pious mother, he started a Sunday school for the poorest and wickedest children in the city, and ultimately had five hundred children under his care. It was this school which gave him the idea of the institution which he opened on Nov. 1, 1833, at Horn, a suburb of Hamburg. He called it the "Rough House" (*Das Rauhe Haus*). It has served as the pattern of many similar institutions in Germany, France, England, Holland, etc. It is a house for the correction of juvenile offenders. Here these evil-minded and often weak-minded children are received, portioned off into "families" of twelve, placed under the charge of a young workman, and taught a trade. In connection with the *Haus* there is a book printing, binding, and selling business carried on. The *Haus* celebrated its fiftieth anniversary in November, 1883. For the education of persons competent to take charge of similar institutions, or to serve in them, there was started in 1845 a "Brotherhood." In 1844 Wichern sent out his *Fliegende Blätter* ("Flying Leaves"), now the organ of the Inner Mission, in which he urged the duty of laying to heart the misery of our fellow-mortals, and at the same time told the story of his own institutions. His story was eagerly read, and incited many imitators. In 1848, at the *Kirchentag* (see art.) held at Wittenberg, he presented with such extraordinary eloquence the claims of the sick, the suffering, and the sinful who were their countrymen, that from that hour a new movement on their behalf was begun. This was the so-called "Inner Mission" (see art.), the very name of which is due to Wichern. Under Friedrich Wilhelm IV. (who came to the throne in 1840), Wichern found favor in court-circles, and exerted great influence upon the aristocracy. In 1851 he was commissioned by the Prussian Government to visit the reformatory and correctional institutions in all the provinces of the kingdom, and suggest improvements. In 1858 he was made a member of the council in the department of the interior, and also of the highest church council. In the same year he founded in Berlin the *Evangelische Johannisstift*, — a similar institution to the *Rauhe Haus*. Its twenty-fifth anniversary was celebrated in 1883. He interested himself particularly in prison-reform, and also organized the Prussian military diaconate. In 1872 he had a stroke of paralysis, from which he never recovered. It prevented him from visiting America as a delegate to the

General Conference of the Evangelical Alliance in New York, 1873, for which he had engaged to prepare an essay. Wichern was of commanding person, full of faith and the Holy Ghost, and always made a powerful impression by his speeches at the Church Diet and in the Annual Congress for Inner Missions. He wrote *Die innere Mission der deutschen evangelischen Kirche*, Hamburg, 1849; *Die Behandlung der Verbrecher u. entlassenen Sträflinge*, 1853; *Der Dienst der Frauen in der Kirche*, 1858, 3d ed., 1880. His biography has been written by F. OLDENBURG, Hamburg, 1882, and by Dr. HERMANN KRUMMACHER, Gotha, 1882.

**WICLIF, John**,<sup>1</sup> the "Morning Star of the Reformation;" b. at Spresswell, one mile from Old Richmond, in the North Riding of Yorkshire, several years, perhaps even ten, earlier than the usual date, 1324; d. at Lutterworth, Dec. 31, 1384.

*His Life.* — He entered Oxford University about 1335; belonged probably to Balliol College; was graduated about 1345, or perhaps not until 1351; became a fellow of Balliol College, and in 1361 appears as its master. On May 16, 1361, he was nominated by his college, rector of Fillingham, ten miles north-north-west from Lincoln, but continued to reside in Oxford. In the same year he became incumbent of Abbotsley. From Dec. 6, 1365, to March, 1367, he was warden of Canterbury Hall; took the degree of doctor of divinity between 1365 and 1374; and in 1368 exchanged his parish of Fillingham for that of Ludgershall, Buckinghamshire, which he held until his resignation in April, 1374, in order that he might conscientiously accept the rectorship of Lutterworth, Leicestershire, to which he had been nominated by Edward III. But in all these changes he never broke his connection with the university, for there he habitually resided, and there taught and debated. His life up to 1361 is largely conjectural and uncertain, but after that time can be traced by documents. Strangely enough, the first appearance of the learned doctor of theology as a leader was occasioned by politics and patriotism. He defended (1366) before the university of Oxford the action of Edward III. and the entire Parliament, in refusing to pay the papal claim to feudatory tribute made by Urban V., — an action which was so emphatic, that the claim was never again made. Wiclif maintained on this occasion the political independence of the crown and the country from the Pope. It is very likely that he was a member of this Parliament, for he certainly shows an intimate acquaintance with its proceedings. On July 26, 1374, Wiclif was appointed by Edward III. a royal commissary in Bruges to conclude such a treaty with the papal nuncios on the pending points (viz., the papal reservations in filling English church offices,

<sup>1</sup> The Reformer's name is spelled in twenty-eight different ways, of which the commonest are Wiclif, Wyclif, Wycliffe, Wickliffe. This article is based throughout upon Principal Lorimer's translation of Lecler's *John Wiclif and his English Precursors* (London, 1878, 2 vols.), with the exception of the literature, which has been compiled from various sources. Lecler wrote the article upon Wiclif in the first edition of *Herzog*; but in his book he gives the results of later investigation, supplementing and correcting statements in his article. He has disproved many current stories respecting Wiclif, as that he began his attack on the mendicant orders as early as 1360, and that he was cited to appear before the Pope 1383, etc. Principal Lorimer has enriched his translation by very valuable notes.

encroachments upon the electoral rights of cathedral chapters, and the like) as should at once secure the honor of the church, and uphold the rights of the English crown and realm. But the meeting came to nothing material; for, although the Pope abandoned for the future his claim to the reservation of English church livings, it was only on condition that the king abstained in future from conferring church dignities in the way of simple royal command: hence there was no real ecclesiastical reform accomplished. But Wiclif was not to blame for this outcome. He had faithfully striven to advance the popular rights; and his efforts had won enthusiastic recognition from the people and the king, who had called him to successive Parliaments. His very position rendered him the object of hatred to the hierarchy, whose designs he had so persistently opposed. At length they proceeded to attack him publicly. He was summoned before convocation, and appeared on Thursday, Feb. 19, 1377, in St. Paul's. He was accompanied, for protection's sake, by the Duke of Lancaster, the grand marshal of England (Lord Henry Percy), and a band of armed men. But a violent dispute between William Courtenay (bishop of London) and the duke breaking out, the meeting abruptly terminated, and Wiclif retired without being called upon to say a word. Of course this *fiasco* did not put an end to the hierarchical opposition. The Anglican episcopate was the prime mover in the next step,—an appeal to the Pope, Gregory XI., to put Wiclif down as a heretic. The alleged nineteen heresies were carefully stated; and so well managed was their effort, that the Pope issued (May 22, 1377) no fewer than five bulls against Wiclif. Three of them were addressed to the primate and to the bishop of London, the fourth to the king, and the last to the chancellor, and the university of Oxford. The nineteen theses in which Wiclif's heresies are stated fall into three groups: I. 1-5, concerning rights of property and inheritance, which he maintained were dependent upon God's will and grace; II. 6, 7, 17-19, concerning church property, and its rightful secularization in certain circumstances (e.g., in case the Church should fall into error); III. 8-16, concerning the power of church discipline, which he claimed belonged to every priest, and concerned only God's matters, not temporal goods and revenues. But, ere the five bulls were officially delivered, Edward III. died (June 21, 1377), and so the bull to the king became inept. With his successor, Richard II., Wiclif stood in high favor, and so no adverse action came from the king. It was not until Parliament had been prorogued (Nov. 25, 1377), that a mandate was addressed to the chancellor of Oxford, requiring him to appoint a commission to find out whether Wiclif did advocate the alleged heresies, and also to cite Wiclif within thirty days before the papal commissaries, or their delegates, in St. Paul's Church, London. But since the papal bull had required Wiclif's imprisonment, subject to further order from Rome, it is evident that the commissaries departed widely from their instructions, owing to their appreciation of the impossibility of laying violent hands upon Wiclif, the people's idol and the favorite of the university. In March, or perhaps February, 1378, Wiclif appeared before the papal commis-

saries, agreeable to the chancellor's citation, not, however, at St. Paul's, but at the archiepiscopal palace at Lambeth. He came alone; but it was quickly evident that he had powerful friends, for at the very beginning of the session, Sir Henry Clifford appeared from the court of the mother of the king, commanding the commissaries to abstain from passing against Wiclif any final judgment; and citizens of London forced a passage into the chapel, and loudly and threateningly took his part. The upshot of the matter was, that Wiclif was merely prohibited to teach any longer the alleged heresies. So he departed as free as he had come, and without giving any formal promise of obedience.

Shortly after this event Gregory XI. died (March 27, 1378), and the papal schism broke out. The year 1378 marked the turning-point in Wiclif's career. Iltherto he had concerned himself with matters of mixed ecclesiastical and political import; but henceforth he devoted himself exclusively to doctrinal matters, and came out as the Reformer. He welcomed the new pope (Urban VI.) because he thought him to be the long-expected leader in ecclesiastical reform. But when the French cardinals (Sept. 20, 1378) elected a rival pope (Clement VI.), and the two popes attacked one another, his eyes were opened, and he rejected both. He also began in earnest the translation of the Bible into English, and took the next decisive step by an open attack, forced upon him by his study of the Bible, against transubstantiation. The effect was immediate. The university itself turned against him. The chancellor, William of Berton, acting under the advice of a learned commission which he had appointed, prohibited the promulgation of Wiclif's doctrine in the university, on pain of suspension from every function of teaching, of the greater excommunication, and of imprisonment. So, from that time forward, Wiclif abstained from giving oral instruction upon the subject, but used the freedom left him to give his views the widest currency by means of writings, and produced his *Confession*, in Latin, and his tract, *The Wicket*, in English, which was so popular that it was much read even in the sixteenth century. Indeed, ever afterwards did he in nearly all his writings introduce in some way a statement of his views upon transubstantiation.

Beaten upon this field, the opponents of Wiclif turned themselves to the archbishop, William Courtenay, who in October, 1381, had succeeded Simon Sudbury, beleaguered by the peasant revolters, June 13, 1381. Courtenay had already, while bishop of London, shown his hatred of Wiclif's doctrines, and therefore gladly availed himself of the authority of his primacy to wreck the hopes of the Wiclifites. He skillfully adopted a line of attack likely to attain his end. He first had the doctrines and principles of Wiclif and his adherents condemned by ecclesiastical authority, and then persecuted those who continued to maintain the obnoxious doctrines. The first step was easy. He summoned an assembly of ten bishops, sixteen doctors of laws, thirty doctors of theology, and four bachelors of laws, in the hall of the Dominican Monastery, Blackfriars, London, May 17, 1382, and received the expected verdict. During their session a terrific earthquake shook the city:

hence the name, "The Earthquake Council," uniformly applied to it by Wiclif, — an ill omen, in the judgment of Courtenay, but favorably interpreted by Courtenay as an emblem of the purification of the kingdom from false doctrine. On the ground of the finding of the council, expressed in twenty-four articles, either heretical or erroneous, of which ten relate to the Lord's Supper, — indirect testimony to the interest awakened by Wiclif's attack on the doctrine of transubstantiation, — the archbishop issued mandates to his commissary at Oxford (May 28, 1382) and to the bishop of London (May 30), in which he forbade the public proclamation of the obnoxious doctrines, and even listening to them, on pain of the greater excommunication. But the *second* step could not be taken without State aid; and the Commons refused to agree with the Lords in giving it, and even compelled the withdrawal of a royal ordinance, which ordered, upon certification of the bishops, the imprisonment of the itinerant Wiclif preachers and their adherents. But armed with a royal patent of June 26, 1382, the archbishop began the persecution, and with such success, that in four months he silenced the Wiclif party at the university of Oxford, and either drove the principal friends of Wiclif out of the country, or to recantation. Meanwhile Wiclif was untouched, — although deprived, in consequence of the mandate, of his offices at the university, — and pursued his quiet, busy, pastoral life at Lutterworth. It was, perhaps, Courtenay's plan, first to strip Wiclif of all his friends, and then to attack him personally. At length, on Nov. 18, 1382, he was summoned to appear before a provincial synod at Oxford; but again he was not asked to recant, nor was a sentence of condemnation passed upon him. The Parliament of that year met Nov. 19. To it Wiclif addressed a memorial upon the subject of monastic vows, the exemption of the clergy and church property, tithes and offerings, and on the Lord's Supper. The document was so cleverly drawn up, that it was sure to influence the members, and therefore increase the disinclination of the clerical party, on the score of prudence, to lay violent hands upon Wiclif, who was manifestly so entrenched in the popular regard. The council at Oxford was the last effort to molest him. For the next two years and the last of his life, he lived in Lutterworth, more or less incapacitated by the paralytic stroke of 1382, yet busily engaged with his literary work and his preaching itinerancy. In his parish-work he was assisted by his chaplain, John Horn. During this period he wrote the largest number of those short and simple English tracts, by which he spread his doctrines over all the land. He also revised his translation of the Bible, in which work he was largely aided by John Purvey. It was not earlier than 1381 that he began his attacks upon the mendicant orders, of which he had previously spoken in terms of great respect. The occasion of his doing the contrary was the position of the Mendicants as his vigorous and persistent antagonists upon the doctrine of transubstantiation. Although really unmolested, his life was always in danger, and he lived prepared for martyrdom. But on Holy Innocents' Day (Dec 28, 1381), as he was hearing mass in his parish church, at the moment

of the elevation of the host, he was stricken for a second time with paralysis, and fell speechless on the spot. As his tongue was particularly affected, he never spoke again, though conscious of the presence of his friends, and breathed his last, three days afterwards. He was buried under the choir of his church, St. Mary's, Lutterworth. On May 4, 1415, the Council of Constance declared him a heretic, anathematized forty-five articles drawn from his writings, and ordered that his books be burnt, his bones taken up, and thrown far out of consecrated ground. For thirteen years the command rested on paper; but in 1427 Pope Martin V. laid its execution upon Bishop Fleming of Lincoln, who in the year following (1428) carried it out. His bones were taken up, burnt, and the ashes thrown into the Swift, a branch of the Avon, which runs by the foot of the hill on which Lutterworth is built.

*His Preaching.* — His activity as a preacher was in two directions, — in the university, where his sermons were in Latin, and followed scholastic forms and ideas; and in his Lutterworth church, where he preached in English, and in simple, direct, and vigorous fashion. He occasionally preached in London, and with such effect that the citizens were stirred up to demand the reform of some flagrant omissions of clerical duty. But the principles he not only advocated, but exemplified, remained always the same. He taught that the object of preaching was the edification of the church; the matter of preaching was the Bible itself in all its simplicity, and not, as the evil habit of the times was, stories, fables, and poems, which were pagan, and not biblical, in origin, and served only to amuse and interest. The Bible was Wiclif's standard and staple; his sermons are really saturated with it. He handles, it is true, many subjects which are not by any means biblical (e.g., the mendicant orders); but he judges them according to the Bible. But one cardinal doctrine of modern evangelical Christendom is not found in his sermons. He has not a word to say about justification by faith. The one thing about Wiclif's sermons which gives them now their great value as an indication of his inner life is their fulness of earnest godliness and Christian conscientiousness. They breathe a true zeal for God's glory, a pure love for Christ, and a sincere concern for the salvation of souls. The man who could preach as Wiclif preached could not fail to make a profound impression.

*His Itinerants.* — Besides being a preacher and pastor, he was organizer of an itinerancy which carried his doctrines over a wide territory. He began this latter work while in uninterrupted connection with Oxford (i.e., before 1382); and his first itinerants were university students and graduates; in short, he taught a theological seminary. These preachers were by no means intended as opponents to the parochial clergy, except as the latter grossly disgraced their office: indeed, the first itinerants were all priests; hence they were called "poor priests," and under no obligation to remain unsettled, although, as a matter of fact, they could not settle conscientiously, even if the way were open, for the three reasons given in the tract, *Why Poor Priests have no Benefice*, — (1) Benefices were usually obtainable only by simony, whether collated by a spiritual or ten-



poral lord; (2) Beneficed priests were compelled to give up to their ecclesiastical superiors all that portion of their revenues in excess of their own necessities, and this was nothing less than a robbery of God's poor; (3) Unbeneficed priests were free to preach the gospel anywhere, and, when opposed by the "clergy of Antichrist," could flee without hindrance. But Wiclif also sent out lay-preachers; and this fact led him to use repeatedly the expression "evangelical" or "apostolical" men in his latest sermons, when referring to his itinerants. They were now not all priests. Oxford was the first centre of this activity, and Leicester the second. Clad in commonest clothing, bare-foot, and staff in hand, they wandered through the surrounding country, preaching as they had opportunity. They opened the Scriptures, and summoned their hearers to repent. They exhorted them to live in Christian brotherhood, peace, and beneficence. But they did not stop here. They depicted the sinful lives of too many of the clergy, and so powerfully, that the hierarchy were alarmed. How thoughtful Wiclif was for his itinerants is manifested by the many sermon outlines and tracts for their benefit found among his literary remains.

*His Translation of the Bible.*—Before Wiclif sent out his translation, the Psalter was the only complete book of Scripture accessible in English, although other parts had been rendered. The credit of producing the first translation which was intended for popular use is due to Wiclif. How long he was engaged upon this work is unknown. He probably began with several single books of the New Testament. As a preliminary labor may be regarded the translation of the Latin Harmony of the Gospels of Prior Clement of Lanthony, Monmouthshire, written in the second half of the twelfth century. Wiclif translated the Bible from the Vulgate, for he was ignorant of Greek. He rendered the entire New Testament into English; but, ere he had finished, Nicolas of Hereford began upon the Vulgate Old Testament, and translated as far as Baruch iii. 20, when he was compelled to desist, owing to the sentence of excommunication which had been passed upon him. From there on, another hand may be seen upon it, perhaps Wiclif's. In 1382 the entire translation was finished: copies of it, in whole or in part, were made and circulated. But immediately the important work of revision was begun by Wiclif himself and by John Purvey, who carried it on after the former's death; for it was not until 1388 that the Wiclifite version was given out in its revised and much improved form. This version marks an epoch in the development of the English language. His Bible prose is the earliest classic Middle English.

*His Theology.*—Of Wiclif's doctrinal system it is somewhat difficult to form a complete and fully satisfactory opinion. The principal of the as yet available sources of his theology is his *Trilogus* or *Dialogorum Libri IV.*, written in 1382, and printed for the first time in 1525, probably at Basel. It deviates considerably from the common scholastic form, being a dialogue between three allegorical characters,—Alithia, Pseudis, and Pherensis. The first of the interlocutors is a staid theologian; the second, a sophist and infidel; and the third, a ripe and erudite scholar,

who decides the questions. The first book treats of the doctrine of God; the second, that of the universe, especially the ideas of matter, man, angels, evil spirits, etc.; the third book contains the Christian morals; and the fourth, which occupies about one-half of the whole work, gives the author's views of the sacraments, the ecclesiastical institutions, eschatology, etc. Besides from the *Trilogus*, some stray remarks useful for the understanding of Wiclif's doctrinal standpoint may also be gleaned from his minor treatises and popular pamphlets, and from extracts now and then published from his unprinted manuscripts, etc.

The basis of all Wiclif's teaching is his doctrine of the absolute authority of Scripture. He places the Bible infinitely higher than any other book, not only those of the more recent teachers, but also those of the ancient Fathers: yea, he places the Bible infinitely higher than any ordinance of the Roman-Catholic Church. The evidence of this absolute authority is the dignity of Christ as the God-man, and the reason why the Bible is not held in due esteem is owing to the lack of true faith in Christ; for, if we trusted fully in the Lord Christ, that faith would not fail to bring forth in our heart a firm conviction of the authority of the Bible. All other writings, even those of Augustine, are trustworthy only so far as they are founded in Holy Writ: all other truth, except that which depends upon simple observation, can be accepted only so far as it is derived from the Bible. "Even though there were a hundred popes, and all the monks were transformed into cardinals, in matters of faith their opinions would be of no account, unless they were founded on Scripture" (*Trial.*, iv. c. 7). From this maxim sprang the enthusiasm and the energy which produced the first English translation of the Bible.

But Wiclif's doctrine of God is a piece of scholasticism. Instead of planting himself on Scripture, or on the individual Christian self-consciousness, he institutes dialectical processes, develops ideas, defines notions, etc. More closely characterized, his scholasticism is realism. The infinite is to him not an idea, but a reality. He recoils from the conceptions of God as a mere *universale*, or a mere *individuale*, both of which sprang from the principle of nominalism. To him, God is the absolute cause, the mysterious source of all. The doctrine of the Trinity he develops after Augustine and Anselm, without adding any thing of his own, and following closely the method of the schoolmen. But already in his christology a curious contest arises between scholastic dialectics, in which he was trained, and an instinctive craving for a biblico-ethical construction of the idea of the God-man. On the one side he cannot free himself from the common questions, categories, definitions, etc., of the scholastic christology, on the other side he sees very well the hollowness and sterility of the whole proceeding. His great problem is to represent the incarnation from a moral point of view. He loves to set forth Christ as the centre of humanity, and he is inexhaustible in varying the expression of that truth by means of the most manifold ideas and figurative illustrations.

In his cosmology, Wiclif broke through the

bounds of scholasticism, mixing up the metaphysical researches concerning the *materia prima* with various anatomical and psychological questions concerning the structure of the brain, the action of the senses, etc. Of greatest interest is his theological anthropology. Hereditary sin he considers as depending on some moral, and not on any physical condition. He denies that the state of sinfulness is propagated from generation to generation through the seed; for the kernel of human nature is the spirit. To this aspect of anthropology corresponds his general view of evil. Who is the originator of evil? Does it come from God? No; for evil has by itself no positive existence: it is only a *defectus*, a *non-ens*, a negation of the divine. The single act of sin is certainly a reality, and as certainly an evil, but only so far as it refers to the person who committed it. So far as it enters into the web and woof of objective reality, it ceases to be an evil, and is by God turned into a mediate or secondary good; it becomes a means to an end, something willed by God. Sin, so far as it is a reality, is an act of the will; and evil results from the freedom of the will, which is misused, and turned into a denial of God; in which latter point Wiclif differs from his older contemporary, Thomas of Bradwardine, who, in his rejection of the reality of evil, ended with rejecting the freedom of the human will (see G. Lechler: *De Thoma Bradwardino*, Leipzig, 1862).

In his doctrine of the church, Wiclif became almost wholly a Protestant. The prevalent ecclesiastical idea of the church as the communion of the clergy, to the exclusion of all non-clergy, he expressly rejected. The church he defines as the communion of the elect; and as he carries back conversion, salvation, and membership of the church, to the election of grace (that is, to the eternal and free counsel of God in Christ), he refuses the assumption, which up till that time was universal, that participation in salvation, and the hope of heaven, were conditioned exclusively by a man's connection with the official church, and were dependent entirely on the mediation of the priesthood. His idea of the church, sharply distinguishing between the visible and the invisible church, involves the recognition of the free and immediate access of believers to the grace of God in Christ: in other words, of the general priesthood of believers. The true church is to him invisible, while the visible church is made up of elect and hypocrites. But he acknowledges that it is impossible to distinguish sharply between the true and the false members of the church; and he altogether denies that anybody has a right either to canonize or to condemn. The worldliness of the visible church he is very well aware of; and the whole hierarchical organization, from the doorkeeper (*ostiarus*) to the Pope, he ascribes to the avarice and pride which early took possession of the heart of the Christian clergy, driving out the humility and meekness which were their only true virtues.

Of the whole doctrinal system, however, of mediæval Romanism, there is no part which Wiclif has attacked with greater energy than the doctrine of the Lord's Supper. In a threefold way this institution of Christ had been corrupted, — by the doctrine of transubstantiation, by the

withholding of the cup from the laity, and by the doctrine of the mass. Luther attacked the last point, Hus the second, and Wiclif the first; and he often repeated, that, of all the heresies which had ever crept into the church, none was at once so vicious, and so cunningly covered, as that of transubstantiation. He seems not to have paid any particular attention to this doctrine until about 1351; but from that time he was steadily occupied with it, in sermons, disputations, and written publications, in the form both of Latin treatises for the learned world, and English pamphlets for the common people. His criticism is sharp and penetrating, though it cannot be denied that his own positive view is somewhat vague, — as far from Zwingli's conception of a merely symbolical presence of Christ in the elements as from Luther's conception of a real presence. In his *Confessio* he defines the presence of Christ in the bread and wine of the sacrament as *simul veritas et figura*. The definition is certainly somewhat vague. For the criticism, however, of the absurdities of the Roman-Catholic Church it proved amply sufficient.

*His Character.* — His contemporaries found his wonderful learning and intellectual ability most admirable. It was this which gave him such commanding influence in the university. His was a many-sided mind; and his sermons and theological treatises contain illustrations borrowed from all the sciences of his time. He was eminently gifted with the critical spirit, and so, although he accepted many fictions as truths, he yet subjected the doctrines, ordinances, and usages of the church to rigid scrutiny, and brought them to the test of the Bible. With him the critical genius was not merely an efflux of scientific power and independence, but also a fruit of moral sentiment and of Christian character. He cared very little in what form his ideas were expressed, so long as they were understood. Hence his style is inartistic, and often very bad. But by way of compensation he always communicates his whole personality, undissembled, true, and full. He was a man of intellect, not of feeling; yet everywhere we recognize the moral pathos, the holy earnestness, which comes from deep convictions. Curiously, he oftentimes burst out into indignant or horror-stricken denunciation while carrying on a dialectical discussion: an outburst of triumphal joy is found in the very middle of a disputation. He is always himself, conscious of his own perfect integrity, and fearless in the expression of his views. He used other weapons than sober reasoning; wit, humor, irony, and sarcasm are the edged-tools he handles, especially against the monks. But his object is always to defend the truth of Christ; and it was from glowing zeal for the cause of God, sincere love to the souls of men, upright conscientiousness before God, and heartfelt longing for the reformation of the church, that he labored so abundantly and assiduously.

*His Place in History.* — He was the first evangelical Reformer. As such, a development can be distinctly marked in him. He began as an ecclesiastico-political worker, sat in Parliament, and earnestly advocated the independence of the English Church and State of the dictation of the curia, the disruption of monasteries, and the removal of the crying evils of simony and licen-

tiousness. But from 1378 he put religious motives in the front, and attacked the doctrines of the church, particularly that of transubstantiation. He maintained, on the other hand, with all his soul, the doctrines of Christ as the only Mediator, Saviour, and Leader, and the church as the whole body of the elect. Wiclif was the embodiment of the reform movement of preceding centuries, and the first important *personality* among the Reformers.

In 1880 the fifth centennial of Wiclif's translation of the Bible was celebrated by the Bible societies of English-speaking lands, especially by the American Bible Society in New-York City, Dec. 2, 1880; on which occasion Dr. Storrs delivered the brilliant oration mentioned below.

LIT. — Leehler gives the completest list of Wiclif's writings (vol. ii. 337-339). The small number printed has long been considered a disgrace. But in 1883 the Wyclif Society, organized in 1882, began the publication of his Latin works, up to that time in manuscript. The following list probably embraces nearly all that have at any time appeared: *Dialogorum libri quatuor*, Basel, 1525; *Wycliffes Wycket*, Norenburch, 1516 (later eds., 1546, Oxford, 1612, 1828); *The true cople of a prolog writen about two c years past by John Wycliffe*, London, 1550; *Two short treatises against the orders of the Begging Friars* (edited, with glossary, by Thomas James, D.D.), Oxford, 1608; *Last Age of the Church*, Dublin, 1810; *Apology for Lollard Doctrine*, London, 1812; and *Three Treatises, Of the Church and her Members, Of the Apostasy of the Church, Of Anti-Christ and his Mynece*, 1851 (the above three volumes were edited by J. H. Todd, D.D.; the first volume and the last treatise have been pronounced spurious); *Tracts and Treatises, with Selections and Translations from his Latin Works* (edited for the Wycliffe Society by R. Vaughan, D.D.), London, 1815; *Tractatus de officio pastoralis*, Leipzig, 1863, *Triologus, and Supplementum Triologi sive de dotatione ecclesie*, Oxford, 1869 (all three edited by Leehler); *Select English Works* (edited by T. Arnold), Oxford, 1871, 3 vols.; *English Works of Wyclif hitherto unprinted* (edited by F. D. Matthew, for the Early English Text Society), London, 1879; *De Christo et suo adversario Antichristo, Ein polemischer Tractat Johann Wiclifs zum ersten Male herausgegeben* (edited by Dr. K. Buddensieg), Gotha, 1880, pp. 60; *Polemical Works* (edited by Buddensieg), London, 1883, 2 vols. Some of his pieces were printed in vol. vii. of *British Reformers*. Wiclif's translation of the Bible was first edited in a scholarly and satisfactory manner by Rev. Josiah Forshall and Sir Frederick Madden, Oxford, 1850, 4 vols. The New Testament portion was separately printed, with introduction and glossary by W. W. Skeat, Cambridge, 1879; and Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, in 1881, with the same apparatus from this editor.

Wiclif's biography has been written by JOHN LEWIS (Oxford, 1719; new ed. with additions, 1820), ROBERT VAUGHAN (London, 1828, 2 vols.; 2d ed., 1831; new ed., under title *John de Wycliffe, a Monograph*, 1853), CHARLES WEBB LE BAS (1833), and by GOTTHARD VICTOR LECHLER: *Johann von Wiclif und die Vorgeschichte der Reformation*, Leipzig, 1873, 2 vols. (vol. i. translated,

with important additional notes, by Principal Loriper: *John Wiclif and his English Precursors*, London, 1878, 2 vols.; in 1 vol., 1881). This biography supersedes all the others. Compare *Fasciculi Zizaniorum magistri Johannis Wycliffe cum Tritico*, ascribed to Thomas Netter of Walden, edited by W. W. Shirley, London, 1858; *Chronica monasterii S. Albani*, vol. i.; *Thomas Walsingham Historia Anglicana*, edited by H. T. Riley, London, 1863. See also R. S. STORRS: *John Wycliffe and the first English Bible*, N.Y., 1880; BRUROWS: *Wiclif's Place in History*, London, 1882. SAMUEL M. JACKSON.

**WIDOWS, Hebrew.** Besides the general law against their hard treatment (Exod. xxii. 22-24), there was special legislation respecting them. 1. Their rights should always be respected (Deut. x. 18, xxvii. 19); nor should their clothing or cattle be pledged (Deut. xxiv. 17), nor their children be sold for debt (2 Kings iv. 1; Job xxiv. 9). According to Maimonides (*Synedr.* 21, 6), their cases must be tried next after those of orphans. 2. They must be invited to the feasts accompanying sacrifices and tithing offerings (Deut. xiv. 29, xvi. 11, 14, xxvi. 12 sq.). Childless priest-widows living in their fathers' houses had right to the priests' meat (Lev. xxii. 13). In later times the rich sent them presents of wine. In the Maccabean time they were allowed to deposit their property in the temple treasury (2 Macc. iii. 10). 3. Gleanings were left for them (Deut. xxiv. 19 sq.), and they shared in the battle spoils (2 Macc. viii. 28, 30). Their remarriage was contemplated, but the high priest was forbidden to marry one (Lev. xxi. 14). Only on the childless widow did the Levirate law operate (Deut. xxv. 5; see art. LEVIRATE). The Jewish doctors greatly facilitated the re-marriage of widows, only stipulating that they must not marry inside of ninety days of their husbands' demise. If they chose to remain in the house of their father-in-law, they must be supported, and receive their dowry. But if they went to their fathers' home they forfeited their right to support more than was absolutely necessary; and neither they nor the heirs could lay claim to their dowry until the expiration of twenty-five years, and then only on their oath that they had not in that time derived any benefit from it. In order to get subsistence, they were allowed to sell the property of their husbands, both real and personal. In case a man left widows, the first wife had prior claims. Betrothed women whose prospective husbands died were considered as widows, and therefore high priests could not marry them. In spite of these laws and regulations, complaints of the unjust treatment of widows were frequent (Isa. i. 17, 23, x. 2; Jer. xxii. 3; Ezek. xxii. 7; Mal. iii. 5; Matt. xxiii. 14). LEYRER.

**WIDOWS IN THE APOSTOLIC CHURCH.** See DEACONESSES.

**WIGAND, Johann, b.** at Mansfeld in 1523; d. at Jena, Oct. 21, 1587. He studied theology at Wittenberg, and was appointed pastor of his native city in 1546, superintendent of Magdeburg in 1553, professor of theology at Jena in 1560 (from which position he was discharged the next year), superintendent of Wismar in 1562, and again professor at Jena in 1569. He was an Ultra-Lutheran, an ardent champion of Flacius, and

took part with great vehemence in all the controversies of the time, persecuting with blind fanaticism any one who differed from him in opinions. At last he fell out even with his own master, Flacius, with whom he at one time labored for the establishment of a Lutheran popedom. His autobiography in *Sammlung von alten und neuen theologischen Sachen* (Leipzig, 1738) gives a list of his very numerous writings, of which none, however, have any scientific value. See also SCHLÜSSENBURG: *De vita J. W.*, Franc., 1591. NEUDECKER.

**WIGBERT, St.**, the first abbot of Fritzlär; d. 747; was a native of England, and educated in the monasteries of Winbrun and Glaston. In 731 he went to Germany on the invitation of Boniface, and settled at Fritzlär as abbot of the newly founded monastery, and director of the school, which he brought to a very flourishing condition. His life, written by Servatus Lupus, is found in *MARILLON: Act. Bened.*, iii. 1. See also *Miracula S. Wigberti*, in PERTZ: *Mon. Hist. Ger.*, vi.

**WIGGLESWORTH, Michael**, b. Oct. 28, 1631, probably in Yorkshire; d. at Malden, Mass., June 10, 1705; was brought to New England, 1638; graduated at Harvard, 1651; was tutor there a while, and minister or "teacher" at Malden from 1656. He published in 1661 or 1662 his remarkable *Day of Doom*, a poem which preserves, as in amber, the ideas of his time and school. It was very popular, reaching a sixth edition, 1715, and others since. That printed in New York, 1867, has amused, if not edified, modern readers. He also wrote *Meat out of the Eater*, 1669. F. M. BIRD.

**WIGHTMAN, William May, D.D., LL.D.**, a bishop of the Methodist-Episcopal Church South; was born in Charleston, S.C., Jan. 8, 1808; and died in the same city, Feb. 15, 1882. He professed religion at the age of sixteen, under the preaching of Rev. James O. Andrew, afterwards bishop. He graduated at Charleston College in 1827, and the following year joined the South-Carolina Conference. He gave early promise of future usefulness and eminence in the ministry; and, after filling many important stations in his conference, he was appointed in 1834 agent for Randolph-Macon College in Virginia; which office he held for three years. He then became professor of English literature in this institution. In 1839 he returned to South Carolina, and became presiding elder of the Cokesbury District. At the General Conference of 1840 he was elected editor of the *Southern Christian Advocate*, published at Charleston, and continued to serve the church in this capacity for fourteen years. He was a member of every general conference from 1840 till his elevation to the episcopacy. In 1854 he became president of Wofford College, Spartanburg, S.C., where he remained until 1859, when he became chancellor of the Southern University at Greensborough, Ala. This position he filled with great efficiency and acceptability until 1866, when he was elected to the episcopacy. He then returned to Charleston, where he continued to reside until he died. He was through life a zealous advocate for the evangelization and elevation of the colored race. He was possessed at one time of considerable property, which he always used with judicious and conscientious liberality. He was a man of uncommon neatness

in apparel, of polished and courteous manners, a fervid, eloquent, and ornate speaker, and an easy and fluent writer. Besides many contributions of a high character to the periodical press, and many public addresses and sermons, he published a *Life of Bishop Capers* (Nashville, 1855), which is a most worthy contribution to the religious biography of the church. W. F. TILLET.

**WILBERFORCE, Samuel, D.D.**, Bishop of Winchester, son of the eminent philanthropist William Wilberforce; b. at Clapham, near London, Sept. 7, 1805; killed by a fall from his horse, near Dorking, July 19, 1873. He was graduated at Oriel College, Oxford, 1826; curate of Checkendon, Berkshire, 1828-30; rector of Brightstone, Isle of Wight, 1830-39; of Alverstoke, Hampshire, 1839; archdeacon of Surry, 1840; and canon of Winchester Cathedral. In 1844 he was appointed sub-almoner to the queen, and in 1845 dean of Westminster, and, later in same year, bishop of Oxford. In 1869 he was transferred to the see of Winchester. As bishop of Oxford he made his mark. He was a man of broad views, genial wit, and ready eloquence, in which latter respect he led all the bishops. He delighted in out-door life. He was a leader of the High-Church party, but in point of doctrine was an evangelical. Besides his work upon his father's life referred to below, he left nothing of importance. See his *Life* by ASHWELL and WILBERFORCE, London, 1881-82, 3 vols.; abridged edition, New York, 1883, 1 vol.

**WILBERFORCE, William**, the English philanthropist; b. at Hull, Aug. 24, 1759; d. in London, Monday, July 29, 1833. By the death of his father he came at ten years of age into the family of his uncle, whose very pious wife was a great admirer of Whitefield; and although permitted by his grandfather (who feared his becoming a Methodist) to be only two years in his uncle's family, his religious views received a coloring which they permanently retained, and the main-spring of his philanthropy was his piety. He was educated at St. John's College, Cambridge; left the university at twenty-one (1780), and immediately entered Parliament, where he continuously sat as a member of the House of Commons until 1825, when his advanced years obliged him to retire. Being rich, witty, and fond of society, he at first mingled in the world of fashion. But in 1784, and again in 1785, he travelled on the Continent with Isaac Milner (see art.), his former teacher at Hull; and Milner's serious conversation upon religion, little as his conduct was regulated by it, turned Wilberforce to serious thought. His latent piety was aroused. The two read together Doddridge's *Rise and Progress*, and studied the New Testament in the original. The energies of Wilberforce's soul were set in a new direction. He was converted (1785), and became the Wesley of the upper circles of English society, and the leader of the evangelical party in the English Church. In 1787 he founded a "society for the reformation of manners," and the same year set out upon that great mission which has immortalized him,—the abolition of slavery in the English domains. Henceforth his life was devoted to this cause. His attention had been drawn to the subject in childhood, and in his fifteenth year he wrote an essay upon it; but his

efforts to secure the realization of his youthful dreams date from his twenty-eighth year. The slaveholders quickly perceived the ability and strength of their antagonist, who was determined to fight until the victory was gained. Year after year the struggle went on. At last, after twenty years of tireless exertion, the bill for the abolition of the slave-trade was introduced in the House of Lords by Lord Grenville; passed Feb. 4, 1806; went to the House of Commons, and passed its first reading by a vote of 283 to 16, Feb. 23, and finally, March 23, 1807. It received the royal assent March 25; and after Jan. 1, 1808, slave-trading was illegal. In the carrying-out of this measure Wilberforce was not, of course, unaided. Burke, Pitt, Fox, the Quakers, and especially Thomas Clarkson, gave him powerful support. But Wilberforce was the leader of the abolitionists, and to him the major part of the credit is due. In the prosecution of his mission he met with repeated disappointments; and his scheme, along with other abolitionists, to demonstrate the fitness of the negro race for civilization by the organization of the Sierra Leone Company (1791), for the extension of lawful commerce in Africa, and the promotion of the useful arts among the negroes, lamentably failed. The abolition of the slave-trade legally accomplished, Wilberforce turned his attention to the enforcement of the law and the emancipation of the slave himself. For the rest of his life he keenly watched the interests of the negro race, and toiled for the abolition of slavery in every land. Three days before his death he had the satisfaction of learning that slavery itself was abolished.

The decided religious convictions of this remarkable man find their expression in his book, *A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country Contrasted with Real Christianity*, London, 1797. Five editions (7,500 copies) were sold in its first half-year; and it has been translated into French, German, Italian, Spanish, and Dutch. It is impossible to overestimate its influence in awakening a warm, practical, determined religious life, and in stemming the tide of infidelity and indifferentism, especially in the upper classes of England. The book consists of seven chapters, treating two questions: first, whether morality without belief can be wholesome and sufficient; second, whether Christianity satisfactorily meets all the demands of life. But not only by this book did he proclaim his Christianity. In 1801, with a few friends, he established *The Christian Observer*, a religious newspaper, and in 1804 took a prominent part in the formation of the British and Foreign Bible Society. He was ever a champion of the Church of England; but, far from being partisan, he contended with equal warmth for the rights of dissenters and Roman Catholics. The great influence was due to his character, although his gifts were of a high order. He was one of the foremost public speakers, ever self-contained and dignified. He was buried in Westminster Abbey. One son, Samuel, became bishop of Oxford and Winchester successively; but three others entered the Roman-Catholic Church.

The chief sources to the study of his life are his *Life* by his sons Robert Isaac and Samuel, Lond.,

1838, 5 vols., and his *Correspondence*, edited by the same, 1810, 2 vols. [most accessible in the abridged *Life of William Wilberforce*, by SAMUEL WILBERFORCE, London, 1868, 1 vol.]. See also Bishop WILSON'S *Essay*, prefaced to his edition of the *Practical View*, Glasgow, 1826; J. J. GURNEY: *Familiar Sketch of William Wilberforce*, Norwich, 1835; [J. S. HARBOR: *Recollections of William Wilberforce with Notices of his Friends*, Lond., 1861; J. C. COLQUHOUN: *William Wilberforce, his Friends and his Times*, 1866]. JOSEPH OVERBECK.

**WILBRORD, or WILLIBRORD**, the apostle of the Frisians; b. in Northumbria about 657; d. in the monastery of Epternach, near Treves, 730. He came to Friesland towards the close of the seventh century; settled at Utrecht, and preached with success among the wild Pagan inhabitants of the country, powerfully supported, however, by the victories of Pepin and Charles Martel. He also visited the Danish Frisians settled on the western coast of Sleswick. See BEDE: *Hist. Eccl.*, v.; and MABILLON: *Ann. Ord. S. B.* lib. xviii.

**WILDERNESS.** The Bible word means, not a mere waste, but rather a tract of country, plain or mountainous, which is not under cultivation, although it may be capable of it, and actually afford rich pasturage. Several such wildernesses are mentioned in the Bible. I. Chief in importance is the "Wilderness of Sinai" (see SINAI). II. "Wilderness of Moab" (Deut. ii. 8), the east boundary of the territory Israel conquered. III. "Wilderness of Beersheba" (Gen. xxi. 14), upon the extreme south-west border. IV. The largest in Palestine is the "Wilderness of Judah," which comprehends the easterly and southerly slopes of the mountain of Judah, and is bounded on the north by the "Wilderness of Jericho" (between the north end of the Dead Sea and Jerusalem), on the east by the Dead Sea, on the west by the mountains of Judah, and on the south runs out into the "Wilderness of Zin" (Josh. xv. 1, 3) and of "Edom" (2 Kings iii. 8), between the mountains of Seir and the southern point of the Dead Sea. Into this wilderness David fled from Saul. As component parts of it are mentioned the wilderness of (a) "Engedi" (1 Sam. xxiv. 1), (b) "Maon" (1 Sam. xxiii. 24 sqq.), (c) "Ziph" (1 Sam. xxiii. 14), (d) "Tekoa" (2 Chron. xx. 20), (e) "Jeruel" (2 Chron. xx. 16). V. The northern continuation of the Wilderness of Judah is "the wilderness that goeth up from Jericho throughout Mount Bethel" (Josh. xvi. 1), i. e., the whole stretch along the western slopes of the mountains of Judah, from the neighborhood of Jericho north to Bethel. Into this wilderness fled Zedekiah on the capture of Jerusalem (2 Kings xxv. 4). It was the scene of our Lord's temptation (Matt. iv. 1), and there he laid the parable of the Good Samaritan (Luke x. 30). Tradition points out the exact spot of Satan's exhibition to our Lord of "all the kingdoms of the world," the so-called Mount Quarantana (Jebel Kerentel), and also the exact location of the inn to which the good Samaritan brought the wounded Jew. In the "Wilderness by Jordan" (Mark i. 4) John preached, and the place of Christ's baptism is pointed out to-day. Tradition, however, puts the Wilderness of John six miles south-west of

Jerusalem; but here is no wilderness at all. VI. "Wilderness of Beth-aven," a northerly part of the Wilderness of Jericho (Josh. xviii. 12). VII. "Wilderness of Gibeon" east of Gibeon. VIII. "Wilderness of Dothan" (Gen. xxxvii. 22).

#### WILDERNESS OF THE WANDERING.

The so-called forty-two journeys of the Israelites from Egypt to Canaan are enumerated in Num. xxxiii. On leaving Egypt they bent their steps to Sinai (see EXODUS, SIXTY). The general direction was south-east along the Gulf of Suez, until the Wady Feiran was struck, which was followed to Mount Sinai. The stations are not yet fully and unanimously identified. The first was probably Ayūn Musa ("the wells of Moses"), seven to eight miles from the Gulf of Suez, where the triumphal song of Moses was sung. Thence the host went three days' journey through the Wilderness of Shur ("fort-wall," derived, according to E. H. PALMER, from the long wall-like range which is the feature of this part of the wilderness), and came to Marah ("bitterness"), generally identified with Ain Hawarah ("fountain of destruction:" PALMER spells it *Hawwarah*, and interprets it "a small pool"). Here the water was miraculously sweetened (Exod. xv. 25). Thence they journeyed to Elim ("trees"), identified either with Wady Ghurundal or Wady Useit. The next station was upon the shore of the Red Sea (Num. xxxiii. 10), probably in the beautiful Wady Taiyibeh; and thence they "encamped in the Wilderness of Sin," now the Plain of El-Markha. It extends twenty-five miles along the east shore of the Red Sea, from Wady Taiyibeh to Wady Feiran. There the Israelites were first fed with manna and quails (Exod. xvi.). Entering the Wady Feiran, they came, by way of Dophkah and Alush, to Replidim, usually located in this wady, at the base of Serbal, although some would put it in Wady es-Sheikh. At Replidim there was "no water for the people to drink:" so Moses was instructed to get water by smiting a rock in Horeb (Exod. xvii.). From Replidim they came to Sinai (see art.).

It was the original expectation of Moses to lead the Israelites directly out of Egypt into the Promised Land. But the enormous host, cumbered with flocks and herds, could not travel rapidly; and it was in the third month after leaving Egypt that they arrived at Sinai. By Sinai they tarried until the twentieth day of the second month in the second year, when the cloud above the tabernacle lifted, and went ahead of them. They came, in fourteen stations, to Kadesh (see art.), and sent out the spies, whose almost unanimous report as to the prowess of the inhabitants of the Promised Land so disheartened the people, that they rebelled against the Lord's leadership, and in punishment the murmurers were condemned to die in the wilderness.

For some thirty-eight years were the Israelites scattered upon the wilderness, the present Badiet et Tih, the great central limestone plateau between the granite region of Sinai on the south, the sandy desert on the north, and the valley of the Arabah on the east. There are abundant evidences that the country was formerly much more fertile than at present. The host probably lived a nomad life, like the present Bedouin,

staying for a while in a place, and then going elsewhere, according as they could find pasture for their flocks. God's object was finally accomplished: the murmurers had all died, and their children were strong for battle. They gathered at Kadesh, whence they had separated so many years before. There Moses and Aaron offended, and were told that they should not enter the Promised Land (Num. xx. 12). The succeeding events may be thus summarized: application for passage through Edom was refused; Aaron died upon Mount Hor; the Israelites suffering from the plague of serpents were healed by the sight of the brazen serpent; Sihon, king of the Amorites, and Og, king of Bashan, were overcome; Balak, king of Moab, in vain used enchantments against Israel, but instead, heard from Balaam the glorious future of that people; the census of Israel was taken on the plains of Moab; the Midianites were slaughtered and spoiled; the Reubenites and Gadites received their inheritance on the east side of Jordan; finally, the host made their last journey prior to the Conquest, and reached the east shore of the Jordan. Moses delivered his farewell address on the first day of the eleventh month of the fortieth year, and then ascended Mount Nebo, and died. Thus ended the Wandering. The Israelites were now on the borders of the Promised Land. See SMITH: *Dictionary of the Bible*, s.v. "Wilderness of the Wandering;" E. H. PALMER: *Desert of the Exodus*; GEIKIE; *Hours with the Bible*, vol. ii., chaps. vii., viii., xi., xii.

**WILFRID**, Bishop of York, b. in Northumbria, 634; d. at York, Oct. 12, 709. He was educated in the monastery of Lindisfarne, but having found out that the way to virtue taught by the Scotch monks was not the perfect one, he set out for Rome, where he arrived in 651. After his return from Rome, he was, by King Asfy of Northumbria, appointed tutor to his son Alchfred, 664; and having, at the synod of Strene-shale (Whitby in Yorkshire), persuaded the king and the clergy that the Roman computation of Easter, and the Roman shape of the tonsure, were the only right ones, he received the episcopal see of York as a reward (665), and held it for forty years. He was one of the most prominent champions of the Church of Rome in England. Several times he was deposed or expelled from his see by the kings; and each time he repaired to Rome, where he was sure to find support. On one of his journeys to Rome he suffered shipwreck on the Frisian coast, and began that missionary work among them which afterwards was so successfully continued by Wilbrord. See HEDDUS: *Vita Wilfridi*; and BEDE: *Hist. Eccl.*, i., iii.-v.

THEODOR CHRISTLIEB.

**WILL, The.** A theme of endless debate, and one respecting which there is, apparently, an irreconcilable difference of opinion. It illustrates better than almost any other subject the close relation subsisting between philosophy and theology; for it belongs to both departments, though it would be better if the psychological and theological aspects of this question were more sharply distinguished than is sometimes done. Difficult as the problem of the will confessedly is, there can be no doubt that much of the confusion that exists regarding it arises from a want of precis-

ion in the use of terms. It is important that the nature of the problem should be understood, however impossible it may be to find a satisfactory solution of it.

**I. NATURE OF THE WILL.**—Psychologists of a former day usually distributed mental phenomena under two heads,—understanding and will. In this way the moral and active powers, the desires and affections, as well as the volitions, came under the latter designation. To say that the will was in bondage was only saying that a man's desires and affections are not determined by his volitions. So understood, few would deny the bondage of the will. For whatever power there may be to control appetite, or restrain desire, no one claims that a man may have or not have an appetite or desire at his pleasure. It is common now to distribute the phenomena of the mind under a triple division,—intellect, feeling, will. According to this classification, the emotions are treated separately, and are not embraced in discussions pertaining to the will. Yet even here there is a wider and a narrower sense of the word 'will'; for, as the third term of this triple division, it stands for both desire and volition. Locke's distinction between these two forms of conation is a good one, and the attempt of Edwards to overthrow it was not successful. There is a clear difference between a desire to act that may be vague, spontaneous, and motiveless, and a volition or determination to act that is direct, definite, and deliberate. Indeed, the two may be opposed to each other, as when we so often see desire struggling in the strong grip of volition.

It should be understood, that, when the will is spoken of under the limitations of the freewill controversy, reference is made to volitions, and not to desires. It is not easy, however, to substitute 'volitions' for 'will' at all times; for it is convenient to speak of the will abstractly as the power of choice, in distinction from volitions as the concrete manifestations of choice. But, when the word 'will' is so used, care must be taken not to hypostatize the will,—not to conceive of it as something different from the man, or of the man as divided into three parts, of which the will is one. The will means the man willing, just as the intellect means the man knowing. It must be remembered, moreover, that no mental state belongs exclusively to any one of these three divisions just referred to. An act of will is likewise an act of the intellect. An act of will may be also very closely related to an emotion. So closely related, in fact, are the feelings and the will, that Bain's attempt to explain the genesis of the will is in some respects the most plausible defence of empiricism in print. At the other extreme, but still illustrating the close relation between intellect, feeling, and will, stand those who hold, with Schopenhauer, that the will is the *præus* of all mental phenomena. We cannot stop to inquire whether the will begat the emotions, or whether the emotions begat the will, or whether (though this is what we believe) intellect, feeling, and will are co-ordinate elements in man's nature, there being no right of priority in favor of either the first, second, or third. But it is evident that the problem of the will occupies to-day, and must continue to occupy, a large place in religious philosophy. It is not necessary to hold, on

the one hand, that will is generated out of emotion, or, on the other, that all objective reality is the manifestation of the causal activity of will in order to see that the problem of the will is on that concerns matters of far more importance than the doctrinal differences of Calvinists and Arminians. For however much men may differ in regard to the questions referred to above, it, nevertheless, seems to be true: (1) That though there can be no will without intelligence, the manifestation of will is the first sign of intelligence—purposive action is not reflex action; (2) That the will, both in man and in the brutes, is the great barrier to automatism; (3) That physical determinism cannot explain the phenomena of the will, and that in the consciousness of power revealed to us in the exercise of will we have a type of causation to which physical causes furnish no analogy, if, indeed, physical causes be, in the true sense of the word, causes at all.

**II. FREEDOM OF THE WILL.**—It is impossible in the short space allowed for this article to enter fully into the history of the freewill controversy. It holds such an important place, however, both in philosophy and theology, that some notice must be taken of those who have been the most conspicuous participants in it. Some knowledge of the history of the controversy may greatly help in the consideration of the particular points which it involved.

**1. History of the Freewill Controversy.**—At first this was altogether a theological question. It was not treated metaphysically. Sharp distinctions between ability and liberty were not known. The question was not, How are individual volitions explained? but, How has sin affected man's ability to do what God commands? Tertullian distinguishes between the will before and the will after the fall. Augustine does the same thing, and says that by the fall Adam lost himself and his freewill. In opposition to Pelagius, he taught, that since the fall man is totally depraved, that he can do no spiritual good, and that efficacious grace is a sovereign gift of God. This is what he meant by denying freewill. This is what Luther meant in his controversy with Erasmus, what Calvin meant in his controversy with Pighius, what the Reformers preached in opposition to the Council of Trent. This, too, is the Calvinistic position in opposition to Arminianism. Total depravity, inability, efficacious grace,—these doctrines are closely related; and they stand opposed to Pelagian or semi-Pelagian error. But the servitude of the will, which Augustinian theologians have always contended for on scriptural grounds, must be distinguished from the doctrine of philosophical necessity that was advocated in the period that follows the one of which we have been speaking.

In the next period the discussion assumed a philosophical form; Hobbes, Collins, Priestley, and Leibnitz defending the necessitarian, while Price and Clarke advocated the libertarian position. Hobbes anticipated Edwards in resolving the doctrine of the self-determination of the will into an infinite series of choices, where the freedom in each case was conditioned upon an antecedent choice. Leibnitz, in his doctrine of the sufficient reason, furnished the argument that has been made use of ever since in support of determinism.

And it is safe to say that the argument has not advanced much beyond the position it occupied when Clarke urged on the one hand the self-determining power of the will, and Hobbes, on the other hand, claimed that volitions, like all other events, come under the law of causality. Spinoza was a determinist, of course. Descartes argues against Hobbes, but admits all that a determinist could ask. So does Locke, whose discussion of this subject is admirably clear and discriminating.

Jonathan Edwards stands apart and above all others in the discussion of this problem. He is the first in a long succession of able men in America who have dealt with this and kindred anthropological questions according to a metaphysico-theological method, and who have contributed a most important chapter to the history of opinion. The treatise on *The Will* was intended as a polemic against Arminianism. It has been criticised. A library of literature has grown up around it in defence of, or in opposition to, its teaching. Its faults have been conceded even by those who, nevertheless, accept its main positions. But it has never been refuted. The libertarian doctrine is now taught by appealing to consciousness, by denying that causation reigns in the empire of the will, and by affirming, as Whedon does, that the *Ego* can "project volitions" without any reason whatever: but the "self-determining power of the will" has not come back from the trip up the infinite series whither Edwards sent it; and the "liberty of indifference," Calderwood tells us, has been "laid upon the shelf." Edwards holds, that the will is determined by the strongest motive, and the strongest motive is the greatest apparent good. His arguments are, for the most part, philosophical; but the doctrine advocated in his treatise follows also, in his judgment, from the divine foreknowledge. Here he is wrong; for while foreknowledge may insure the certain futurity of a volition, it does not determine the question how it shall be brought about. It would have been better had he followed Locke's example, and, refusing to consider "consequences," confined himself to the psychological study of the problem.

The Edwardean doctrine of the will, besides meeting with opposition at the hands of Tappan, Hazard, Upham, Bledsoe, and Whedon, who have all written specially upon the subject, has been strongly objected to by the Scottish philosophers, Reid, Stuart, and Sir William Hamilton. Empirical philosophers are naturally determinists, so are all those who deny the separate personal existence of the individual self. Determinism follows as naturally from the scheme of Hegel as from that of Comte. Kant postulated freedom under the practical reason, when he could not find it by means of the speculative reason. Sir William Hamilton, following the suggestions of Kant's antinomies, found freedom and necessity both inconceivable, but believed in freedom, since, being contradictory, one or the other must be true. This is one form of his doctrine of the conditioned. And a great many who do not follow Kant or Hamilton are yet compelled to take an agnostic position regarding the whole matter, believing that there is no answer to the question, Why this rather than that volition? but believing, nevertheless, that they are free, and con-

vinced beyond all peradventure that the reign of physical determinism would be the blight of humanity.

2. *Points in the Freewill Controversy.* — If it were asked what is meant by saying that a man is free, the reply would be, 'He can do as he wills.' Will being the norm of freedom, there seems to be something incongruous in the inquiry whether the will is free. How can we predicate freedom of the will when our only idea of freedom is through the will? How can will be measured and measured at the same time? It would not settle the freewill controversy to discontinue the use of the word 'free' in connection with the will, but it would make it capable of more intelligible statement. If, however, it must be used, let it be said that the man is free in willing. But then what does this mean? 'I will.' That is a simple psychological fact. I at pleasure determine a certain mental state which is attended with a certain expenditure of energy. The mental state is a volition: the muscular change is action. What is meant by calling this volition a free volition? Does it mean that nothing outside of me forced it upon me? that it is free, inasmuch as it is my act? Then we all believe in freewill. To this fact, that I am self-determined, that I am the cause of my volitions, consciousness bears witness; and in this sense the freedom of the will is irrespective altogether of the relation of the volitions to antecedent mental states. But it is commonly maintained, that, in order to believe in freewill, one must hold a particular view of the relation of a given volition to the past. This, however, must not be conceded. The difference among men regarding the will relates to the question how a given volition came to pass, and not to the question whether the will is free. That the problem may be understood, let us take the case of a single volition. When the question arises, What is the cause of a given mental state? there is no doubt that I am the cause; I am the agent, the efficient cause. But while the volition is accounted for by saying, "I am the cause of it," the question also arises, Why did I choose this rather than that? why did I walk east rather than west? It is true that the volition is an effect produced by me, but is it not also an effect produced in me? That I am an agent explains the coming about of a volition, but how does it happen to be such a volition? If this question could be answered, the problem of the will would be solved. There are two generic answers to this question, and it seems impossible that there should be a third. Some hold that each volition is unconditioned by antecedents, and in this sense, before it comes into existence, is contingent. Others hold that each volition was antecedently determined, and therefore certain. Indeterminism and determinism are therefore the two rival theories of the will.

(a) *Indeterminism.* — Without entering into the discussions suggested by such familiar phrases as "power of contrary choice," "liberty of indifference," "self-determining power of the will," we may say that indeterminism is capable of being presented in two forms. It either means, that, in every free volition, 'I not only do as I choose, but choose as I choose,' or else it means that the whole philosophy of the will is expressed in the



two words, 'I choose.' If the free choice is one conditioned on an antecedent choice, then we have the old difficulty of the "infinite series" over again. But if, with Whedon, we cut off the infinite series by saying that each choice is a separate and distinct creation by the soul out of nothing; if to the question, What reason is there for this and not that volition, the answer is, "None whatever,"—then behold the effect of such a statement! What becomes of character? of the unity of life? of moral accountability? of purpose? of all effort to influence men by arguments addressed to their active nature? The mind simply "projects volitions" blindly, without motive, without reference to past or future: so that, according to the tenets of indeterminism, there is no way of having a free choice, except through an infinite series of choices, or else through a theory that makes all choices purely fortuitous. These difficulties are very serious, and they are not removed by pointing to the evils that are connected with determinism; nor are the arguments that are urged in support of indeterminism so strong, that these difficulties may be safely overlooked. Indeterminism is supported, (1) By appeals to consciousness. But it may be doubted whether consciousness testifies to any thing beyond the fact that the *Ego* is the sole agent in each volition, and is undetermined by any thing *ab extra*. (2) It is said that the will can decide against the strongest motives; but this is true, only when by "motive" is meant something outside of the mind as end or object. In this sense no one believes that the stronger motive determines the will. (3) It is said that we sometimes choose when there is no motive for choosing this rather than that. But it is one thing to say that we see no reason why the choice should be this, and not that, and a different thing to say that no reason exists for such choice. (4) It is said that power of contrary choice is essential to moral responsibility, but this is an *a priori* assertion without warrant. We are morally accountable, whatever be the true doctrine of the will. The question under discussion is a psychological question, and should be discussed on its proper grounds. The advocates of indeterminism have done great service in magnifying the testimony of consciousness respecting self-determination in all acts of will. This is not only an important, but a vitally important truth, and one that needs special emphasis at the present day. Indeed, it is not too much to say, that many who oppose determinism mean only to express their abhorrence of physical determinism, and their belief in the true causal efficiency of the *Ego*. On these points there is no room for any difference of opinion among those who believe in one personal God and in the separate and perdurable personality of man. But the advocacy of these great truths does not entail upon us the absurdities that have so often been shown to inhere in the theories of indeterminism.

(b) *Determinism*.—There are two forms of this theory that should be carefully distinguished. It is altogether unfair to represent Spinoza, Priestley, and Huxley as holding the same view of the will as that advocated by Edwards, Chalmers, and Hodge. It is true that these men are all determinists, that they all hold the antecedent certainty

of every volition; but they are the poles apart in regard to the explanation of that certainty. Physical determinism is simply the application of the doctrine of physical causation to psychical phenomena. According to that doctrine, the phenomenal world of to-day is the necessary result of all the past. Given the world at any one period, and its condition at any subsequent period is mathematically and unalterably certain. The craving for unity accounts for the attempt to place mind and matter under one generalization. The law of uniformity, indeed, cannot be true regarding matter, unless it be true regarding mind. To bring mental phenomena under the law of physical causation is simply to blot out mind, and teach materialism in fact, however much materialism in name may be denied. This physical determinism, which is now advocated by so many scientific men, is something which every theist must look upon with abhorrence; and we protest against the unfair attempts of some of its advocates to secure a hearing for it by pleading in its behalf the support of Jonathan Edwards. Physical determinism is a very different thing from psychical determinism. Physical determinism blots out the soul, the separate personality. It makes man an automaton, and interprets history in the terms of matter and motion. Psychical determinism, as taught by Edwards and others, is simply the determinism of character. It is allowed, that, in defending his position, Edwards is often at fault in the use of such words as "cause," "motive," and "will;" and those who accept his theory would not always employ his phraseology. Taking, then, any given volition for illustration, the advocate of psychical determinism would say that the cause of the volition is the *Ego*. A great deal can be said for limiting the meaning of cause to agent; and in volition certainly the agent is the *Ego*. But now the question is, why the agent put forth this and not that volition. And if the answer be, "There is no reason," it will be replied, (1) This is inconceivable; (2) This destroys responsibility, for actions are moral as expressing will, and will is moral as expressing character. If volitions are simply "projected" without reason,—if they are separate units, sustaining no relation to the man, other than that the man having the power to shoot out volitions does so, it is hard to see what is to be the subject of moral accountability;—not the volition, certainly; and not the man, for these volitions are not related to him in any other way than that he projected them. If character does not determine conduct, how can we know that it is not the bad man who exhibits good behavior, and the good man who is filling the world with all the bad volitions? (3) Why, then, do the volitions of the same man manifest a general similarity? Why are the mean man's volitions unlike the generous man's volitions? Indeterminism has no answer to this question. (4) We must choose, then, between the theory that affirms that uniformities of conduct which we suppose to reveal character are simply fortuitous, and that which says that character determines conduct. We may express this latter belief by saying that the strongest motive influences the will, or that the will is as the greatest apparent good, or that the will follows the last dictate of the understanding, or

that character determines volitions, or that the mental state in the indivisible moment prior to volition determines the volition. These expressions all mean practically the same thing; and those who hold the view embodied in these words are determinists of the second class above named, as distinguished from those who advocate the doctrine of physical determinism.

III. **FREEDOM AND MORAL RESPONSIBILITY.** — Without free agency there can be no moral accountability. A man forced to do a bad action is not blamed for it. A man who cannot do as he chooses, or who is forced to do contrary to his choice, is not free, and therefore not responsible. But it is wrong to say that power of contrary choice is essential to moral responsibility, or that volitions that are certain are not free. God cannot will contrary to his holy nature. The volitions of Christ were certainly holy; so are the volitions of the redeemed in heaven. And, more than that, all Christians pray that the Holy Spirit will exert a controlling influence upon their minds, so that they may have wise and holy choices. No one feels that a Christian is less holy or less moral because his choices are influenced by the Holy Ghost. The certain connection between a man's nature and his volitions does not deprive the volitions of moral quality. It would be difficult to see how they could have moral quality without such certain connection. The question is not, how a man shall be held accountable whose will conforms to his character, but how a man with a bad character shall be held under obligation to holiness. Whatever difficulties there may be in answering this question, there is nothing in psychical determinism, that is to say, in the certain connection of character and volitions, which is inconsistent with moral responsibility. It is important that the distinction just made should be kept in mind; for in the judgment of some writers, as, for example, Sidgwick, the strongest objection to the deterministic theory of the will is the difficulty of reconciling it with the consciousness of moral responsibility. The difficulty would not be felt if our actions were all holy; it is only when we are told that we are responsible for acts of will which were nevertheless determined by an unholy nature, that the objection arises. And on any theory of individual probation it cannot be met. But on the theory of the oneness of Adam and his posterity, however that oneness may be represented, there is no difficulty in saying that a man is responsible for acting according to his nature, since he is also responsible for his nature. But this subject belongs properly to the next division.

IV. **INABILITY.** — The deterministic theory of the will that has just been considered rests upon purely psychological grounds. It must be carefully distinguished from the theological doctrine of inability, which rests upon the authority of revelation; although it is common to speak of both doctrines as illustrating alike the bondage of the will, and even to treat them as identical.

1. *Difference between Determinism and Inability.* — The theory of determinism proposes a general philosophy of volition. We have no reason to believe that the relation of volition to antecedent mental states was different in the case of Adam from what it is in our own. If, therefore, deter-

minism is true in regard to our volitions, it was probably true in regard to his. If he was free, we are free. If we are under bondage by reason of determinism, he was under bondage also. It is on this account that the Edwardean theory of the will has been held by some to be contrary to the Westminster Confession of Faith, for there the distinction between the will before and the will after the fall is made emphatic. If, however, the distinction between determinism and inability be kept in mind, it will be seen that there is no foundation for this criticism of the Edwardean theory. Determinism is simply a theory that affirms of all men, fallen or unfallen, that their volitions stand in necessary relation to antecedent states of mind. The Confession of Faith, on the other hand, teaches, that, so far as holy choices are concerned, there is a great difference between the will before and the will after the fall. Determinism is applicable to all volitions without exception; whereas it is only in respect to any thing spiritually good that the Confession of Faith and the Reformed theology predicate of men, since the fall, an inability of will. The word 'inability' itself expresses an important point of difference. It states, concerning a certain class of volitions, that they are beyond the power of a certain class of men. Determinism, on the other hand, affirms nothing regarding the ability or inability of men as to volitions. It is, of course, very natural for those who believe in inability to be determinists; for if all volitions are determined by antecedent mental states, then, assuming that the nature of man since the fall has been corrupt, there is no difficulty in supposing that the volitions correspond to the nature. Determinism will account for inability, but whether we are obliged to adopt determinism in order to account for inability is another question. Principal Cunningham thinks we are not. But, however this may be, determinism does not affect the question raised by the Confession of Faith in regard to the will before and after the fall. And it may be said, that whatever conflict may be supposed to exist between freewill and determinism exists likewise between freewill and inability. There is really no conflict in either case; for we are free in choosing, whatever may be the underlying reason that determines choice; and we are self-determined in every volition, although a certain class of volitions may be out of the power of unregenerate men. But if, on the one hand, determinism be not contrary to the Westminster Confession of Faith, neither, on the other hand, does it necessarily involve the doctrine of a fourfold state of will, which is taught in that Confession; that doctrine belonging altogether to the theological side of the freewill debate.

2. *Nature of Inability.* — To the question, How did the sin of Adam affect his posterity? three generic answers have been given. The Pelagian says that mankind have been practically unaffected, and that men have plenary ability to do all that is required; the semi-Pelagian says that man's moral powers have been weakened, and that there is need of divine grace; the Augustinian says that man is dead in trespasses and sins, and that he is unable to do any thing spiritually good before regeneration. Augustine taught, and it has been repeated by Peter Lombard and

also by the Reformed theologians, that there is a fourfold state of the human will, — before the fall, when Adam had freedom to either good or evil; after the fall and before regeneration, when there is freedom in sin only, and an inability of will to any thing spiritually good; after regeneration, when there is ability to do both good and evil; and after glorification, when the will is unalterably determined to holy choices. If we are to include under the category of Augustinianism those who reject Pelagian and semi-Pelagian error, we must comprehend under this designation some who cannot be called Augustinians in the strictest sense of the term. That is to say, we must include some, who, while they reject Pelagianism and semi-Pelagianism, would not say that fallen man is "indisposed, disabled, and made opposite to all good," or would not accept the full Augustinian theology on other points of doctrine. The Augustinian (using the word in the broad sense just stated) doctrine of inability is represented in several forms. (a) *The Roman-Catholic.* The doctrine of the Church of Rome, as taught by representative theologians and the Council of Trent, is substantially Augustinian in regard to original sin, though the full Augustinian doctrine of inability is denied in denying the passivity of the soul in regeneration. (b) *The Arminian.* Augustinian as to their views regarding total depravity and consequent inability, Arminians nevertheless deny the Augustinian forms of the doctrine of efficacious grace. This denial was one of the "five points" in the "Remonstrance." Wesleyan Arminians hold that a "gracious ability" is given to all men, whereby they may co-operate with the Spirit of God. (c) *Lutheran Doctrine of Inability.* Lutheran theology is thoroughly Augustinian upon this point. (See *Augs. Conf.*, art. xviii.; *Form. Concord.*, art. ii.) (d) *Modified Calvinism.* The anthropological discussions among the New-England divines turned largely upon the distinction between natural and moral ability. Edwards held that men have natural ability to repent, and turn to God; they have all the qualifications for doing so, and there is nothing to hinder them if they will. "There are faculties of mind, and a capacity of nature, and every thing else sufficient, but a disposition: nothing is wanting but a will." Moral ability means, then, inability through unwillingness. Edwards will not allow us to ask whether a man can will; for he says that could only be answered by saying, that, if he wills, he can will, or, if he wills to will, he can will. In other words, we must take our choice between an identical proposition and the infinite series. Dr. Taylor, however, pressed the question, Can a man choose God for his portion? and answered it by saying that he was able to do so, but it was certain he would not do so. He had natural ability to will, but moral inability. This he generalized in this formula: "Certainty, with power to the contrary." Moral inability in the theology of Edwards, and moral inability in the theology of Taylor, were two different things. In the first case it meant, 'I cannot act, since I am unwilling'; in the latter case it meant, 'I shall not will, though I am able to will.' According to this view, inability consists in the certainty, that, without divine grace, a man will not make a generic choice of God as his chief good. (e) *Symbolical*

*Calvinism.* The symbols of the Reformed churches state the doctrine of inability very positively as the necessary consequence of the doctrine of original sin, and without any reference to the psychological problem regarding volitions. The Westminster Confession affirms this doctrine in the following terms: "Man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from good, and dead in sin, is not able by his own strength to convert himself, or prepare himself therefor." Does this loss of "ability of will" imply impotence in regard to volitions or to prevailing inclinations? If the reference be to volitions, the criticism of Edwards would be pertinent; that is to say, it is absurd to ask, Can a man will? We could only say that it is certain that the volitions of the unregenerate will be unholy, whatever the ground of that certainty may be. If the ground of that certainty be in an unholy character, it will be for the advocates of indeterminism to say how they can hold determinism as to volitions considered as good or bad, and indeterminism as to volitions otherwise considered. If, however, the inability of will here referred to applies not to volitions, but to desires, inclinations, and propensities, the question whether a man can will is altogether relevant; for it is not only true that a man cannot repent, and turn to God, because he will not, but it is also true that he cannot will to do so. Regarding the Confession's statement as to a loss of ability as having special reference to the will in the large sense, and not the specific sense of volitions, it is correct to say that true moral inability is not inability through unwillingness, but inability to be willing.

V. RELATION OF FREEWILL TO GOD'S PRESENCE AND PURPOSE. — The doctrine of inability does not necessitate belief in determinism. Neither does the doctrine of predestination, though it has been supposed by some that the two stand or fall together. If determinism be true, it assures the certain futurity of volitions, and this may make it easier to believe that volitions have been fore-ordained. But it does not follow, that, being fore-ordained, they must come to pass in connection with any law respecting the relation of volitions to antecedent mental states. It is a mistake, as Principal Cunningham has shown, to suppose that Calvinists have any dogmatic interest in maintaining the Edwardean theory of the will. On the contrary, some of the most earnest and intelligent Calvinists have distinctly repudiated that theory, and have advocated the libertarian doctrine. To the objection, therefore, that the doctrine of predestination interferes with man's liberty, it is replied, that the Calvinist can hold any theory of the will that the Arminian can hold. The fore-ordination of all events makes all events, and therefore all volitions, certain, but not more certain than the doctrine of foreknowledge makes them. If certainty is inconsistent with freedom, the Arminian's freedom is put in jeopardy quite as much as the Calvinist's. And the only way for him to be consistent in criticising the bearing of predestination upon freedom is to follow Dr. McCabe in giving up the divine foreknowledge regarding future contingent events.

VI. LIT. — TERTULLIAN: *Adv. Marcion.*; AUGUSTINE: *De pecc. orig.*, *De Civit. Dei*; PET. LOMB.: *Sent.*, lib. ii. dist. 31; AQUINAS: *Sum. Theol.*, ii. 1, quest. 83; LUTHER: *De Seruo Arbitrio*. ERASMUS: *De Libero Arbitrio*. CALVIN: *Instit.*, lib. ii. c. 5. *De Lib. Arbit. Tractatus*. TURRETINE: *Loc.*, x. Q. 1; LEIBNITZ: *Nouveaux Essais. Essai de Théodicée*; ARMINIUS: *Works*, i. 252, ii. 472; HOBBS: *Treatise of Necessity and Liberty*. SPINOZA: *Eth.*, ii. II; COLLINS: *A Philosophical Enquiry concerning Human Liberty*; PRIESTLEY: *Illustrations of Philosophical Necessity*; CLARKE: *Works*; LOCKE: *Essay on Human Understanding* KANT: *Grundleg. z. Metaph. d. Sitten.*; J. G. FICHTE: *Werke IV.*; HEGEL: *Werke VIII.*; EDWARDS: *A Careful and Strict Inquiry into the Modern Prevailing Notions of the Freedom of the Will*; TAPPAN: *Treatise on the Will*; DAY: *Inquiry respecting the Self-determining Power of the Will*; BOKSIAMMER: *Freedom of the Human Will*; REID: *Essays on the Active Powers*. STEWART: *Active and Moral Powers*; HAMILTON: *Notes on Stewart*; DISCUSSIONS: MCCOSH: *Divine Government*; KRAUTH-FLEMING: *Vocabulary of the Philosophical Sciences*; FISHER: *Discussions in History and Theology*; CHARLES HODGE: *Systematic Theology*; A. A. HODGE: *Outlines of Theology*; HENRY B. SMITH: *Faith and Philosophy*; BAIN: *Emotions and Will*; history of free-will controversy in *Mental and Moral Science*; CUNNINGHAM: *Reformers, and Theology of the Reformation*, J. S. MILL: *Examination of Sir W. Hamilton's Philosophy*; MANSEL: *Metaphysics*; SULLY: *Sensation and Intuition*; BOWEN: *Modern Philosophy*; SIDGWICK: *Methods of Ethics*. STEPHEN: *Science of Ethics*; BLEDSOE: *Examination of Edwards*; WIEDON: *Freedom of the Will*; HAZARD: *Freedom of the Mind in Willing*, UPHAM: *A Philosophical and Practical Treatise on the Will*. MCCABE: *The Foreknowledge of God*. SCHOPENHAUER: *Welt als Wille*; V. HARTMAN: *Philosoph. d. Unbewussten*; ULRICI: *Wesen u. Begriff d. Willens*; SCHOLTEN: *Der freie Wille*; WITTE: *Über Freiheit des Willens*. SCHNEIDER: *Der Menschliche Wille vom standpuncte der neueren Entwicklungstheorien*; WESTMINSTER REVIEW (October, 1873): *The Determinist Theory of Volition*; CALDERWOOD (*Princeton Review*, September, 1878, September, 1879): *The Problem of the Human Will*; STRONG (Baptist Quarterly, April, 1883): *Modified Calvinism, or Reminders of Freedom of the Will*. FRANCIS L. PATTON.

WILLEHAD, St., b. in Northumbria about 730; d. at Blexen on the mouth of the Weser. Nov. 8, 789. He was educated at York under Alcuin, and went in 770 to Friesland as a missionary. He began his work with great success at Docknum, the place where, some years ago, Boniface had been killed. Nor was he altogether without success when he afterwards entered East Friesland, where Christianity had never been preached before. When Charlemagne heard of the great impression he made, he invited him to come and preach the gospel in the regions along the Lower Weser, where the Frisians and the Saxons met together. Willehad accepted the invitation (781); but his labor was interrupted, and his work destroyed, by the rebellion of the Saxon chief, Widukind, in 782. He then made a journey to Rome, where he was most cordially received by Pope Adrian I.: and after his return to Germany he

settled at Epternach, a monastery founded near Treves by Willibrord. Meanwhile the Saxon revolt was subdued, Widukind himself was baptized, and Willehad was able to resume his work. Churches were built at Bremen and Blexen; and at the synod of Worms, July 13, 787, Willehad was consecrated the first bishop of Bremen. He had, however, only two more years to work in. On a tour of inspection through his diocese, he was seized with a violent fever, and died soon after, at Blexen. But for centuries July 13 and Nov. 8, the dates of his consecration and death, were celebrated in the churches of Bremen. See ANSGAR: *Vita S. Willehadi*; PHIL. COSAR: *Triapostolatus Septentrionis*, Cologne, 1642; also found in *Act. Sanct. Ben.*, iii., and in PERTZ: *Mon. Hist. Ger.*, ii.; ADAM OF BREMEN: *Gesta H. Eccl. Pontificum*. G. H. KLIPPEL.

WILLERAM, or WILTRAMUS, was first teacher in the cloistral school of Bomberg, the favorite establishment of Henry II., then monk at Fulda, and finally abbot of Ebersberg in Bavaria, where he died Jan. 5, 1085. He was very busy in promoting the material welfare of his monastery, exchanging devotional books for good vineyards (Oefele: *Reu. Boicar. Script.*, ii. p. 46). But he won his great reputation as a scholar and poet. His double translation of the Song of Songs into Latin hexameters and Old-High-German stanzas, accompanied with commentaries extracted from the Fathers, was highly appreciated and often copied. The Latin translation was published by Merula, Liège, 1598; the German, by Hoffmann, Breslan, 1827. His life is found in the above collection by Oefele. EULER.

WILLIAM OF AUVERGNE, Archbishop of Paris from 1228; b. at Aurillac about the close of the thirteenth century; d. March 30, 1249; sided with the court and the monks in the contest between the university of Paris and the queen-regent, Blanche of Castile. He was a Platonist, having derived his Platonic views from Arabic sources, and opposed realism in philosophy, and mysticism in theology, to the reigning Aristotelian scholasticisms. His works (*Cur Deus homo? De Fide et Legibus, De Virtutibus, De Anima*, etc.) were published by Leféron, Orléans, 1671, 2 vols. See VALOIS: *Guillaume d'Auvergne*, Paris, 1880.

WILLIAM OF CHAMPEAUX, b. at Champeaux about 1070; d. at Châlons-sur-Marne, Feb. 15, 1122. He was a pupil of Anselm of Laon, a realist; and, having defeated the nominalist Roscelin, he began a brilliant career as a teacher in Paris, until he himself was defeated by Abelard. Tormented by the invectives and sarcasms of Abelard, he retired (1108) to St. Victor (*Cella Vetus*), and there he founded a celebrated school, which afterwards became the seat of French mysticism in its opposition to scholasticism. In 1113 he was elected bishop of Châlons-sur-Marne, and as such he took part in the controversies concerning investiture between Abelard, and Bernard of Clairvaux, etc. He was a friend of Bernard, often visited him, and was buried at Clairvaux. Of his works, only fragments, though large fragments, have come down to us: *Sententia*, in two manuscripts, in the libraries of Paris and Châlons-sur-Marne; *De anima*, in Martène: *Anecd.*, v. 879; *De eucharistia*, etc. From the last-mentioned work it is evident that at that time the Lord's Supper

was still generally administered in the church *sub utraque specie*. See E. MICHAUD: *G. de Champagne et les écoles de Paris au 12<sup>me</sup> siècle*, Paris, 1867, 2d edition, 1868; HAURÉAU: *Histoire de la phil. scol.*, Paris, 1840.

**WILLIAM OF MALMESBURY**, b. in Somersetshire, probably in 1096; d. at Malmesbury after 1142. He was the son of a Norman father and a Saxon mother; was educated in the monastery of Malmesbury, where he spent his whole life as a monk, librarian, and cantor, and gained a lasting reputation as one of the foremost of the early English historians. His principal works are, *De gestis regum*, containing the history of England from the Anglo-Saxon Conquest to the end of the reign of Henry I., 1129; *Historia novella*, a continuation of the preceding; and *De gestis pontificum Anglorum*, containing the history of the Christian Church in England from the introduction of Christianity to 1123. These three works were first edited by Savile, in his *Rerum Anglicarum Scriptores*, London, 1596, but after a poor manuscript: the best edition is that of the English Historical Society, 1840, 2 vols. Among his other works are, *De vita Althelmi* and *De antiquitate Glastoniensis ecclesie*, both in Wharton's *Anglia Sacra*, ii., *Vita S. Patricii*, of which extracts are found in Leland's *Collectanea*, iii.; and several books, *Itinerarium Joannis*, *De miraculis dicte Marie*, etc., which seem to have perished. He was a cautious, careful, and accurate writer, using the materials which he drew from other chronicles with discrimination, and showing great impartiality and love of truth in the treatment of his own time. There is an English translation of the *Gesta regum* and the *Historia novella* by J. Sharpe, edited by Dr. Giles, in Bohn's Antiquarian Library, *William of Malmesbury's Chronicle of the Kings of England*, Lond., 1847. TH. CHRISTLER.

**WILLIAM OF NASSAU**, commonly called **William the Silent**, b. at Dillenburg, Nassau, April 16, 1533; d. at Delft, Holland, July 10, 1584. As heir of the large possessions of the house of Nassau in the Netherlands, he was educated at the court of the queen-regent, Mary of Hungary, in Brussels; that is to say, he was educated in the Roman-Catholic faith, though both his parents were Lutherans. In his fifteenth year he became page to Charles V.; and the emperor soon showed him the most extraordinary confidence, employing him in the most difficult positions, diplomatic and military. Philip II. also seemed inclined to use him; but when, after the conclusion of the peace of Cateau-Cambrésis (1559), he, together with the Duke of Alva, was sent to Paris as hostage for the fulfilment of the treaty, the French king, Henry II., one day told him that there existed a treaty between himself and the king of Spain for the extermination by fire and sword of all Protestants in Spain, France, and Netherlands; and from that moment, though the man of silence betrayed no emotion, the policy of his life was completely changed. As governor of the provinces of Holland and Zealand, and member of the council at Brussels, he steadily opposed the policy of Philip II., though without declaring openly in favor of the Protestants. But when, in 1566, Philip II. decided to send the Duke of Alva to the Netherlands at the head of a large Spanish army, William resigned all his govern-

ment offices, retired to his possessions in Nassau, and publicly embraced Calvinism. During the war which ensued, he twice raised an army at his own expense; and, though he achieved no signal military success against the Spaniards, he succeeded in gradually rousing the whole Protestant population of the Netherlands to throw off the Spanish yoke. On Jan. 23, 1579, the Union of Utrecht was signed, by which the northern provinces established themselves as an independent state, intending to confer the sovereignty on some foreign prince. Philip II. answered by putting a prize of twenty-five thousand crowns on the head of William, March 15, 1580; and July 10, 1584, Balthazar Gerard shot him in his house in Delft. Besides his *Correspondance*, collected and published by Gachard (Brussels, 1847-56, 5 vols.), he wrote an *Apologie de Guillaume de Nassau*, a most remarkable document, of which there is a recent edition, Brussels and Leipzig, 1858. See MOTLEY: *The Rise of the Dutch Republic*. New York, 1856, 3 vols.

**WILLIAM OF ST. AMOUR**, b. in the first decade of the thirteenth century, probably at St. Amour in Burgundy; d. in Paris, probably in 1272. He was professor at the Sorbonne, and became famous on account of his spirited opposition to the Mendicant orders. In 1228 the Dominicans succeeded in penetrating into the university of Paris, and obtaining possession of a chair of theology. And hardly had twenty years elapsed before they claimed to control the whole institution, refusing to obey the laws of the corporation. Their most dangerous opponent was William. He preached against people who taught that labor was a shame, and beggary a glory; that prayer was sufficient to make the corn grow in the field, etc.; and his sarcasms hit. In 1254 he was summoned before the archbishop of Paris; but, as his accusers dared not confront him publicly, he was acquitted. In 1256 he published his *De periculis novissimorum temporum*, which, put into French verse, became very popular, and consequently very dangerous. Thomas Aquinas and Bonaventura wrote against it. The Pope condemned the book to be burnt, and the author was banished from Paris. He returned, however, in 1263, was received with enthusiasm by the students, and continued his activity till his death, unmolested by the Dominicans. See BELLEF: *Hist. Univers. Parisi.*, iii.; COINFILET ST. MARC: *Etude sur Guillaume de St. Amour*, Lons-le-Saunier, 1865. W. HOLLENBERG.

**WILLIAM OF TYRE**, b. in Syria in 1130; was educated in Antioch or Jerusalem, but went in 1160 to the Occident, and studied for several years in Italy and France. After his return to Jerusalem he gained the favor of King Amalric, who made him archdeacon of Tyre in 1167, sent him to Constantinople as ambassador in 1168, and in 1169 appointed him tutor to his son Baldwin, the heir-apparent. Baldwin ascended the throne in 1173, and in the following year he made his former tutor archbishop of Tyre. In this quality William was present at the third Lateran synod; but of the last years of his life the accounts are very contradictory, and the date of his death is unknown. Of his two great historical works, *Gesta principum orientaliū* and *Belli sacri historia*, the former has perished. The

latter, containing the history of the Crusades from 1100 to 1184, is one of the finest specimens of mediæval historiography, full, accurate, and impartial. It was first printed at Basel, 1549, and then by Bongarsius, in his *Gesta dei per Francos*, i., 1564, reprinted by Migne. The best editions are that in the *Récueil des historiens des croisades*, 1841-44, 2 vols., and that edited by P. Paris, Paris, 1879-80, 2 vols. There is an old French translation, *Estoire de Eracles* (1573), and a modern German, by Kausler, Stuttgart, 1844, 2d edition, 1848.

G. H. KLIPPEL.

**WILLIAM OF WYKEHAM**, English statesman and divine; b. at Wykeham, Hampshire, 1324; d. at South Waltham, Sept. 24, 1404. He was educated at Winchester; and in 1356 was surveyor of King Edward III.'s works at Windsor, and was rewarded for his merit by the gift of the rectory of Pulham, Norfolk, and in 1359 by a prebendary's stall at Lichfield. At this time he was a layman, and did not become a clergyman until 1361. In 1364 he was made keeper of the privy seal; secretary of state, 1366; and bishop of Winchester the same year. He was lord-chancellor from 1367 to 1371, when he resigned. He founded New College at Oxford, 1373. In 1376 he was accused of malefeasance in officio, and deprived of the temporalities of his see. But the rectitude of the bishop was subsequently established (for the charge was shown to have arisen from his having forgiven half of a fine of eighty pounds); and Richard II. restored him to his offices and dignities, 1379. He was again lord-chancellor from 1389 to 1391. He rebuilt Winchester Cathedral, 1395-1405. See CAMPBELL: *Lives of the Lord-Chancellors*.

**WILLIAMS, Daniel, D.D.**, Presbyterian; b. at Wrexham in Denbighshire, in North Wales, about 1644; d. in London, Jan. 26, 1716. His education was defective; yet he began to preach 1663, and was chaplain to the Countess of Meath; pastor of Wood-street Dissenting Chapel, 1668-87; and of Hand-alley Chapel, Bishopsgate Street, London, 1688, till his death. His publications are mentioned in Allibone. By will he founded the Red-Cross-street Library. This originally embraced his own library and that of Rev. Dr. William Bates, purchased by him for some five hundred pounds. The trustees purchased a site in 1727, and opened the building to the public 1729. Since 1873 the library has been housed in a new building. The number of volumes has been gradually increased, until now (1883) it embraces thirty thousand printed volumes and a thousand manuscripts. Among the latter are the original minutes of the Westminster Assembly, and letters and treatises of Baxter. All schools of theology are represented; and, besides many rare historical volumes, the library is rich in theosophical books and manuscripts. See WALTER D. JEREMY, *Presbyterian Fund, and Dr. Williams' Trust*, London, 1885.

**WILLIAMS, Helen Maria**, was b. near Berwick, 1762; and d. in Paris, Dec. 14, 1827. She went to London, 1780, and entered literary circles; visited Paris, 1786, and settled there soon after, publishing, from 1790 to 1819, various *Letters from France*, etc., besides *A Tour in Switzerland*, 1798, 2 vols., and translations of St. Pierre's *Paul and Virginia*, 1796, and Humboldt's *Personal*

*Narrative*, 1814-29, 7 vols. She was imprisoned during the Reign of Terror, and again after the Peace of Amiens, and afterwards became a Legitimist. The late Athanase Coquerel was her nephew and pupil. Her poems, containing the familiar hymn, *While thee I seek, Protecting Power*, appeared in 2 vols., 1786, and with later additions, in 1 vol., 1823.

F. M. BIRD.

**WILLIAMS, Isaac, B.D.**, was b. in Wales, 1802; and d. at Stinchcombe, May 1, 1865. He was educated at Oxford, and settled at Windrush, 1829, Oxford, 1832, and Bisleigh, 1842-45. His health failing, he retired to Stinchcombe, Gloucestershire, and there died, May 1, 1865. He was a candidate for the professorship of poetry at Oxford in 1842, and was associated with Newman and Keble in *Lyra Apostolica* and *Tracts for the Times*, writing Tracts 80, 86, and 87. His literary industry was great. In prose he published a *Harmony and Commentary on the Whole Gospel Narrative*, 1842-45, 8 vols.; *The Psalms interpreted of Christ*, 1864-65, 3 vols.; *The Apocalypse*, 1852; and several other volumes of somewhat mystical theology, greatly valued by some; four in verse, *Thoughts in Past Years*, 1838; *The Cathedral*, 1838; *The Baptistery*, 1840; *The Altar*, 1849; and *The Christian Scholar*, 1849. More important than these were two books of less size. In *Hymns from the Parisian Breviary*, 1839, he was first to follow Chandler and Bishop Mant in translating from the Latin. His versions are often unnecessarily ornate, and in peculiar and difficult measures; but they have been largely drawn upon by Anglican hymnals, and occasionally by others. His *Hymns on the Catechism*, 1843 (reprinted in New York, 1847), are simple, unpretentious, fitted for great usefulness, and at times of much beauty.

F. M. BIRD.

**WILLIAMS, John**, Archbishop of York; b. at Aberconway, March 25, 1582; d. at Glodded, March 25, 1650. He was graduated at Cambridge, 1603; ordained priest, 1609; dean of Salisbury, 1619; and of Westminster, 1620. From July 10, 1621 (succeeding Lord Bacon) to Oct. 25, 1626, he was lord-keeper of the great seal of England. In 1621 he was consecrated bishop of Lincoln. He discharged his multifarious and laborious duties as chancellor, statesman, and bishop, with diligence. He lost his chancellorship on the accession of Charles I., and won the enmity of Laud, who instituted three prosecutions against him in the Star Chamber: (1) for revealing the king's secrets; (2) for tampering with the king's witnesses; (3) for divulging scandalous libels against the king's privy councillors. He was sentenced to pay fines to the amount of eighteen thousand pounds, to be suspended from his bishopric, and to be imprisoned in the Tower during the king's pleasure. He was in prison from 1636 to 1640. The Long Parliament released him. The king raised him to the archbishopric of York, 1641, and had all records of his trial cancelled. He is said to have died of grief over the king's execution. Williams was a man of learning and ability, although perhaps not equal to the demands of those stormy times. He won the favor of the Puritans by his conduct toward them. In 1641 he was chairman of the parliamentary committee "for innovations," i.e., "to examine all innovations of doctrine and dis-

cipline introduced into the Church without law since the Reformation." See JOHN HACKET, *Scrinia reserta: The Life of Archbishop Williams*, London, 1693, abridged editions, 1700 and 1715; NEAL: *History of the Puritans*, vol. i.; STOUGH-TON: *Religion in England*, vol. i.; CAMPBELL: *Lives of the Chancellors*, iii.

**WILLIAMS, John**, "The Apostle of Polynesia," missionary; b. at Tottenham, June 29, 1796; murdered at Erromanga, New Hebrides, Nov. 20, 1839. By trade an ironmonger, he was led at the age of twenty to give himself to missionary labor, and was sent by the London Missionary Society to the Society Islands (November, 1816). He settled in the Island of Raiatea. In 1823 he discovered the Island of Rarotonga. On both islands he did most useful and permanent work, not only for their religious, but also for their secular interests. In connection with the latter, especially, he will be remembered; for he reduced its language to writing, and in connection with Messrs. Pitman and Buzacot translated the New Testament into it. He visited England 1834-38, and on his return made a tour of the group of Society Islands, in the course of which he was killed by the natives. He wrote *A Narrative of Missionary Enterprises in the South-Sea Islands*, London and New York, 1837, often since (a very valuable and interesting work). See his *Memoirs* by PROUT, London, 1843.

**WILLIAMS, Roger**, b. about 1600, the exact date being uncertain; d. April, 1683, at Providence, R.I. His birthplace, whether Wales or Cornwall, is also in dispute. Pious parentage may be inferred from his remark, "From my childhood, the Father of lights and mercies touched my soul with a love to himself." In London, while he was still a youth, his skill in reporting sermons and also speeches in the Star Chamber attracted the notice of Sir Edward Coke, who sent him to Sutton's Hospital (now Charterhouse) School; and Williams afterwards writes to Sir Edward's daughter, "Your dear father was often pleased to call me his son." His university course, said by some to have been pursued in Oxford, was probably taken at Pembroke College, Cambridge. Tradition has it that he studied law; but it is certain that he soon gave his attention to theology, was admitted to orders in the Established Church, and, it has been said, held a benefice in Lincolnshire.

But his "conscience was persuaded against the national church and ceremonies and bishops." His statement, "Bishop Laud pursued me out of this land," may not refer to any direct persecution; but it is evident that so radical a Reformer as he was could find safety and freedom only in exile. Accordingly, he sailed for America, arriving in Boston in February, 1631.

Here he is spoken of by Winthrop as "a godly minister;" and the church in Boston immediately asked for his services. But not even the men of Boston had taken sufficiently strong ground in renunciation of the errors of the national church. He says, "Being unanimously chosen teacher at Boston, I conscientiously refused, because I durst not officiate to an unseparated people, as, upon examination and conference, I found them to be." He went to Salem, where, in April, the church asked him to become their teacher.

But, as we learn from Winthrop, "at a court holden at Boston (upon information to the governor that they of Salem had called Mr. Williams to the office of teacher), a letter was written from the court to Mr. Endicott to this effect; that whereas Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England while they lived there; and besides had declared his opinion that the magistrate might not punish a breach of the sabbath, nor any other offence, as it was a breach of the first table: therefore they marvelled they would choose him without advising with the council, and withal desiring that they would forbear to proceed till they had conferred about it." The issue of these interferences was, that, in the summer or early autumn, Williams withdrew to Plymouth.

Here he remained two years, being "well accepted as an assistant in the ministry." Gov. Bradford says he was "a man godly and zealous, having many precious parts," and "his teaching [was] well approved; for the benefit whereof I still bless God, and am thankful to him even for his sharpest admonitions and reproofs, so far as they agreed with truth." These words, though so commendatory, reveal the fact that the good brethren had not always seen eye to eye; and the governor pronounces Williams "very unsettled in judgment."

Bradford's opinion regarding Williams has been echoed by many since his day. But is it true that Williams was peculiarly crochety and contentious? He broached many ideas new and strange; but that was an age of reform.—a day of attack on many institutions and customs which had long stood unchallenged. It is by no means strange that some good men thought him extreme, and unreasonably destructive; for this was just the opinion held of the Separatists by the Puritans, of the Puritans by the Anglicans, and of the Anglicans by the most enlightened Romanists. Seldom will two Reformers agree as to the extent to which amendments shall be carried. In each of his ideas which will now be deemed untenable, he had the countenance of some of the very best of his contemporaries; and the verdict of the present day will be, that the best and wisest of Williams's antagonists held as many erroneous opinions as he, while his views, taken as a whole, were much nearer right than theirs.

Williams returned to Salem in the latter half of the year 1633, some of the Plymouth people having become so attached to him that they removed thither also. He became assistant to the pastor, and on the death of the latter, in 1634, was himself made pastor of the church. During his whole ministry there, he held the very highest place in the love and honor of the people of Salem.

But certain of his opinions brought upon him the displeasure of the authorities of the Colony. He was repeatedly cited to appear before the General Court; and in October, 1635, it was "ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing." Permission was afterwards given him to remain at Salem until spring; but as it

was soon reported, that, at gatherings in his own house, he had continued to utter the objectionable teachings, an officer was sent to Salem in January, 1636, to apprehend him, in order to put him on board ship, and send him back to England. On the officer's arrival at Salem, it was found that Williams had departed three days before, whither could not be learned.

The most noted of the proscribed opinions of Williams was the doctrine that the civil magistrate should not inflict punishment for purely religious error. It has been urged that it was not simply for his doctrine of religious liberty, but for other opinions also, that Williams was banished. This, however, will not exculpate the General Court; for we find them enacting a law, that "If any person or persons within this jurisdiction . . . shall deny . . . their [the magistrates'] lawful right or authority . . . to punish the outward breaches of the first table . . . every such person or persons shall be sentenced to banishment." In other words, though it be admitted that Williams was banished for other utterances, together with the proclamation of the doctrine of religious freedom, the court deemed it proper to decree banishment for that teaching alone. Certain others of Williams's opinions were condemned, e.g., those regarding the royal patent, the administration of certain oaths, etc.; and it is declared by some that these doctrines threatened the civil peace, and thus rendered him justly liable to exile. But in Rhode Island, where the teachings of Williams and of all others were freely permitted, life and property and civil order were as secure as in Massachusetts. In other words, the Rhode-Island experiment showed that Williams's teachings were not dangerous to civil order, and that therefore his banishment from Massachusetts was unnecessary, and consequently unjust.

Departing from Salem, Williams, with four companions, made his way to Seekonk, where he began to build and plant. But in a few weeks, finding that this spot was within the jurisdiction of Plymouth Colony, he went on and made a new settlement, to which he gave the name of "Providence."

Three years after Williams's settlement at Providence came a change in his ecclesiastical relations. It should be remarked that the doctrine of religious liberty was not first set forth by Williams, but had been preached for a long time by the Baptists. It is found in their Confession of Faith, put forth in Amsterdam in 1611, when Williams was but a lad; and he must have been familiar with the teachings of the Baptists on this point. Possibly a leaning, on his part, to Baptist views, is revealed in the fear of Brewster at Plymouth, that Williams might "run the course of rigid separation and anabaptistry, which Mr. John Smith, the Se-Baptist at Amsterdam, had done." At any rate, in 1639, Williams, with others, renounced his baptism in infancy, and was baptized again, Ezekiel Holliman baptizing Williams, and Williams in return baptizing Holliman and several others. This reciprocal baptism is generally given as the origin of the First Baptist Church of Providence. Williams, however, remained connected with the new society only some four months; for, becom-

ing dissatisfied with his baptism as not coming down from the apostles, he withdrew, and henceforth remained outside all ecclesiastical connections. In 1643 Williams went to England to procure a charter for the Providence and Rhode-Island colonists; in which mission he succeeded, returning the following year. In 1651, in company with John Clarke of Newport, he sailed again for England to secure the interests of the Colony, returning in 1654. He lived to advanced years, dying in 1683.

Williams's character as a man and a Christian was above reproach. Though he was much engaged in sharp discussion, and the age was one in which disputants indulged in bitter invective, opponents spoke of him personally in terms of high respect. He was an especial friend of the Indians. He studied their language, respected and defended their title to their lands, and, when the Massachusetts Colony and other white settlements were threatened with Indian hostilities, he was able, by his acquaintance and friendship with leading chiefs, to avert the impending dangers.

He was a somewhat copious and a vigorous author. His writings contain many striking passages, and can still be read with interest. He had the intimate friendship of Cromwell, Milton, Vane, and others of the noblest Englishmen of his day.

Williams's extant writings (all published in London except when otherwise designated) are, — *A key into the Language of America, or an help to the language of the Natives*, etc., 1643, 12mo, pp. 216; *Mr. Cotton's letter examined*, etc., 1644, 4to, pp. 67; *The Bloody Tenent of Persecution*, etc., 1644, 4to, pp. 271; *Queries*, etc., 1644, pp. 13; *Christenings make not Christians*, a tract, 1645; *The Bloody Tenent yet more Bloody*, etc., 1652, 4to, pp. 373; *The Hiring Ministry none of Christ's*, 1652, 4to, pp. 14; *Experiments*, etc., 1652, 4to, pp. 69; *George Fox Dugged out of his Burrows*, Boston, 1676, 4to, pp. 335. Many of his letters are also published, edited by J. Russell Bartlett, Providence, 1882. His works, except one or two of the shorter writings, were republished by the Narragansett Club, in 6 vols. 4to, Providence, 1866-74. A seventh volume will complete the set.

LIT. — JAMES D. KNOWLES: *Memoir of Roger Williams, the Founder of the State of Rhode Island*, Boston, 1834; WILLIAM GAMMELL: *Life of Roger Williams*, Boston, 1845 (Sparks's *American Biography*, 2d series, vol. iv.); ROMEO ELTON: *Life of Roger Williams, the Earliest Legislator, and the True Champion for a Full and Absolute Liberty of Conscience*, Providence, 1853; REUBEN ALDRIDGE GUILD: *A Biographical Introduction to the Writings of Roger Williams*, Providence, 1866 (publications of the Narragansett Club, vol. i.); Z. A. MUDGE: *Footprints of Roger Williams, a Biography*, New York, 1871 (for the young); HENRY M. DEXTER: *As to Roger Williams, and his Banishment from the Massachusetts Plantation*, Boston, 1876. See also EVANS: *Memoir of the Life of William Richards, LL.D.*, Cheswick, 1819 (Appendix, pp. 323-396); *Works of Hon. Job Durfee, LL.D.*, edited by his son, Providence, 1849 (What Cheer, or Roger Williams in Banishment, pp. 1-178); ARNOLD: *History of Rhode Island*, New York, 1859-60, 2 vols.; TYLER: *History of American Literature*, vol. i. pp. 241-263;



and the articles upon Roger Williams, by REUBEN A. GUILD, in the *Biographical Cyclopaedia of Rhode Island* (Providence, 1881), and in CATTCART'S *Baptist Encyclopedia*. NORMAN FOX.

**WILLIAMS, Rowland, D.D.**, English divine; b. at Halkyn, Flintshire, Wales, Aug. 16, 1817; d. at Broad-chalke, near Salisbury, Wiltshire, Jan. 18, 1870. He was graduated at King's College, Cambridge, and chosen fellow of his college, 1839; travelled from August, 1840, till the autumn of 1841, upon the Continent; B.A., 1841; ordained deacon, October, 1842, and priest the next year; classical tutor of King's College, 1843; M.A., 1844; was elected vice-principal, and professor of Hebrew, in the Welsh theological college of St. David's, Lampeter, 1849; resigned his tutorship; began his new duties in the spring of 1850; B.D., 1851; appointed select preacher at the University of Cambridge, December, 1854; D.D., 1857; became vicar of Broad-chalke, 1859; resigned his professorship, and retired to his parish, Aug. 16, 1862. He wrote *Bunsen's Biblical Researches* in the famous volume, *Essays and Reviews*, London, 1860, of which 22,500 copies were sold by March, 1863. For his part in it he was tried by the Arches Court of Canterbury, condemned (Dec. 15, 1862) to suspension for one year, with payment of costs. He appealed to the Privy Council, which reversed the judgment (Feb. 8, 1861), and he was not further molested. By his writings he made himself a place in literature. Among them may be mentioned his prize essay on *The Principles of Historical Evidence applied to Discriminate between the Authority of the Christian Scriptures and of the Religious Books of the Hindus*, 1847, of which the expansion was the standard volume, *Christianity and Hinduism*, Cambridge, 1856, which Baron Bunsen and Dr. Muir praised in the highest terms; *Rational Godliness after the Mind of Christ and the Written Voices of the Church*, 1855; *Broad-chalke Sermon-essays, On Nature, Meditation, Atonement, Absolution*, 1867; *The Hebrew Prophets, translated Afresh, and Illustrated for English Readers*, 1868-71, 2 vols.; *Owen Glendower, a Dramatic Biography; and Other Poems*, 1869 (issued shortly after his death); *Psalms and Litanies, Counsels and Collects for Devout Persons*, 1872, 2d ed., 1882 (edited by his widow). See his *Life and Letters* edited by his widow, London, 1874, 2 vols.

**WILLIAMS, William**, alliteratively called "the Watts of Wales;" was b. in Carmarthenshire, 1717; and d. at Pantycelyn, Jan. 11, 1791. He was converted under the preaching of Howell Harris. Leaving the Established Church for the Calvinistic Methodists, he itinerated for near fifty years with great approval and success. He published sundry volumes of theology and hymns in Welsh, and, in English, *Hosannah to the Son of David*, 1759, and *Gloria in Excelsis*, 1772. These two together, numbering a hundred and twenty-one hymns, were reprinted by D. Sedgwick, 1859. The famous hymn, *Guide Me, O Thou Great Jehovah*, is now known or supposed to have been completed by this Williams in 1773, from the beginnings of another Welsh evangelist, Peter Williams, who wrote the first stanza and part of the second somewhat earlier. F. M. BURD.

**WILLIAMSON, Isaac Dowd, D.D.**, Universalist; b. at Pomfret, Vt., April 4, 1807; d. in Cin-

cinnati, Nov. 26, 1876. He began preaching when twenty years old, and was pastor in different parts of the Union. He also edited several religious denominational papers, and published *An Exposition and Defence of Universalism*, New York, 1840; *Examination of the Doctrine of Endless Punishment*, Cincinnati, 1851; *The Philosophy of Universalism*, Cincinnati, 1866.

**WILLIBALD, St.**, the first bishop of Eichstadt, Bavaria; was b. in England, 700; a relative of Boniface, and was educated by Abbot Egbald in the monastery of Waltham. In 720 he made a pilgrimage to Rome, and thence to the Holy Land; and after his return to Italy he spent ten years in the monastery of Monte Casino, 729-739. In 740 he met Boniface in Rome, and accompanied him to Germany, where in 741 he was consecrated bishop of the newly founded see of Eichstadt. He built the monastery of Heidenheim, over which his brother Wunnebald presided till 763, and then his sister Walpurgis till 778. The year of his death is given as 781 and as 786 or 787, and the latter is the most probable. His life (*Vita Willibaldi*, also called *Hodoeporicum*) was written by a nun of Heidenheim, and is found in CASIUS: *Lect. Ant.*, iii.; and MABILLON: *Act. S. B.*, iii.

**WILLIBROD.** See WILBRORD.

**WILLIRAM.** See WILLERAM.

**WILLSON, James Renwick, D.D.**, Reformed Presbyterian; b. near Pittsburgh, Penn., April 9, 1780; d. in Cincinnati, O., Sept. 29, 1853. He was graduated at Jefferson College, Pennsylvania, 1806; licensed to preach, 1807; principal of school at Bedford, Penn., 1806-15, of one in Philadelphia, 1815-17; pastor of churches of Newburgh and Coldenhant, N.Y., 1817-23; pastor of the latter church alone, 1823-30; pastor in Albany, 1830-40; professor in the theological seminary of his denomination at Allegheny, Penn., 1840-45; sole professor in the same after its removal to Cincinnati, O., 1845-51; resigned in the latter year because of impaired health. He was a leader in his denomination, and an eloquent preacher. He was editor successively of *The Evangelical Witness* (1822-26), *The Christian Statesman* (two years), and of *The Albany Quarterly*. Among his publications may be mentioned *An Historical Sketch of Opinions on the Atonement*, 1817. See SPRAGUE'S *Annals*, ix. p. 40 sqq.

**WILMER, William Holland, D.D.**, Episcopalian; b. in Kent County, Md., Oct. 29, 1782; d. at Williamsburgh, Va., July 24, 1827. He was graduated at Washington College, Md. In 1808 was ordained; from 1808 until 1812 he was rector at Chester Parish, Md.; from 1812 until 1826 at Alexandria, Va.; from 1819 until 1826 an editor of the *Washington Theological Repository*, and from 1823 till 1826 he was professor of systematic theology, ecclesiastical history, and church polity in the theological seminary of Virginia, located at Alexandria; from 1826 till his death he was president of William and Mary College at Williamsburgh. In 1820, 1821, 1823, and 1826, he was president of the house of clerical and lay deputies. See SPRAGUE'S *Annals*, v. 515 sqq.

**WILSON, Bird, D.D., LL.D.**, Episcopalian; b. at Carlisle, Penn., 1777; d. in New York, April 14, 1859. He was graduated at Pennsylvania College, 1792; studied law, rose to emi-

nence, and in 1802 was president judge of the Court of Common Pleas for the Seventh Circuit of Pennsylvania. But he turned eventually to theology; was rector in Morristown, Penn., 1819-21; professor of systematic divinity in the general seminary, New-York City, 1821-50; and professor emeritus from 1850 till his death. He was secretary of the house of bishops, 1829-41. He was the author of *The Memoirs of the Life of the Right Rev. William White*, Philadelphia, 1839. See his *Memorial*, by W. W. Bronson, Philadelphia, 1861.

**WILSON, Daniel, D.D.**, Bishop of Calcutta; b. in Spitalfields, London, July 2, 1778; d. in Calcutta, Jan. 2, 1858. He was educated at Oxford; took holy orders; was tutor and vice-principal of St. Edmund's Hall, 1807-12; curate in London, 1812-24; vicar of Islington, 1824-32, when he was consecrated bishop of Calcutta, and metropolitan of India. In theology he was an evangelical. He was an indefatigable worker. As bishop, he was noted for fidelity and firmness. His publications were numerous; but they are only sermons, lectures, and charges. Two of such volumes attained a wide circulation, and have been highly prized: *Sermons on Various Subjects of Christian Doctrine and Practice*, London, 1818, 6th ed., 1827; and *Lectures on the Evidences of Christianity*, 1828-30, 2 vols., 4th ed., 1860. See his *Life* by Rev. JOSIAH BATEMAN, 1860, 2 vols.; 2d ed., revised and abridged, 1861, 1 vol., Boston, 1860, 1 vol.

**WILSON, John, D.D.**, an eminent missionary to India; b. Dec. 11, 1801, near Lander in Scotland, where his father was a farmer; d. Dec. 1, 1875, in Bombay, India. At an early period he came under the power of divine truth, and resolved to give his life to the missionary cause. He was educated at the university of Edinburgh. From the first he showed a remarkable capacity for learning, and all through his life he united the perseverance of the scholar to the laborious diligence of the missionary. He went out to India in the service of the Scottish Missionary Society, a body of Christian friends that took up the cause of missions before the Church of Scotland; but, when that church became earnest in the cause, the society was merged, and Dr. Wilson became a missionary of his own church. He was the head of the mission college of Bombay, in which city he spent his whole public life. In 1843, along with all the other missionaries of the Church of Scotland, he adhered to the Free Church. At Bombay he occupied a kind of patriarchal position. Ultimately all missionaries looked on him as a father. He was greatly respected by the natives, and on many important questions of government his advice was eagerly sought by the highest of the British authorities. He was vice-chancellor of Bombay university, and president of the Bombay branch of the Royal Asiatic Society. His chief work was on caste, but lesser publications from his pen were numerous. An important treatise on the *Lands of the Bible* appeared in 1845. In 1870 he was called to the chair of the General Assembly of the Free Church of Scotland. The record of his laborious and honored life will be found in a volume entitled *The Life of John Wilson, D.D., F.R.S.*, by GEORGE SMITH, LL.D., London, 1878. W. G. BLAIR.

**WILSON, Thomas, D.D.**, Bishop of Sodor and Man; b. at Burton, Cheshire, Sunday, Dec. 20, 1663; d. on the Isle of Man, March 7, 1755. He was graduated B.A. at Trinity College, Dublin, 1685; and became curate of Newchurch, Kenyon, Eng., 1686, where he remained until August, 1692, when he was appointed chaplain to the Earl of Derby, who, on Nov. 27, 1697, appointed him bishop of Sodor and Man; the benefice being in his gift as Lord of the Isle of Man. Wilson was consecrated at the Savoy Church, London, Jan. 16, 1697, and thus entered upon fifty-eight years of faithful labor. He accomplished two great reforms in his diocese,—the first (1703) relating to the tenures of landed property, which had been very uncertain; and the second, to the rules and discipline of the church there. He had, indeed, remarkable qualities as an administrator, and was, from his position, compelled to take a great share in secular affairs. He wrote comparatively little. In 1707 he issued his *Principles and Duties of Christianity*, commonly called the "Manx Catechism," in English and Manx; being the first book ever printed in Manx. In 1735 he showed his interest in the missionary aspects of Gen. Oglethorpe's Georgia plantation scheme, by writing his *Essay towards an Instruction for the Indians, explaining the most Essential Doctrines of Christianity, in Several Short and Plain Dialogues, with Directions and Prayers*. The *Essay* was not published until 1740, and then not by the bishop, but by his son, who, it is noteworthy, subjected both the manuscript and the proofs to the perusal and alteration of the famous Dr. Watts. But Dr. Watts made few changes, since, in large measure, distinctive Church of England teaching had been omitted. The success of the *Essay* was great; five editions being called for in four years, and eight editions being printed before Bishop Wilson's death. In the fifth edition (1744) the greater part of the bishop's *Principles and Duties of Christianity* (the English of the Manx Catechism) was incorporated with the *Essay*, and in 1755 the title was changed to *The Knowledge and Practice of Christianity made easy to the Meanest Capacities*. It was translated into French, 1744, and into Italian before 1757. In 1749 he accepted from the United Brethren the office of Honorary President of the Reformed Section of the Moravian Church, or, as it was also called, Antistes of the Reformed Tropic in the Unity of the Brethren. His age at the time debarred him from active service, but he was glad of the opportunity of publicly testifying to his interest in that noble people. Keble says of him,—

"As far as man can judge of man, few persons ever went out of this world more thoroughly prepared for the change than Bishop Wilson, not only in heart and conscience, but in comparatively trifling arrangements. He had even provided his coffin long beforehand."

His death occasioned a great outburst of sorrow. He was a model bishop; and, wherever he is now known by his writings, he receives the involuntary encomium, "Surely he was a saintly man." The best known of these writings, besides those already mentioned, are, *Short and Plain Instructions for the Better Understanding of the Lord's Supper*, London, 1736, 32d ed., 1807, repeatedly republished, e.g., New York, 1868; *Parochialia*,

or *Instructions for the Clergy*, Bath, 1788, several editions and reprints; *Maxims of Piety and Christianity*, 1789, several reprints, e.g., London, 1869; *Sacra privata, Private Meditations, Devotions, and Prayers*, London, 1800, new ed., 1873. A translation of the Bible into Manx was begun at his request; but he only lived to see the translation of the Gospels and the printing of Matthew (London, 1748). The Manx Bible was published at Whitehaven, 1772-75, 3 vols. 8vo. His *Works* were first published in a collected edition, with his *Life*, by Rev. C. Cruttwell, Bath, 1781, quarto, several times reprinted in different sizes and numbers of volumes; but the best edition is by Rev. John Keble, as part of the *Library of Anglo-Catholic Theology*, Oxford, 1817-52, 7 vols. in 8 parts, of which vol. i. in 2 parts is the *Life*.—an elaborate, not to say prolix, account of Bishop Wilson and his surroundings. Keble's *Life of Wilson* appeared in a new edition, 1863, 2 vols. For a literary judgment upon Wilson, see MATTHEW ARNOLD'S *Culture and Anarchy*, London, 1869, Preface.

**WIMPHELING**, Jakob, b. at Schlettstadt, in Alsace, July 26, 1150; d. there Nov. 17, 1528. The school in which he was educated was controlled by the Brethren of Common Life,—a circumstance which seems to have exercised a decisive influence on his whole life. He studied at Freiburg (1164-71) and at Heidelberg, where he took his degree, and began to lecture. In 1483 he was ordained priest, and appointed preacher at the Cathedral of Spire; but in 1498 he was called to Heidelberg as professor in the *facultas artem*. That position, however, he gave up in 1500, and joined Geiler von Kaisersberg at Strassburg, where for some time he was occupied with the editing of Gerson's works. In 1515 he finally retired to his native city, where he spent the rest of his life in his sister's house. He was one of those well-meaning but weak humanists, who were always clamoring for reform, but who were, nevertheless, frightened almost to death by the Reformation. He was one of the first to attack the monks, by his *De integritate* (1504); and in spite of the intervention of the Pope, who commanded silence, the controversy had not died out in 1523. At Luther's first appearance he saw in him the realization of his own ideas; but afterwards he became disgusted and indignant, when, of the various members of the peaceable literary society he had founded in Schlettstadt, Butzer began to preach justification by faith, Capito rejected the worship of the Virgin, etc. A complete list of his works (eighty-seven), and materials for his biography, are found in RIEGGER: *Annuaire littéraire Fréburgenses*, Ulm, 1775; [SCHWARZ: *Jakob Wimpfeling*, Gotha, 1875]. See also CH. SCHMIDT: *Histoire littéraire d'Alsace*, Paris, 1879, i.

CH. SCHMIDT.

**WIMPINA**, Conrad, also called **Cocus** from Koch, his family name; b. at Buchen or Buchheim, in Odenwald, 1459 or 1460; d. in the monastery of Amorbach, May 17, or June 16, 1531. He studied theology at Leipzig, and was appointed professor there in 1491, and in 1509 rector of the newly founded university of Franckfort-on-the-Oder. When the Reformation began, he espoused the cause of Romanism, defended Tetzl in 1517, and afterwards appeared at the side of Eck and

Faber. Among his writings are *Farrago Miscellanorum* (1531). *De fato*, *De providentia*, etc.

**WINANS**, William, D.D., b. near Braddock's Grave, Pa., Nov. 3, 1788, and d. in Amite Co., Miss., Aug. 31, 1857, was a leading minister in the Methodist-Episcopal Church South. He joined the Western Conference in Pennsylvania in 1808, and two years later moved to Mississippi. Here he soon took high rank in his conference, and rose to great eminence in the connection. He was one of the strongest advocates in the South for the American Colonization Society. He took a prominent part in the organization of the Methodist-Episcopal Church South in 1814-46. Intellectually he was one of the strongest men the Southern Methodist Church has ever produced. A close student, a clear thinker and reasoner, a vigorous writer, a powerful preacher, a debater of decided ability and reputation, he is justly regarded as one of the leading minds and representative men of the Southern Church in his day. In addition to many public addresses, he published a volume of *Discourses* (8vo, Nashville, 1855) of a theological nature, which are remarkable for clearness of analysis and vigor of style, and evince, in a masterly treatment of the individual themes, a depth and compass of thought rarely, if ever, surpassed in sermonic literature.

W. F. TILLET.

**WINCHESTER**, the seat of an English bishopric since 662; is the capital of Hampshire, and is situated on the right bank of the Itchen. It was called by the ancient Britons *Carr Gwent* ("The White City"); by the Romans, *Venta Bularum*, and by the Anglo-Saxons, *Wintancester*. The Romans are supposed to have built its walls. It has witnessed a number of important events in former times; such as the coronation of Eglbert as Bretwalda, 827; its capture by the Danes, 860; the great assembly held by Cnut, between 1016 and 1020; the reconciliation of King John with Archbishop Langton and the prelates, 1213; the marriage of Queen Mary with Philip II., 1554. It was the capital of England from its capture by the Danes till after Henry II. Its cathedral was first built by Cenwalch, 643-648, but has been rebuilt and enlarged several times. The present structure is 545 feet long, with transepts 186 wide, and a tower 139 feet high, but only 26 feet above the roof. The stipend of the bishop is £6,500. See BENHAM: *Winchester*, Lond., 1881.

**WINCHESTER**, Elhanan, Universalist; b. in Brookline, Mass., Sept. 30, 1751; d. in Hartford, Conn., April 18, 1797. In 1769 he joined a Separate Church in his native town, and became a preacher; but the next year he went over to the Open-Communion Baptists in Canterbury, Conn.; later, became a close-unionist, and in consequence was excommunicated; but from 1771 to 1780 he preached in various parts of the country. In 1780 he was settled in Philadelphia, and there avowed his belief in Restorationism, and, followed by most of his congregation, established a Universalist Church. From 1787 to 1794 he preached Restorationism in England. His publications number upwards of forty volumes. See list (imperfect) in Allibone. His *Life* has been written by WILLIAM VIDLER (London, 1797) and by E. M. STONE (Boston, 1830).

**WINCKLER**, Johann, b. at Golzern in Saxony, July 13, 1612; d. at Hamburg, April 5, 1705. He

studied at Leipzig and Jena, and was appointed pastor of Hamburg in 1671, superintendent of Braubach in 1672, court-preacher in Darmstadt in 1676, pastor of Mannheim in 1678, superintendent of Wertheim in 1679, and pastor of St. Michael in Hamburg in 1681. In 1668 he made the acquaintance of Spener, and he soon became one of his most intimate friends and one of his most active co-workers. See his *Bedenken über Kriegsmann's Symphonia* (1679), *Antwort auf Diefeld's*, etc. (1681), *Sendschreiben an Dr. Hannekenium* (1690), etc. But this relation involved him in violent controversies with his colleague in Hamburg, Mayer, first, concerning the theatre, (1687-88), then concerning the oath of orthodoxy, etc. See J. GEFFCKEN: *Johann Winckler*, Hamburg, 1861.

**WINDESHEIM**, or **WINDESEN**, a convent of regular canons, founded in 1386 by the Brethren of Common Life, and situated in the diocese of Utrecht. It was a very prosperous institution. In 1402 it had founded, or entered into connection with, six other convents; towards the end of the fifteenth century, with eighty. In 1435 it was by the Council of Basel charged with the reforming of all the convents of regular canons in Germany; and after the visit of Nicolaus Cusanus, in 1451, its reformatory activity was extended also to other orders. It was closed towards the end of the sixteenth century. See BRUNN; *Chronicon Hindesemense* (Antwerp, 1621), and *De Reformatione Monasteriorum quorundam Saxonie*, in LEIBNITZ: *Scriptores Brunsvicensis*.

#### WINE-MAKING AMONG THE HEBREWS.

The vine was brought from Armenia to Palestine before the time of Abraham; and it found there, more especially in the southern part of the country, a soil and a climate most congenial to it. It was from the Judean Valley of Eshcol that the spies sent out by Joshua cut down the gigantic cluster of grapes. About Beersheba, and east of the Jordan, in regions now utterly desert, miles of artificially formed stone-heaps, on which in ancient times the vines were trained, still remain. Numerous passages in the Old Testament show how common a drink wine was among the Hebrews (Gen. xiv. 18, xix. 32, xxvii. 25, xlix. 12; Job i. 18; Prov. xxiii. 30, 31; Isa. v. 11).

The grape-vine was trained upon the side of the house (Ps. cxxviii. 3), or upon a tree in the garden, more especially upon the fig-tree,—whence the proverbial expression, “to repose under one's own vine and fig-tree” (Mic. iv. 4; Zech. iii. 10),—or upon trellis-work of various forms. In the vineyards, however, the vines were generally made to creep along artificial ridges of stones, which afforded a dry and warm exposure for the ripening of the fruit; or they were annually trimmed down to a permanent stock, and fastened to a stake. The vineyards were enclosed with hedges or walls to defend them from the ravages of beasts, to which they were often exposed. A tower was also built as station for a watchman (Num. xxii. 24; Ps. lxxx. 8-13; Prov. xxiv. 31; Cant. ii. 15; Matt. xxi. 33).

The Hebrews devoted as much care to their vineyard as to their cornfields. The regular vintage began in September, and lasted for two months (Lev. xxvi. 5; Amos ix. 13). Ripe clusters, however, could be found as early as June and

July,—a difference, no doubt, due to the three-fold growth of the vine, which puts forth fruit-bearing shoots in March, in April, and in May. The gathered grapes were thrown into the press, consisting of a shallow vat excavated in the rock, and, through holes at the bottom, communicating with a lower vat, also excavated in the rock (Joel iii. 13). The grapes were then crushed by treading; and the treads sung and shouted (Isa. xvi. 10) while the red blood of the grapes flowed around them, and stained their skin and garments (Isa. lxiii. 1-3; Jer. xxv. 30, xlvi. 33; Lam. i. 15; Rev. xix. 13-15). From the upper vat the juice of the crushed grapes trickled down into the lower vat.

Various kinds of wine were produced in Palestine, and some of them were remarkable both for their power and for their flavor; as, for instance, the wine of Lebanon, and that of Helbon, near Damascus (Ezek. xxvii. 18; Hos. xiv. 7). The manner of preserving wine was the same among the Hebrews as among the Greeks; namely, in large earthen vessels or jars, which were buried up to their necks in the ground. When wine was to be transported, the Persians sometimes decanted it into flasks or bottles; but skins were used in ancient times, just as they are now. But when skins were used to hold new wine, must, care had to be taken that the skin was also new, lest it should be burst asunder by the fermentation (Matt. ix. 17).

**WINE**, Bible. There are in the Old Testament distinct terms for grape-juice in all states into which it can pass. Among the Hebrews the juice of the grape was expressed by treading with the feet. Hence the word '*asis*, which means literally *trodden* (see the root, Mal. iii. 21, Heb.), is used to denote must, or the newly expressed juice of the grape. A more common term for must is *tirosh*. For grape-juice when it has undergone the vinous fermentation, the proper word is *yayin*. The acetous fermentation converts it into *chometz*, or vinegar. So in Latin, *vinum* (“wine”) stands intermediate between *mustum* (“must”) and *acetum* (“vinegar”). In Greek we have the same gradation. *gleukos* (“must”), *oinos* (“wine;” cf. the definition in Passow, or in Liddell and Scott's *Dictionary*), and *ozos* (“vinegar”). The references to wine-making in the Bible let us see that no effort was made to preserve the expressed juice of the grape from exposure to the air; and it would, of course, ferment. But long before it was matured, so as to be proper *yayin*, it could intoxicate; hence we find an inebriating power ascribed to '*asis* (Isa. xlix. 26) and to *tirosh* (Hos. iv. 11) and to *gleukos* (Acts ii. 13). *Daghan* (“corn”) is regularly joined with *tirosh* (“must”), e.g., Gen. xxvii. 28; while *lechem* (“bread”) is found in conjunction with *yayin* (e.g., Gen. xiv. 18), and not with *tirosh*. But corn is not eaten in its crude state: it must be prepared in order to be fit for food. So *tirosh* needs to mature into *yayin* to be a proper drink. In all wine-producing countries this is acknowledged. Our Lord (Luke v. 39) attests the universal preference for old wine to new (cf. Columella, iii. 4; Eccles. ix. 10; *Pirke Aboth*, iv. 21). But intemperate Jews of old would not wait till the juice of the grape had fully matured. They could get drunk on it a few days after it had been expressed. So Dr. J. H. Shedd relates

of the drunken Armenians and Nestorians of the present day: "The drinking is usually done up between the vintage and spring. The wine is exhausted at Easter. Till then drunkenness is too common to excite remark" (*Missions and Science*, p. 433). If *tiros* were, as a few modern writers contend, "the fruit of the vineyard," it would not be "found in the cluster" (Isa. lxy. 8), but would be the cluster. That it is a fluid is clear from Joel ii. 24. *Tiros*'s described as trodden (Mic. vi. 15); but 'asis, which all allow to be must, is literally that which is trodden. There is, then, no reason for altering the meaning with which *tiros* has come down to us. *Yayin*, when it first occurs (Gen. ix. 21), appears as the fermented juice of the grape; and in no place in the Old Testament are we required to give it another meaning. Like oil (*shemen*), it is said to be gathered (Jer. xl. 10), by a prolepsis; just as bread is represented as "brought forth out of the earth" (see Hebrew text, Ps. civ. 14). So iron is "taken out of the earth" (Job xxviii. 2). Examples of this figure are frequent. Corresponding to the association of *yayin* with bread, and of *tiros* with corn, is the fact, that, where *yayin* and *tiros* are in juxtaposition, *tiros* is the natural product, *yayin* the liquor proper for drinking. Thus, in Gen. xxvii. 25, Isaac drinks *yayin*, but prays (ver. 28) that God may give Jacob *tiros* along with corn. Compare Isa. xxiv. 7, 9, and Mic. vi. 15, where not *tiros*, but *yayin*, appears as proper to be actually drunk. Indeed, Pliny (*Hist. Nat.* xxiii. 18) roundly declares that every kind of must is hurtful to the stomach; and in this judgment Hebrew and Greek authors agree. Thus the nature of the drink prescribed to Timothy, who had an ailment in the stomach (1 Tim. v. 23), is determined. As to the ordinary wine of Ephesus, where Timothy was living, consult Eph. v. 18. Scripture never hints at a distinction between intoxicating and un-intoxicating wines. That the good wine which Timothy was directed to use was a source of danger is evident from only "a little" of it being prescribed. A deacon (1 Tim. iii. 8) is required to be "not given to much wine," — an unintelligible proviso against excess, on the theory that the wine approved by God was no more liable to abuse than fresh grape-juice. The same wine is interdicted to some, and allowed to others (Prov. xxxi. 1-7). So strict an observer of the law of Moses as Nehemiah had "all sorts" of wine on his table with a good conscience (Neh. v. 18). He certainly held that every kind of wine known in Palestine could be lawfully drunk. Some take the warning, "Look not thou upon the wine," etc. (Prov. xxiii. 31), as indicating that there was a particular kind of hurtful wine that was absolutely prohibited. But the wine there spoken of has the qualities of the best wine ascribed to it. It is a *glotting* look that is forbidden. Similarly, in Cant. i. 6, the bride speaks, "Look not upon me, because I am black," etc., deprecating a look of contempt on account of her complexion. Yet the same bride can (chap. vi. 10) be regarded with admiration. "Wine is a mocker" (Prov. xx. 1). This declaration sets forth the danger connected with the use of wine in general, but does not specifically condemn any variety of it. No one interprets the statement, "knowledge puffeth up" (1 Cor. viii. 1), as the

condemnation of a certain kind of knowledge; or the words, "the tongue is a fire," etc. (Jas. iii. 6), as suggesting a distinction of tongues as to substance or structure. Ancient Jewish and Gentile authors attribute good and bad effects to wine according to its proper use or abuse (cf. Ecclus. xxxi. 25-30; Pliny, *H. N.*, xiv. 7; and Pricæus on 1 Tim. v. 23). No Christian or heathen moralist has ever, in condemning wine, and advocating temperance, alluded to a wine the use of which was free from peril. In fact, the theory of two kinds of wine — the one fermented and intoxicating and unlawful, and the other unfermented, un-intoxicating, and lawful — is a modern hypothesis, devised during the present century, and has no foundation in the Bible, or in Hebrew or classical antiquity. Examples of unfermented wines are, indeed, adduced from Latin and Greek authors; but they do not bear examination. Those who take the pains to study the authorities appealed to must be amazed at the purpose for which they are brought forward. That must pass into wine by fermentation, see Varro, *De Re Rustica*, i. 65; Columella, *De Re Rustica*, xii. 25; Pliny, *H. N.*, xiv. 11. These writers mention only one way of trying to hinder must from becoming wine; viz., by keeping the casks containing it in cold water. But no instance of this preserved must being drunk as a beverage alone, or simply mixed with water, has been pointed out. To complete the evidence against the unfermented wine theory, no trace of such a wine can now be discovered in the lands of the Bible. Missionaries of the highest character and attainments, and long resident in Syria, such as Drs. W. M. Thomson, C. V. A. Van Dyke, H. H. Jessup, and W. Wright, have united with some of the most intelligent natives of Syria in testifying that they have never seen or heard of an unfermented wine in Syria or the Holy Land, nor have found, among Jews, Christians, or Mohammedans, any tradition of such a wine ever having existed in the country. We need not here inquire how certain travellers were led to make mistakes and misstatements on this subject. It is enough to refer to what is written in Dr. T. Laurie's work on *Missions and Science*, pp. 430-441. No one who duly weighs the evidence there presented can believe that such a thing as unfermented wine is known in the country in which our Saviour lived in the days of his flesh. *Dibs*, which is sometimes referred to as a specimen of an unfermented wine, is simply honey of grapes, the Hebrew *debâsh*. It is not drunk diluted with water, but is used as molasses or jelly.

The expression "the fruit of the vine" is employed by our Saviour in the synoptical Gospels to denote the element contained in the cup of the Holy Supper. The fruit of the vine is literally the grape. But the Jews from time immemorial have used this phrase to designate the wine partaken of on sacred occasions, as at the Passover and on the evening of the Sabbath. The Mishna (*De Bened. cap. 6, pars i.*) expressly states, that, in pronouncing blessings, "the fruit of the vine" is the consecrated expression for *yayin*. For further proof of this usage the Jewish Prayer-Book may be consulted. How naturally the phrase "the fruit of the vine" is put for wine is seen from Herodotus (book i. 212), where Tomyris, the

Queen of the Massagete, is made to employ the three expressions, *ampelou karpos* ("the fruit of the vine"), *pharmakon* ("a drug"), and *oinos* ("wine"), to denote the wine by which a part of her army was so intoxicated as to fall an easy prey to Cyrus. Wine is not whiskey, but compare the phrase "old rye" for the latter. The Christian Fathers, as well as the Jewish rabbis, have understood "the fruit of the vine" to mean wine in the proper sense. Our Lord, in instituting the Supper after the Passover, availed himself of the expression invariably employed by his countrymen in speaking of the wine of the Passover. On other occasions, when employing the language of common life, he calls wine by its ordinary name. We have seen, that, according to Old Testament usage, the product of the vine which accompanies bread is not *tirash*, but proper wine. The New-Testament corroboration of this usage is found in Luke vii. 33. Hence, when we have bread in the Communion, wine is its fitting scriptural accompaniment. What we read in 1 Cor. xi. 21, 27, testifies unmistakably to the nature of the wine of the Supper. Those in the Corinthian church who were "drunken" at the Communion partook of "the cup of the Lord," though "unworthily." It is right to state, that, during the Passover, Jews will not taste or touch fermented drinks into which grain has entered (cf. Mishna, *Pesachoth*, part ii.). But the fermented juice of the grape prepared by Jews, and kept carefully free from leaven, is the proper Paschal wine. The truth on this subject can be learned from any intelligent Jew. The wine of the Supper is not different from the wine made by our Lord at Cana. The character of the latter is clear from the remark of the governor of the feast recorded in John ii. 10. It is classed by him with the good wine, which was always served at the beginning of a feast, and which could so affect those who partook of it too freely as to blunt their taste, and render them incapable of distinguishing nicely between good wine and bad. It was to the governor, whose judgment is reported, that Christ instructed the servants to bear the wine.

*Shekhar* (Greek, *sikera*, Luke i. 15) is rightly translated "strong drink" in the English Version. The attempt to connect *shekhar* with Sanskrit *sarkarâ*, *saccharum* ("sugar"), is inadmissible, as sugar was unknown to the ancient Hebrews. Numerous as are the words of censure and warning uttered in connection with *shekhar*, the use of it is expressly sanctioned (Deut. xiv. 26; Prov. xxxi. 6). It could be poured out to the Lord as a drink-offering (Num. xviii. 7). As *yayin* was the natural, *shekhar* was the artificial wine. It was prepared from grain, apples, honey, or dates (Jerome, *Epist. ad Nepotianum*), and included *zuthos*, or beer.

*Chemer* is in Hebrew a poetic term for wine, and is derived from a verb signifying both "to ferment" and to "be red." Whichever meaning is ascribed to its root, the import of *chemer* is the same, as the red color of natural wine supposes fermentation. *Chemer* in its Chaldee form denotes the wine drunk by Belshazzar (Dan. v. 1); yet it appears as a blessing (Isa. xxvii. 2; Deut. xxxii. 14). In the latter place it explains the expression, "the blood of the grape."

*Shemârim* (Isa. xxv. 6) is translated in the

English Version "wines on the lees." It denotes strictly the lees of wine, and "is put for wine kept long on the lees, and therefore old, and of superior quality" (Alexander). It forms, along with "fat things," the provision of a feast (Heb., *nishteh*, literally "a drinking"). A feast without wine could not be called a *nishteh*. It is absurd, therefore, to make *shemârim* designate preserves or jellies.

*Sobe*, in Isa. i. 22, denotes the wine of Jerusalem in its best days, but in Nah. i. 10 the Ninevites appear drunken with their *sobe*.

*Mesekeh* (Ps. lxxv. 9, Hebrew text), *mimsakh* (Prov. xxiii. 30), and *mezeg* (Cant. vii. 3, Hebrew text), all denote literally a mixture, then wine mixed with spices to increase its strength, and render it more agreeable. Some scholars dispute the acquaintance of the Hebrews with spiced wines; but see Cant. viii. 2, and the note on Isa. v. 21, in Lange's Commentary.

*Mishrath anâhim* (Num. vi. 3), rendered in the English Version "liquor of grapes," is defined by Gesenius "drink made of steeped grapes."

*Ashishah*, translated "flagon" in the English Version, is now commonly regarded by scholars as a cake of dried grapes pressed together.

LIT. — *Critici Sacri*, vol. viii. pp. 45-88; SMITH: *Dictionary of Greek and Roman Antiquities*, art. "Vinum;" the arts. in WINE, HERZOG, SMITH, and especially KITTO'S *Biblical Cyclopaedia*, edited by Alexander. That unfermented grape-juice is the approved wine of Scripture is maintained in *Bacchus* by R. B. GRUNDROD, and in *Anti-Bacchus* by Rev. B. PARSONS; in the *Temperance Bible Commentary*, by LEES and BURNS; Dr. SAMSON'S *Divine Law as to Wines*, and a multitude of pamphlets and essays. Dr. JOHN MACLEAN criticised *Bacchus* and *Anti-Bacchus* in the April and October issues of the *Princeton Review* for 1841. The Rev. A. M. WILSON wrote *The Wines of the Bible* (London, Hamilton Adams & Co.), principally against Dr. Lees. The subject is discussed by Dr. T. LAURIE, in *Bib. Sac.* for January, 1869; by Dr. ATWATER, in *Princeton Review* for October, 1871; by Professor BUMSTEAD, in *Bib. Sac.* for January, 1881, and by the writer of the foregoing article, in the *Presb. Review* for January, 1881, and January, 1882. DUNLOP MOORE.

**WINEBRENNERIANS**, the popular designation of a Baptist denomination officially called "The Church of God." The founder, the Rev. John Winebrenner, was a minister of the German Reformed Church; b. March 25, 1797, in Frederick County, Md.; d. Sept. 12, 1860, in Harrisburg, Penn. He was settled in 1820, in Harrisburg, over four congregations of the German Reformed Church, — one in town, and three in the country. Soon after his settlement a revival began in his churches, on account of which, as he wrote, he encountered much opposition from members and ministers of the synod. "This state of things," according to his own account, "lasted for the space of about five years, and then resulted in a separation from the German Reformed Church." This separation, which must have been in 1825, did not interrupt the revival. On the contrary, it spread, and there were "multitudes happily converted to God." These converts were organized into churches; and, as Mr. Winebrenner's views as to the nature of a scriptural ecclesiasti-

sal organization had meantime changed, these churches were formed as "spiritual, free, and independent churches." Ministers were raised up from among the converts; but until 1830 they co-operated with Mr. Winebrenner, without any definite practical system. The first congregation called "The Church of God" was organized in 1829; and in the following year the ministers met together, and agreed upon the principles upon which the new denomination should be based. Winebrenner was elected speaker (president) of the conference, and preached a sermon, in which he gave an outline of the faith and practice of New-Testament churches. Such churches should be formed, (1) of "believers only;" (2) "without sectarian or human name;" (3) "with no creed and discipline but the Bible;" (4) subject to no foreign jurisdiction; (5) "they should be governed by their own officers, chosen by a majority of the members of each individual church." Thus originated the Annual Eldership, or Conference. There are now, chiefly in Pennsylvania and the West, fifteen annual elderships, besides a General Eldership (triennial), which adopts general legislation for the church, and controls its denominational activities and benevolences. The ministers, of whom there are four hundred and fifty, are called elders, and occupy stations, or itinerate in given districts under the control of their respective elderships, or travel as missionaries at large. The number of members is estimated at forty-five thousand. The church was organized by Germans, and the German element enters largely into the membership. One eldership is wholly German. The church holds in biblical language to the general doctrines of evangelical Christianity, but emphasizes the ordinances of baptism, the Lord's Supper, and feet-washing. These are "positive ordinances of perpetual standing in the church." Without faith and immersion, baptism is not valid. Feet-washing is "obligatory upon all Christians." The Lord's Supper should be "administered to Christians only, in a sitting posture, and always in the evening." The Church of God claims, that, as distinguished from other Protestant churches, it has a "special, precious, and glorious plea: it is the restoration of primitive Christianity in letter and spirit, in faith and practice." At Harrisburg, the church has a publishing-house. *The Church Advocate* is the weekly organ of the body, which has no colleges. Its relations with the Free Baptists have been very cordial, and its students have patronized Free-Baptist institutions. It has an academy at Basheville, Penn., and a college-building is in process of erection in Findlay, O.

There are few denominational publications. Elder Winebrenner wrote a sketch of the denomination for Rupp's *Religious Denominations*, Philadelphia, 1844; but no denominational history has been written. Elder Winebrenner's *Doctrinal and Practical Sermons* are published by the Board of Publication, in Harrisburg, in a volume of upwards of four hundred pages, together with his treatise on *Regeneration, a Revival Hymn-Book, The Reference and Pronouncing Testament*. He was several times speaker of the General Eldership, and was for some years editor of *The Church Advocate*.

H. K. CARROLL.

WINER, Georg Benedikt, b. at Leipzig, April 13, 1789; d. there May 12, 1858. He studied at Leipzig, and in 1817 became privatdozent of theology; extraordinary professor, 1819; called to Erlangen as ordinary professor, 1823; recalled, in the same capacity, to Leipzig, 1832, and held the position till his death. His lectures were in each place most largely attended, and his scholars held in loving memory the remarks upon current topics in Church and State which prefaced or closed his formal teaching. The prolific pen always produced works of a predominantly scientific character. They were, for the most part, taken up with biblical matters; although two of his best known works are upon symbolics,—his famous *Comparative Darstellung des Lehrbegriffs der verschiedenen Kirchenparteien*, Leipzig, 1824 [4th ed. by Dr. Paul Ewald, 1882; Eng. trans., Edinburgh, 1873]; and his edition, with notes, of the Augsburg Confession, 1825. And a third production, which has put scholars under heavy contribution, is his handbook of theological literature, *Handbuch der theologischen Literatur*, 1821; 3d ed., 1838-40, 2 vols.; with supplement, 1842.—one of the most useful and accurate compilations of its class, and greatly enriched, beyond its classifications of book-titles, by brief biographical notices of all authors mentioned, giving merely the most essential dates, which in many instances rescue the name from total oblivion. But with the exception of the books just mentioned, and two or three essays, Winer's publications, in the shape of volumes or articles, treat of the Bible, yet only in some of its departments of scientific study; for to biblical theology, as to textual and historic criticism, he gave little attention; and, although verbally he expounded in his classes all the books of the New Testament, he published a commentary upon only one,—the Epistle to the Galatians, 1821; 4th ed., 1859. Upon three great works his fame as a Bible student and grammarian rests: 1. *A Bible Dictionary (Biblisches Realwörterbuch)*, 1820, 1 vol.; 3d ed., 1817, 2 vols.,—a work of immense industry, a thesaurus of learning upon all historical, geographical, archaeological, and natural-historical matters contained in the Bible, and the whole characterized by thorough study, great truthfulness, and absence of speculation; 2. *A Grammar of the Chaldee Language, as contained in the Bible and the Targums (Grammatik des biblischen und targumischen Chaldäismus)*, 1824 [3d ed. by Dr. B. Fischer, 1882; Eng. trans. by Professor H. B. Hackett, Andover, 1845], supplemented by a Chaldee chrestomathy, 1825; 3. *A Grammar of New-Testament Greek regarded as a Sure Basis for New-Testament Exegesis (Grammatik des neutestamentlichen Sprachidioms, als sichere Grundlage der neutestamentlichen Exegese bearbeitet)*, 1822; 7th ed. by Lunemann, 1866; Eng. trans. by Moses Stuart and Edward Robinson, Andover, 1825 (from the 4th ed. by Agnew and Ebleke, Philadelphia, 1839; from the 6th ed. by Masson, Edinburgh, 1859; from the 7th ed., on the basis of Masson, by J. Henry Thayer, Andover, 1869; and on the same basis, with equal freedom, independence, learning, and skill, by W. F. Moulton, Edinburgh, 1870; 2d ed., 1877). It is Winer's imperishable service, that he put an end forever to the vague suppositions respecting the hebraistic language of the Greek New Testament, and to the

unending arbitrariness of an exposition, which, through decades of use, had become a system, and claimed a scientific character. He brought this great victory about by proving the truly Greek usage in the New Testament, both in grammatical forms and in style. His work had apparently only a scientific end, but in reality Winer was influenced by moral and religious considerations. He had a great reverence for the Bible; and his labors accomplished their end, for they enabled the student to get at the truth. In consequence, it may be claimed for him, that he led the way to reform in biblical interpretation, making it less subjective and individual, and more in accordance with the real facts. It is greatly to be regretted, that Winer was not permitted to do for the lexicon of the New Testament a work corresponding to that he had done for the grammar. He did, it is true, prepare a *Beitrag zur Verbesserung der newtestamentlichen Lexikographie*, 1823, and collect rich materials for such a lexicon; but he did not live to put his work in shape. In 1826 he issued a *Specimen lexicæ hebraicæ*, and in 1828 a revision of the Simon-Eichhorn Dictionary of the Hebrew and Chaldee languages. G. LECHLER.

**WINES, Enoch Cobb, D.D., LL.D.**, Presbyterian, b. at Hanover, N.J., Feb. 17, 1806; d. at Cambridge, Mass., Dec. 10, 1879. He was graduated at Middlebury College, 1827; from 1829 till 1831 was chaplain and teacher in the navy, and subsequently taught and preached in various places, until in 1854 he was appointed professor of ancient languages in Washington College, Pennsylvania, and in 1859 president of the City University, St. Louis. In 1862 he entered publicly upon the great work of prison-reform, with which his name is indissolubly connected. In that year he became corresponding secretary of the New-York Prison Association, and in 1870 the secretary of the National Prison Association, which was formed through his exertions. In 1871 he went to Europe, as a representative of the United-States Government, to make arrangements for an international penitentiary congress, which met in London, July 4, 1872, and through his personal efforts embraced representatives of twenty-six governments. He was on this occasion chosen chairman of the permanent international commission, which met at Brussels, 1874, and at Bruchsal, 1875. He was also the leading spirit in the second congress, called by the commission at Stockholm, 1877. Besides his official reports, which contain much valuable information, and reveal his indefatigable energy and tireless enthusiasm, he was the author of *Two Years and a Half in the Navy*, Phila., 1832, 2 vols.; *Commentaries on the Laws of the Ancient Hebrews*, New York, 1852, 6th ed., Phila., 1869; *Adam and Christ, or the Doctrine of Representation stated and explained*, Phila., 1855; and *The State of Prisons and Child-saving Institutions throughout the World*, Cambridge, 1880 (he finished reading the proof only a few hours before his death). See *In Memoriam*, in 35th Annual Report of the Prison Association of New York.

**WINFRID.** See BONIFACE.

**WINSLOW, Miron** (often spelled *Myron*), D.D., LL.D., Congregational missionary; b. at Williston, Vt., Dec. 11, 1789; d. at the Cape of Good Hope, on his way home, Oct. 22, 1864. He was

graduated at Middlebury College, 1815, and at Andover Theological Seminary, 1818. In June, 1819, he sailed as A. B. C. F. M. missionary to India, and for seventeen years labored at Jaffna and Oodoville in Ceylon, then, 1836, was transferred to Madras; which mission founded a mission, and in 1840 a college, of which he was president. He was the author of *Sketch of the Missions, Andover, 1819*; *Memoir of Harriet Winslow, New York, 1835* (a very widely read memoir); *Hints on Missions to India*, New York, 1856; *A Comprehensive Tamil and English Dictionary of High and Low Tamil*, Madras, 1862 (based partly upon manuscript materials left by Rev. Joseph Knight; upon it he spent from three to four hours a day for thirty years. He was assisted by native scholars. It contains 67,000 Tamil words). Dr. Winslow also translated the Bible into Tamil (Madras, 1855). He was married five times.

**WINTERTHUR, Johann**, or *Vitoduranus*, b. at Winterthur, in the canton of Zurich, towards the close of the thirteenth century; entered the order of the Minorites about 1320, and lived in the various convents of the order, at Basel, Schaffhausen, Lindau, and Zurich. The date and place of his death are unknown. He is the author of a chronicle, reaching from the death of Friedrich II. to 1348, which is of great interest, especially for the history of Switzerland, but also for history in general. The book was first published in Eccard's *Corpus hist. mediævi*, 1723; the latest edition is that by Jaffé, in *Monumenta Germanicæ*.

**WISDOM OF SOLOMON.** See APOCRYPHA, p. 105.

**WISEMAN, Nicholas Patrick Stephen, S.T.D.**, Cardinal, and Archbishop of Westminster; b. in Seville, Spain, Aug. 2, 1802; d. in London, Feb. 15, 1865. He was educated in England, then in English College at Rome, where he was graduated S.T.D. in 1824. He was ordained priest, 1826, and made professor of Oriental languages of the Roman University, and vice-rector of the English College, 1827, rector, 1828. In 1835 he returned to England, and won fame as a preacher; in 1840 he was made bishop of Melipotamus, and president of St. Mary's College, Oscott; in 1849, vicar-apostolic of the London district; and on the restoration of the Roman-Catholic hierarchy in England, Sept. 29, 1850, archbishop of Westminster, and cardinal. He was the author of *Horæ Syriacæ*, Rome, 1828, vol. i. (all pub.); *Twelve Lectures on the Connection between Science and Revealed Religion, delivered in Rome*, London, 1826, 2 vols., 5th ed., 1853, reprinted Andover, 1837, St. Louis, 1876 (a masterly work, although now behind the times); *Lectures on the Principal Doctrines and Practices of the Catholic Church*, London, 1836, 6th Amer. ed., Baltimore, 1862; *Fabiola, a Tale of the Catacombs*, London, 1853, 3d ed., 1870, New York, 1855; *Recollections of the Last Four Popes, and of Rome in their Times*, London and Boston, 1858; *Daily Meditation*, Dublin, 1868. His *Works* have been published in 14 vols. (New York), including his dramas, one of which, *The Hidden Gem*, was produced at Liverpool in 1859, and well received.

**WISHART, George**, a celebrated Scottish martyr; b. in the early part of the sixteenth century; d. at the stake, March 1, 1546. According



to the date on a fine old portrait which is supposed to represent him, and purports to have been painted in 1543, when the subject is said to have been "ætat. 30." Wishart's birth must have taken place in the year 1513. Calderwood describes him as "a gentleman of the house of Pittarrow" (*Hist.* i., 185). He is believed to have been a younger son of James Wishart of Pittarrow (Knox's *Hist.*, ed. Laing, i. 534); but little or nothing is known with certainty as to his early history.

In 1538 we find him employed as master of the grammar-school, Montrose, — a school which appears to have taken an exceptionally high place in the educational institutions of Scotland at that period. In the year in question Wishart was summoned by John Hepburn, bishop of Brechin, for teaching his scholars the Greek New Testament (the Greek language being at this period, as appears from James Melville's *Diary*, and from other sources, practically unknown in Scotland, even in the universities), and to save his life was obliged to flee to England. In 1539 he was in Bristol, where he again got into trouble, — on this occasion for preaching against the worship and mediation of the Virgin Mary, — and where he submitted to the humiliation of making a public recantation by burning his fagot in the Church of St. Nicholas in that city. He seems to have lived abroad, and chiefly in Germany and Switzerland, from 1539 to 1542. In 1543 he is again found in England. He spent that year in Cambridge as a member of Corpus Christi College. The next year, or possibly not till the year 1545, he ventured back to his native country, and down to the period of his apprehension by the emissaries of Cardinal Beaton, followed by his martyrdom, occupied himself in preaching, in various parts of Scotland, what he regarded as the fundamental doctrines of Christianity. We find him thus engaged in Montrose, Dundee, Ayrshire, and elsewhere. East Lothian was the scene of his last labors as a preacher; and the crowning result of his evangelistic work was the conversion of John Knox, who (at the time, still a Roman priest, but already strongly prepossessed in favor of the new doctrines) was pedagogic or tutor to the families of two of the landed gentlemen of that county. It was here that Wishart was betrayed into the hands of the cardinal, and notwithstanding the manly but futile interposition of Knox, who defended him at great personal danger, was carried off to his doom.

The irresolution of his natural temperament, which betrayed him at Bristol into a denial of the faith, disappeared at this supreme crisis. He suffered martyrdom at St. Andrew's. He appears to have faced the cruel death by which he perished, without flinching; and, the cardinal showing himself at the castle-window when the martyr was at the stake and amidst the flames, he, with a courage unquenched by the agonies of dissolution, warned his persecutor of the fate which he foresaw approached Beaton himself: "He who in such state, from that high place, feedeth his eyes with my torments, within a few days shall be hauged out at the same window, to be seen with as much ignominy as he now leneth there in pride."

The character of Wishart, as estimated by his

contemporaries, appears to have been much higher than at the present day, in the deficiency of information, can easily be understood. He appears to have been one of the most learned and accomplished of the Scotsmen of a period which abounded in instances of the highest scholastic attainments among his countrymen. He had, perhaps, more daring than firmness in the faith which was in him. But he died, with true courage. Judging of him on very imperfect data, he seems to have been, upon the whole, little suited for the rough life and the hard fate which became his actual lot in life. A very interesting account of his person and habits will be found in the account of him published in Fox's *Book of Martyrs*, given in a letter from one of his Cambridge pupils, Emery Tylny, written in 1513.

Tylny writes, about the year of our Lord 1543: —

"There was in the Universitie of Cambridge, one Maister George Wishart, commonly called Maister George of Bennets Colledge, who was a man of tall stature, poble headed, and on the same a rounde French Cap of the best; judged of melancholy complexion by his physiognomie; black haired, long bearded, comely of personage, well spoken after his country of Scotland; courteous, lowly, lovely, glad to teach, desirous to learne, and was well travailed; having on him for his habit or clothing never but a Mantell frieze gowne to the shoes, a black Milan fustian doublet, and plain black hosen, coarse new canvasse for his slirtes, and white falling bands and cuffs at his hands. All the which apparell he gave to the poore, some weekly, some monthly, some quarterly, as hee liked, saving his French Cappe, which he kept the whole yeare of my being with him. He was a man modest, temperate, fearing God, hating covetousness. . . . His learning no lesse sufficient than his desire . . . to do good."

Mr. Tytler (*History of Scotland*, v. 343) brings a charge against Wishart, of some concern with a scheme for the assassination of Cardinal Beaton, and appears to conclude that his execution was justifiable on this ground; but Mr. David Laing has given sufficient grounds for dismissing an imputation against his character which is at variance with all that we know of the martyr. See Laing's edition of *Knox*, vol. i. p. 536.

LIT. — *The Works of John Knox*, collected and edited by David Laing, and printed from the Bannatyne Club, Edinb., 1861; McCRAE: *Life of John Knox*, Edinb., 1841; TYTLER: *History of Scotland*, Edinb., 1831.

WISHART, or WISEHART, George, one of the best known of the Scottish bishops of the Restoration period; was b. in 1609, and d. in 1671. He belonged to the ancient family of the Wisharts of Logie in Forfarshire. He was educated at the University of Edinburgh for the Scottish Church, at that time in a state of transition, or rather of oscillation between presbyterianism and episcopacy, to which last party Wishart, as well from family connection as personal predilection, most inclined. He was a minister of St. Andrew's (not as Keith says, erroneously, of North Leith; see Sir James Balfour, *Annals*, iii. 261) down to the year 1639, when he was deposed for refusing to sign the covenant, and subjected himself otherwise to his own share of the troubles of the times. He tells us, that, for his attachment to Charles I. and episcopacy, he thrice suffered spoliation, imprisonment, and exile, before the

year 1647. In 1645, having been sent to the Marquis of Montrose, then everywhere victorious, with other royalist prisoners, as a deputation from the terrified citizens of Edinburgh to plead for the royal clemency, he appears to have joined the family of Montrose as his chaplain. He continued with him till the close of the campaign, and afterwards, in the same capacity, accompanied him abroad. After the fall of Montrose he became chaplain to Elizabeth, queen of Bohemia, and sister of King Charles I. At the Restoration he returned to England; and having been, in partial recognition of his loyalty to the royal family and of his strict adherence to episcopacy, appointed to the rectory of Newcastle-on-Tyne, he was in the year 1662 promoted to the bishopric of Edinburgh. His character is very differently represented by the Presbyterians and the Episcopalians. Woodrow says of him, that he could not refrain from profane swearing, even upon the streets of Edinburgh; that he was a known drunkard; and that his poems, by their indelicacy, gave scandal to all the world (*Sufferings of the Church of Scotland*, i. 236). He is described by Keith as "a person of great religion." Keith mentions one incident very much in his favor. The time appears to have been that of the failure of the unfortunate rising at Pentland. On this occasion he is said to have interested himself to obtain mercy for the captive insurgents; and, "having been a prisoner himself," it is added, "he was always careful at each dinner to send away the first mess to the prisoners."

He was an elegant Latinist, and a man of general literary ability. He wrote in two parts a history of the great campaign in Scotland, and the other transactions of the life of his great patron, the Marquis of Montrose. The title of the first part is *J. G. De Rebus auspiciis Serenissimi et Potentissimi Caroli, D. G., Mag. Brit. regis, etc., sub imperio illustrissimi Montisrosarum Marchionis, etc., Anno 1644, et duobus sequentibus, preclare gestis, Commentarius, A.S.*; and of the second, *Pars Secunda, De Ejusdem Marchionis, ab Anno 1647 ad 1650.* This work was frequently translated and reprinted.

LIT.—KEITH: *Catalogue of the Scottish Bishops*, Edinb., 1755; CHAMBERS: *Dictionary of Eminent Scotsmen*, Edinb., 1870. WILLIAM LEE.

**WITCHCRAFT** means the production of an effect by means of spirit-powers, supernatural and yet subordinate, and presupposes belief in the existence of such powers and in the existence of a science (magic) by which they can be controlled. The Mosaic law condemned witchcraft (Deut. xviii. 10), but the very condemnation proves that it recognized its possibility. A similar attitude the Christian Church assumed with respect to the question; and when, in the thirteenth century, the Inquisition was instituted, witchcraft, as a kind of heresy, was laid under its dominion. In the middle of the fourteenth century the Dominican inquisitor, Nicolaus Eymerich, published his *Directorium Inquisitorium*, pointing out in detail how the matter should be treated. The subject was still further developed by the bull of Innocent VIII. (*Summis desiderantes affectibus*), 1484; and in 1487 the development reached its apex in the *Malleus Maleficarum* by Jakob Sprenger, Dominican inquisitor of Cologne. The first book of this work (the standard text-book of witch-

craft) gives the evidences of its existence; the second, the rules for finding it out; and the third, the proceedings for punishing it. As the popes continued to confirm the bull of Innocent VIII., and Protestant princes also showed great zeal in hunting up witches, a perfect mania of witchcraft broke out in the fifteenth and sixteenth centuries, and continued through the seventeenth and eighteenth centuries, only slowly decreasing. In defence of the reigning view of the subject, wrote, among Roman Catholics, JEAN BODIN (*Magorum Dæmonomania*, 1579), PETER BINSFELD (*De Confessionibus maleficarum et sagarum*, 1559), and MARTIN DELRIO (*Disquisitiones magicæ*, 1599); among Protestants, THOMAS ERAS (*De Ianius seu strigibus*, Basel, 1578), JAMES I. of England (*Dæmonologia*), and BENEDICT CARPZOV (*Practica nova*, 1635). The first who attacked it with any degree of effect were BALTHASAR BECKER (*Bezauberte Welt*, 1691; Ger. trans., edited by Senler, Leipzig, 1781, 3 vols.), and THOMASIUS (*Theses de crimine magicæ*, 1701); but Becker lost his office, and Thomasius also was actually persecuted. [The great witch process of Salem, Mass., took place in 1692. Nineteen persons were hanged for witchcraft. But a re-action set in; so that, although in 1693 three condemnations took place, there was no execution. Mr. Parris, the chief prosecutor, was dismissed by his church in 1696, although he confessed that he had done wrong. (For history of this event see Lit. below.) The English laws against witchcraft were repealed in 1736. The last witch was officially tried and executed in Prussia, 1796. In 1881 a peasant community in the interior of Russia tried and burnt a witch.]

LIT.—SOLDAN: *Geschichte der Hexenprozesse*, Stuttgart, 1843 (new ed. by H. Hleppe, 1880, 2 vols.); WÄCHTER: *Die gerichtlichen Verfolgungen der Hexen und Zauberer in Deutschland*, Tübingen, 1845; H. WILLIAMS: *The Superstitions of Witchcraft*, London, 1865; JARACZEWSKI: *Zur Geschichte der Hexenprozesse in Erfurt u. Umgegend*, Erfurt, 1876, pp. 28; G. ROSKOFF: *Geschichte des Teufels*, Leipzig, 1869; [LECKY: *History of Rationalism*. For the Salem witchcraft see S. P. FOWLER: *Account of Samuel Parris, and of his Connection with the Witchcraft Delusion of 1692*, Salem, 1857; CHARLES W. UPHAM: *Salem Witchcraft*, Boston, 1867, 2 vols.; G. M. BEARD: *The Psychology of the Salem Witchcraft*, New York 1882]. HENKE, G. FLITT.)

**WITHER**, George, b. at Brentworth, Hampshire, June 11, 1588; d. in London, May 2, 1667; studied at Magdalen College, Oxford, 1604-07; went to London, 1608, and read law at Lincoln's Inn; was imprisoned 1613 for his *Abuses Stript and Whipt*; plunged into the controversies of the time; entered the military service of Charles I., 1639, and that of the Parliament, 1642; was made major-general for Surrey by Cromwell; was enriched under the Protectorate, but impoverished, and imprisoned for three years, at the Restoration. He wrote *Shepherds Hunting* and sundry other poems, but is now chiefly remembered and honored for his *Hymns and Songs of the Church* (1623), which bore the patent or privilege of James I., and *Hallelujah, or Britain's Second Remembrancer* (1641), a much larger and more interesting work. Neglected at the time, and despised

by succeeding generations, these have been rescued from obscurity by comparatively recent compilers and editors, and shown to possess real poetry as well as piety. See Mr. Farr's reprint of them, London, 1856-57. F. M. BIRD.

**WITHERSPOON, John, D.D., LL.D.**, Presbyterian divine, and signer of the Declaration of Independence; b. in the parish of Yester, Haddingtonshire, near Edinburgh, Scotland, Feb. 5, 1722; d. near Princeton, N.J., Nov. 15, 1794. He was graduated from the University of Edinburgh, licensed in the Church of Scotland, 1743, and settled at Beith (1744) and at Paisley (1757), whence he was called to the presidency of the College of New Jersey, 1768. In his new position he was eminently useful. He introduced a number of improvements, particularly the lecture-system, previously unknown in American colleges (lecturing himself upon rhetoric, moral philosophy, and divinity), the study of French and Hebrew, the latter of which he taught, philosophical instruments, among them the first orrery made by Rittenhouse, and additions to the library. He attracted, by his reputation and ability as a teacher, a large number of students. He was pastor of the church at Princeton during his presidency, a New-Jersey representative to the Continental Congress, 1776-82 (with the exception of 1780, when he declined the election), in which body he wrote several important state papers. During the war the college was suspended. In 1790 he became totally blind. He was a versatile man and a voluminous writer. His *Works* were edited by Rev. Dr. Green, Philadelphia, 1803, 3 vols., also Edinburgh, 1815, 9 vols. They include *Ecclesiastical Characteristics*, 1753 (a satire upon the moderate party in the Church of Scotland); *Essay on Justification*, 1756 (which has always been regarded as one of the ablest Calvinistic expositions of that doctrine in any language); *A Serious Enquiry into the Nature and Effects of the Stage*, 1757 (occasioned by the performance of the Rev. John Home's drama, *Douglas*); *Treatise on Regeneration*, 1761. For his life, see the editions of his works; also SPRAGUE: *Annals American Pulpit*, iii. 288-300.

**WITNESS-BEARING AMONG THE HEBREWS.** In criminal cases, where life was involved, at least two witnesses were necessary to prove the crime (Deut. xvii. 6, xix. 15). Where there was only one witness, but he was one whose reputation for probity made his testimony weighty, the case must be tried before the priests and the judges (Deut. xix. 17). Witnesses were usually cited in civil cases, even when the matter was purely amicable (Ruth iv. 9 sqq.; Isa. viii. 2; Jer. xxxii. 10 sqq.). Bearing false witness is often mentioned with aversion in the Bible (1 Kings xxi. 10; Ps. xxvii. 12, xxxv. 11; Prov. vi. 19, xiv. 5; Matt. xxvi. 59; Acts v. 13).

The rabbins laid down special enactments respecting witnesses. In criminal cases the testimony of only one witness amounted to nothing; indeed, such a person was even considered a slanderer, and one rabbi would have him corporally punished. In civil cases, where movable property was involved, if there was one witness to prove a levy on the same, then the person denying it would be obliged to clear himself by a solemn oath. In order to establish the fact of a murder which no

one had seen done, and avoid the ceremonies prescribed in Deut. xxi. 1-9, the testimony of only one person was necessary; nor was more required to justify a suspicion of unfaithfulness which would bring the woman before the judges for trial by the waters of jealousy. In both these cases the otherwise inadmissible testimony of slaves, children, and women, was accepted. If any one, asked to testify in regard to a certain fact within his knowledge, denied under oath his knowledge of it, where his testimony would have possible weight, he was required to bring an offering according to his ability (Lev. v. 1 sqq.).

Each witness must give his testimony by himself, in a language intelligible to the judge (for interpreters were forbidden), and limit himself to what he actually saw or heard. If, upon any considerable point, two witnesses contradict one another, the testimony of both is worthless. The witness must not have any bias, and therefore near relatives could not testify; nor must he belong to any of ten criminal classes, such as robbers, thieves, and usurers; nor must he have any serious bodily defect, such as blindness or dumbness. In civil cases the testimony of otherwise incapable witnesses could be accepted if the party against whom the testimony was directed had no objection. The king, on account of his exalted rank, could not be cited as a witness; and the high priest was not bound to give evidence in any case, except one affecting the king. If, for any reason, a witness appeared suspicious to a judge, and yet he could not, on examination, find out any good grounds for his suspicion, he must give the case over to some other unprejudiced judge. Witnesses must testify without recompense: if paid, their testimony is inadmissible. Cf. SAALSCHÜTZ: *Mos. Recht.*, pp. 604 sqq.; [O. BÄHR: *Das Gesetz über falsche Zeugen nach Bibel und Talmud*, Berlin, 1882]. LEYERER.

**WITSIUS (WITS), Hermann**, Dutch theologian of the Cocceian school; b. at Enkhuysen, Feb. 12, 1636; d. at Leyden, Oct. 22, 1708. He studied at the universities Groningen, Leyden, and Utrecht. In the latter university he applied himself to Hebrew, under Leusden's direction, so assiduously, that at the age of eighteen he delivered a learned lecture in Hebrew upon Messianic Prophecy. From 1656 to 1661 he was pastor at Westwoud; to 1666, at Wormeren; to 1668, at Goesen; to 1675, at Leeuwarden. In 1675 he was called to Franeker University, and in 1680 to Utrecht. In 1685 he visited England as chaplain of the Netherland embassy. In 1698 he left Utrecht for Leyden, induced to leave his beloved city by the release from preaching which he would have in his new professorships; and there he died, after a retirement of eighteen months on account of sickness. Witsius' great work is *De œconomia Fœderum Dei cum hominibus*, libri iv., Leeuwarden, 1685; 2d ed., Utrecht, 1693; later ed., Basel, 1739 (Eng. trans., *The Œconomy of the Covenants between God and Man*, London, 1763, 3 vols.; new trans., Edinburgh, 1771, 3 vols.; later ed., London, 1837, 2 vols.). It was an earnest effort to still the conflict between the orthodox and the federalists, but as usual pleased neither party, least of all the federalists (to whom he belonged), who accused him of having sinned against the Holy Ghost. As a matter of fact, the book is not strong-

Witsius was a biblical theologian, and not equal to the role of scholastic: in consequence he did not really mediate between the parties, but simply presented the federal scheme, simplified and modified, to give less offence to the orthodox. His work contains many good ideas, but is marred by blemishes, especially by its sometimes trifling exegesis. It is also badly arranged. The doctrine of the person and work of Christ comes in the second book; that of election and the application of salvation in the third; while the fourth is occupied with a condensed account of the history of revelation and the doctrine of the sacraments. Throughout, the author reveals his profound piety. But on the whole the personality counts for more than the theology. [His other writings are of less interest than his *Economy*. His *Miscellaneous sacrarum libri* appeared in Utrecht, 1692-1700, 2 vols.; new ed., Leyden, 1736, 2 vols. Three of these essays have been translated, — *Conciliatory Animadversions on the Controversies agitated in Britain under the Names of Antinomians and Neonomians*, Glasgow, 1807; *Sacred Dissertations on the Apostles' Creed*, Edinburgh, 1823, 2 vols.; *Sacred Dissertations on the Lord's Prayer*, 1839. See Darling, s. v. For his life, see memoirs in the English translation of the *Economy*.] EBRARD.

**WITTENBERG, The Concord** of, signed May 29, 1536, denotes one of the most interesting, as also one of the most important, stages in that long series of negotiations, which, during the first period of the Reformation, was carried on in order to bring about an agreement between the Swiss and the Saxon Reformers. Politically, landgrave Philip of Hesse was the motive power of those negotiations; theologically, Butzer, and the personal meeting which the former brought about in 1531 between the latter and Melancthon at Cassel, formed the introduction to the larger assembly at Wittenberg one year and a half later. The hard words which Luther let drop in his letter to Albrecht of Brandenburg, immediately after the death of Zwingli, showed the aversion he nourished to him; and it was well known how anxiously he watched that no one who inclined to the Swiss doctrine of the Lord's Supper should be allowed to keep up community with the Saxon camp. With Melancthon, however, a change had taken place. He learned from Ceolampadius that many of those passages from the Fathers which he had quoted in his *Sententia veterum aliquot Scriptorum de Cæna Domini*, were mere interpolations; and, under the influence of Butzer's expositions, he gradually lost all interest in Luther's peculiar conception of the Lord's Supper, and became more and more anxious for the elimination of all elements of discord between the two evangelical churches. The Swiss had also become more susceptible to the idea of a concord. Butzer had succeeded in gaining over to the side of reconciliation Myconius in Basel, Bullinger in Zurich, his colleague Capito, etc.; and in the summer of 1534 an attempt at practical union was made, and proved successful, in Würtemberg. Under such circumstances, Butzer and Melancthon met at Cassel in December, 1534; and, in spite of the very stringent instructions which Luther had given Melancthon, they succeeded in drawing up a formula of concord which satisfied Luther. He sent it to Urbanus

Rhegius, Brenz, Amsdorf, Agricola, etc.; and in October, 1535, he wrote to Strassburg, Augsburg, Ulm, Esslingen, to Gerion Seiler, Huberinus, etc., inviting them to a general discussion of it.

Eisenach was decided upon as the place of rendezvous. In April Butzer left Constance, accompanied by nine preachers. As they progressed, they were joined by Capito, Musculus, and many others. Meanwhile Luther had fallen sick, and requested the visitors to come as far as Grimma; they determined to go directly to Wittenberg. May 22, at seven o'clock in the morning, they met in Luther's study, but not under the best auspices, as it would seem. Luther was suffering, irritable, harsh: Butzer became confused. The subject of the debate was the doctrine of the Lord's Supper. Luther demanded that the Swiss should make a formal recantation of what they had hitherto believed and taught, and their refusal made him excited. The next day, however, every thing was changed. Butzer was clear and adroit: Luther was mild and kind. After some debate, the Saxon theologians retired to another room to deliberate in private; and the result was, that the formula proposed by the Swiss was substantially accepted. May 24 the assembly met in the house of Melancthon. The subjects of the discussion were baptism, absolution, the school, etc.; and the agreement which was arrived at was chiefly due to the tact and resolution of Bugenhagen. On Sunday Butzer preached in the morning, Luther in the afternoon; and all the members of the assembly took the Lord's Supper together. The stubborn Lutherans, such as Amsdorf, Osiander, etc., were, of course, not satisfied with the result: they continued to demand that Butzer and the other Reformed preachers should recant before they confessed. But Luther himself spoke for a long time with great contentment and confidence of the affair. In Switzerland there were also some difficulties in getting the formulas of the concord accepted; but Butzer succeeded in overcoming them, and hoped that he had really achieved the great work of his life. See BUTZER.

R. BAXMANN.

**WODROW, Robert**, a well-known Scottish ecclesiastical historian; b. in Glasgow, some time in the year 1679; d. at Eastwood, March 21, 1734. He was the son of James Wodrow, professor of divinity in Glasgow University, and the great-grandson of Patrick Wodrow, vicar of Eaglesham, a convert from the Roman-Catholic Church.

R. Wodrow was educated in the University of Glasgow; and on the completion of his course — having acted for a time, first as tutor in the family of his relative, Sir J. Maxwell of Pollock, one of the senators of the College of Justice, and afterwards as librarian of the University of Glasgow — was, in October, 1703, ordained in the pastoral charge of the parish of Eastwood, in the vicinity of the same city, a parish in which he continued to exercise the ministerial office till his death.

He early gave all his leisure hours to the collection of materials for Scottish church history. But he did not confine his labors exclusively to his favorite study. According to Mr. David Laing, who has prefixed a brief biography of Mr. Wodrow to the fourth volume of his *Analecta*, —

one of the publications of the Maitland Club, — Wodrow's correspondence shows the high estimation in which he was held by many of the most distinguished men of his day. It likewise furnishes abundant proof of the extraordinary activity of his mind, of the interest which he took in every subject connected with science or general literature, and of the zeal and fidelity with which he devoted himself to the discharge of the more immediate duties of his sacred profession.

As a historian, he was, if not free from prejudice and credulity, trustworthy, upon the whole.

Charles James Fox, in his *History of James II.*, refers to Wodrow as a writer "whose veracity is above suspicion;" and speaking especially of the troubles in Scotland, after the restoration of Charles II., and during the reign of James II., says that "no historical facts are better ascertained than the accounts . . . to be found in Wodrow." His writings, most of them unpublished, are very numerous, and have earned for him the name of "the indefatigable Wodrow." The larger portion of his manuscripts are deposited in the library of the faculty of Advocates in Edinburgh. A number of others, chiefly biographical, form part of the manuscript collections of the library of the University of Glasgow. Wodrow's most important published works are his *History of the Sufferings of the Church of Scotland, from the Restoration to the Revolution* (4 vols., Glasgow, 1829), his *Analecta* (printed for the Maitland Club, 1813, in 4 vols.), and his *Collections upon the Lives of the Reformers and most Eminent Ministers of the Church of Scotland* (Glasgow, 1831).

LIT. — *Analecta* (Prefatory Notice), Glasgow, 1813; *Sufferings of the Church of Scotland* (Memoir of the author), Glasgow, 1829; *Life of James Wodrow*, by his son (edited by Rev. Dr. Campbell), Edinburgh, 1828. WILLIAM LEE.

**WOLF, Johann Christoph**, eminent Lutheran bibliographer of Judaism; b. at Wernigerode, Germany, Feb. 21, 1683; d. at Hamburg, July 25, 1739. He was made doctor of theology at Wittenberg, 1704; in 1712 professor of Oriental languages at the Hamburg gymnasium; in 1716 pastor of St. Catharine's. His great work is *Bibliotheca hebræa* (Hamburg, 1715-33, 4 vols.), which is an inexhaustible mine of bibliographical information. The first volume contains notices of Jewish authors and their works; the second volume is the bibliography proper; the third and fourth supplement and correct the first two.

**WOLFENBÜTTEL FRAGMENTS** is the name of a work written from the deistic point of view, to contest the truth of the gospel history, of which Lessing began to publish fragments in 1774. As early as 1771, during a visit to Berlin, he tried to find a publisher for the work, in spite of the advice of Nicolai and Mendelssohn to the contrary; but, as the royal censor (though he promised not to interfere with the publication) refused to authorize it, he gave up the plan for the time. In 1773, however, he began to issue a kind of periodical publication, *Zur Geschichte und Literatur, aus den Schätzen der herzoglichen Bibliothek zu Wolfenbüttel*, which was exempted from the control of the dual censor; and in the third number of that publication appeared in

1774 the first instalment of the work, *Von Duldung der Deisten, Fragment eines Ungenannten*, accompanied with a few cautious remarks by the editor, but very adroitly introduced by the preceding article. The fragment attracted no particular attention; but when, in 1777, the whole fourth number was occupied by "fragments," of which some, *Durchgang der Israeliten durch das rothe Meer, Über die Auferstehungsgeschichte*, etc., were of a rather pronounced character, quite a sensation was produced; and Lessing did not fail to deepen the impression by publishing in 1778, in the form of an independent book, a new fragment, — *Von dem Zwecke Jesu und seiner Jünger*. He immediately lost his privilege of publishing any thing without the permit of the censor, and a violent controversy with the orthodox party began (see the article on GÖTZE). After the death of Lessing, the seven fragments which he had published appeared in Berlin, 1784, in a collected edition, which was several times reprinted, the last time in 1835. Some more fragments which Lessing had had in his possession, but not published, appeared in Berlin, 1787, edited by C. A. E. Schmidt, a pseudonyme. The anonymous author of the work, which forms one of the most remarkable productions of German deism, was Reimarus; which article see. Lessing tried to lead public curiosity on a wrong track by hinting that the author probably was Johann Lorenz Schmidt of the Wertheim Bible fame. But already Hamann mentions Reimarus as author in a letter to Herder, of Oct. 13, 1777; and the authorship was afterwards established beyond any doubt by the declaration of the son of Reimarus, published in the *Leipzig Literatur Zeitschrift*, 1827, No. 55, and by numerous passages in the correspondence of Lessing and the son and daughter of Reimarus.

LIT. — D. F. STRAUSS: *Hermann S. Reimarus und seine Schutzschrift für die vernünftigen Verehrer Gottes*, Leipzig, 1862; CARL MÜCKENBERG: *Hermann S. Reimarus u. J. C. Edelmann*, Hamburg, 1867; KENO FISCHER: *Geschichte der neueren Philosophie*, Heidelberg, 2d ed., 1867, vol. 2, pp. 759-772. CARL HEITHEAU.

**WOLFF, Bernard C., D.D.**, German Reformed theologian; b. at Martinsburg, Va., Dec. 11, 1791; d. at Lancaster, Penn., Nov. 1, 1870. He was graduated from the theological seminary at York, Penn., 1832; was associate (English) pastor in Easton, Penn., 1832-41; pastor in Baltimore, Md., 1841-51; professor of dædætic and practical theology in the theological seminary at Mercersburg, 1851-61, when he resigned, and removed to Lancaster, Penn. He was a pure man, a model pastor, and a wise counsellor. He played a prominent part in the development of the Mercersburg Theology (which art. see). "He was," says the late Dr. J. T. Berg, his friend and opponent in the Mercersburg controversy, "a man of rare tact, of winning manners, and great kindness of heart; and few men exerted a more marked influence on the policy of the German Reformed Church than himself, before years and growing infirmities had weakened his strength."

**WOLFF, Christian**, b. at Breslau, Jan. 21, 1679; d. at Halle, April 9, 1754. He studied theology and mathematics at Jena, and was appointed professor at Halle, the chief seat of piet-

ism, in 1706. He lectured on metaphysics, logic, and ethics; and his lectures attracted most extraordinary attention. Not only the audiences of the theological professors began to grow thinner, but the students took the liberty to speak slightly of their unscientific method. In 1719 appeared Wolff's great theological work, *Vernünfftige Gedanken von Gott, der Welt, und der Seele*. In 1720 his ethics, *Vernünfftige Gedanken von dem Menschen Thun und Lassen*. In 1721, his politics, *Vernünfftige Gedanken von dem gesellschaftlichen Leben der Menschen*. The pietists now became thoroughly alarmed. They felt that a great danger was upon them. Franke prayed; Lange harangued; finally the faculty made a formal complaint of Wolff to the king, stating that, among other vicious doctrines, he also taught a kind of modern fatalism under the name of pre-established harmony. "What does that mean?" asked the king in his tobacco-congress. "It means," explained the court-fool, Paul Gundling, "that, if your tallest grenadier runs away, he can, properly speaking, not be justly punished, because his running away is, indeed, merely a piece of the pre-established harmony." By a cabinet decree of Nov. 8, 1723, Wolff was ordered to leave the Prussian dominion within forty-eight hours, under penalty of the gibbet; by another, the Prussian people were forbidden to read his books, under a penalty of a hundred *ducats* for each transgression. In the same year, however, Wolff was appointed professor at Marburg, and his fame rose rapidly. Acquaintance with his philosophy became an indispensable element of intellectual culture: dictionaries were gotten up to familiarize the public with the technical terms of his system. His method and principles were applied, not only to philosophy and theology, but also to aesthetics, jurisprudence, grammar, etc. His style was introduced in the translation of the Bible, the so-called Wertheim Bible, 1735-37; and before 1739 no less than a hundred and seven German writers of more or less note had declared in his favor, and were working in the same line. Under such circumstances we cannot wonder that it was one of the first acts of Friedrich II., after his accession to the throne, to recall Wolff; and Dec. 6, 1740, he made his triumphal entrance into the city, preceded by trumpet-blasts and a procession of students on horseback, received at the gates by the town-council, waited on by the whole body of professors, etc. The university elected him its perpetual rector, the king made him a baron, etc.

Though a philosopher rather than a theologian, it is Wolff who has given to the rationalistic school of theology its fundamental principle and a great number of its watchwords. The Cartesian dualism between the *res cogitans* and the *res extensa* was happily overcome by Spinoza; but the pantheism of Spinoza, in which the two substances of Cartesius were reduced into mere attributes of the one single substance, had no room for true individuality. Spinoza knew only accidental and transitory modifications of the substance; and it was Leibnitz, who, by splitting up the one compact substance of Spinoza into a harmonious world of mounds, made possible a satisfactory explanation of the phenomenon of individuality. But Leibnitz was somewhat des-

ultory and unsystematic, and the flights of his mind were too high for the general public. In Wolff, however, he found a perfect exponent of his ideas; for in philosophy he is a systematizer only, not a creative genius. He drew his materials from Leibnitz, and his method he derived from mathematics. To make philosophical truth, by means of its peculiar exposition, as binding to reason as mathematical truth, was the great object of his life; and the toil he bestowed on that task — often ridiculous on account of its pedantry when applied to futile trivialities, often amazing on account of its superficiality when applied to things of great moment — was rewarded with complete success: even Kant considered him the greatest among dogmatic philosophers. Of course, he could not forbear to try his method also on theology; and though the attempt at first encountered much opposition, it finally came out victorious. To give a mathematical demonstration of the mysteries of Christianity — the miracles, the Holy Trinity, etc. — was the problem. But why should such a problem be considered unsolvable? A divine revelation could not possibly contain any thing which was against the *principium contradictionis*, or the *principium rationis sufficientis*; and how could a more effective barrier be raised against the influx of English deism and French atheism than by fortifying the Christian doctrines themselves, according to the latest and most approved logic? By many of Wolff's followers the application of his method to theology was, no doubt, considered an excellent safeguard against the irreligious agencies of the time; and the danger was wholly overlooked, that reason, when once admitted into the field, might some day undertake to clear it of any thing for which no "sufficient reason" could be found. People went to work with great enthusiasm and perfect confidence. None of the Christian doctrines caused any anxiety: one by one they were taken forth from the armory, treated with the new polish, and exhibited to admiring spectators on the new pedestals.

Natural theology was the department most zealously cultivated by Wolff's disciples. Tired of pondering the symbolical books, and hunting up heresies in each other's sermons, the Protestant ministers threw themselves upon nature, and began to study the Creator in the creation. The pulpit and the lecture-room resounded with devotional meditations on rain and storm, mountains and rocks, snails and mice; and a ichthyo-, testaceo-, insecto-, a litho-, hydro-, pyro-theology arose. But as high as natural religion rose, as low sunk revealed religion. Some of the most prominent among Wolff's theological disciples were: Jacob Carov (d. 1768), who recognized reason as the judge only of the *falsitas mysteriorum*, but not of their *veritas*; Joachim Georg Darjes (d. 1791), who demonstrated that the doctrine of the Holy Trinity contained no mystery, but only a psychological problem; Johann Peter Reusch (d. 1758), who proved that revealed religion was necessary to human happiness, and that, of all revealed religions, Christianity was the only sufficient one; Israel Gottlieb Canz (d. 1753), who made the suggestive remark, that natural religion stood in the same relation to revealed religion as well-water dug up from the ground, cool and

clear, by means of philosophy, to rain-water falling lukewarm down from the sky, and gathered up in dirty cisterns; Johann Gustav Reinbeck (d. 1741), whose *Betrachtungen über die in der augsbürgischen Confession enthaltenen göttlichen Wahrheiten*, 9 vols., were bought, at the expense of the royal treasury, for every church in Prussia; Hermann Samuel Reimarus, the author of the *Wolfenbüttel* Fragments, etc. All these men were Lutherans. To the Reformed Church belonged: Johann Friedrich Stapfer (d. 1775), who gave an algebraic demonstration of the doctrine of the Holy Trinity, and protested that there was no essential divergence between Lutheranism and Calvinism; Daniel Wytenbach (d. 1779), who used the mathematical method, not only against scepticism, but also against the doctrine of predestination, Jacob Christoph Beck (d. 1785), who emphatically gave natural religion the precedence of revealed religion, etc.

LIT.—Wolff's books are tremendously bulky; and he wrote a book every year, except 1714, the year in which he married. His autobiography was published by Wuttke, Leipzig, 1840. See LUDOVICI: *Historie der W. Philosophie*, Leipzig, 1737, 3 vols.; *Neueste Merkwürdigkeiten d. Leib. W. Philosophie*, 1738; *Streitschriften wegen d. W. Ph.*, 2 vols.; HAHMANN: *Historie d. Leib. W. Philosophie*, Leipzig, 1737. G. FRANK.

**WOLFF, Joseph, D.D., LL.D.**, a famous missionary and traveller; b. of Jewish parentage, at Weilersbach, near Bamberg, Germany, 1795; d. at Isle Brewers, Somersetshire, Eng., May 2, 1862. His father was a rabbi. In 1812 he was baptized at Prague by a Benedictine monk; in 1815 he went to Rome; but falling under the suspicion of the Inquisition, because of his "heretical" views, he had to leave the city, 1818. He went to England, 1819; joined the Church of England; studied for two years Oriental languages at Cambridge; was sent out as missionary to the Jews, April, 1821, and for the next five years travelled extensively in the East, and again, from 1827 to 1831, and 1836 to 1838, ending up his last journey with a trip through the United States, upon which he was ordained deacon in the Episcopal Church, by Bishop Doane of New Jersey. On his return he was ordained priest, and settled at Lintwaite, and later at High Hoyland, both in Yorkshire. In 1843 he made a daring journey to Bokhara, to learn the fate of two British officers, and, if possible, rescue them, and barely escaped beheading, but returned safely in 1845, and lived the rest of his days as vicar in Isle Brewers. He has been justly styled "a comet in the missionary heaven." His journeys were essentially missionary in their character. He had a marvellous facility in the acquisition of language, and great coolness and self-possession in the presence of danger. He had abundant need to summon every resource to his aid, for his journeys were full of difficulties and alarms. He has left recitals of them in his *Missionary Journal and Memoir*, London, 1821-29, 3 vols.; *Researches and Missionary Labours among Jews, Mohammedans, and Other Sects*, Malta, 1835; *Journal of his Missionary Labours*, 1827-38, 1839; *Narrative of a Mission to Bokhara in the Years 1843-45, 1845*, 2 vols., 5th ed., 1848; *Travels and Adventures of J. W.*, 1860, 2 vols., 2d ed., 1861.

**WOLLASTON, William**, b. at Coton Clanford, Staffordshire, March 26, 1659; d. in London, Oct. 22, 1724. He took the degree of M.A. at Cambridge, 1681; entered into orders, and from 1681 to 1688 taught school. In the latter year he fell heir to a large estate, moved to London, and passed the rest of his days in learned leisure. He was the author of a famous work, *The Religion of Nature Delincated*, London, privately printed 1722, anonymously published 1724, 8th ed., 1759. His fundamental principle was, that every action is good which expresses in act a true proposition. He maintained that truth is the supreme good, and the source of all pure morality. In the 6th ed. (1738), and subsequently, will be found a general account of his life and writings by Dean Clarke. In the 7th ed. (1750), for the first time is the author's name given.

**WOLLEB, Johannes**, b. at Basel, Nov. 30, 1586; d. there Nov. 24, 1629. He was educated in his native city; studied theology, and was appointed pastor of the Church of St. Elizabeth in 1611, and professor of theology in 1618. Besides some sermons, he published only one book (*Compendium Theologiae Christianae*, 1626); but it procured to him a conspicuous place in the history of Reformed theology, not only on account of its clearness and precision and the perfect order of its arrangement, but also on account of the broad and healthy judgment by which every thing of merely scholastic, formal interest, is left out, and only that is retained which has a living, intrinsic importance. A. EBRARD.

**WOLSEY, Thomas**, English prelate and statesman; b. in Ipswich, 1471; d. in Leicester, Nov. 29, 1530. He was graduated at Magdalen College, Oxford, of which he was elected fellow, and where he met Erasmus; entered holy orders, and was successively rector of Lymington, Somersetshire, 1500; chaplain of Henry VII., 1505; rector of Redgrave, 1506; ambassador to the court of Maximilian, 1507; dean of Lincoln, 1508; almoner of Henry VIII., 1509; rector of Torrington, canon of Windsor, and registrar of the Garter, 1510; prebendary, 1511; and, 1512, dean of York, abbot of St. Albans, dean of Hereford, precentor of St. Paul's, London; bishop of Tournay, 1513; bishop of Lincoln, 1514; eight months afterwards, archbishop of York, 1514; cardinal on the nomination of Leo X., and lord-chancellor on the nomination of Henry VIII., 1515; *legatus a latere*, 1516; bishop of Bath, 1518; ambassador to Charles V., 1521; bishop of Durham, 1523; ambassador to Francis I., 1527; bishop of Winchester, 1529. In his day of glory he lived in great splendor, having once as many as five hundred persons in his train, among them nine or ten lords, fifteen knights, and forty squires. [But in 1529 he was accused of having transgressed, while legate, the statute *præsumere*, which forbade the introduction of papal influence into England. He pleaded guilty, resigned his chancellorship, transferred all his property to the king, and retired to Esher, in the bishopric of Winchester. The king allowed him to retain his archbishopric, gave him a general pardon, and an annuity of a thousand marks. On Nov. 4, 1530, he was arrested on a charge of high treason, and died in the monastery of Leicester while on his way to London to answer the charge. He is reported to have

said during his fatal sickness. "If I had served God as diligently as I have done the king, he would not have given me over in my gray hairs. But this is the just reward that I must receive for my diligent pains and studies that I have had to do him service, not regarding my service to God, but only to satisfy his pleasure."]

Wolsey is one of the most misjudged characters in history. The key to his conduct is his unique position upon the border between the middle and the modern age. He was essentially a mediævalist: yet he felt the pulses of the new day, although he did not welcome it; indeed, he would fain have turned it back. He was very proud and ambitious, skilful in diplomacy, a friend and patron of learning, as is attested by his endowment of Christ College, Oxford. He was a theologian of the scholastic pattern, a student of Aquinas, and at the same time a jurist of ability. His idea of church reformation extended no farther than external matters of discipline; but even these he was in no condition to carry out, being, unhappily, guilty of too many breaches of the moral and statute law.

LIT — The principal source of Wolsey's biography is by his gentleman usher, from 1519 to his death, GEORGE (not William) CAVENDISH: *The Negotiations of Wolsey, the Great Cardinall of England*, London, 1611; reprinted in 1667 and 1706 under the title *The Life and Death of Thomas Wolsey*, but for the first time fully and correctly from the manuscripts by Wordsworth in the first volume of his *Ecclesiastical Biography*, 1810; 4th ed., 1839. The best editions of the *Life* are by S. W. SINGER, Chiswick, 1825, 2 vols., and by JOHN HOLMES, London, 1852. Besides it are to be mentioned the biographies by RICHARD FIDDES, London, 1724, 2d ed., 1726 (valuable for its collection of materials); JOHN GALT, 1812, 3d ed. by Hazlitt, 1846 (dependent upon Fiddes, but containing some new and valuable matter); GEORGE HOWARD (*pseud.* of F. C. Laird), 1824; CHARLES MARTIN, Oxford, 1862 (the Stanhope Prize Essay, interesting and well worked up, but nothing new). Comp. J. A. FROUDE: *History of England from the Fall of Wolsey to the Death of Elizabeth*, vol. i., London, 1856; WILLIAMS: *Lives of the English Cardinals*, 1868; and *Calendar of Letters, and Papers, Foreign and Domestic, of the Reign of Henry VIII., preserved in Her Majesty's Public Record Office*, etc., edited by J. S. Brewer, vols. i.-iv., 1862-75. JOSEPH OVERBECK.

WOLTERSdorFF, Ernst Gottlieb, b. at Friedrichsfelde, near Berlin, May 31, 1725; d. at Bunzlau, near Breslau, Dec. 17, 1761. He studied at Halle, and was appointed pastor of Bunzlau in 1748, and, later on, also director of the Orphan Asylum, an institution modelled after the Francke institution in Halle. Though not without merit as a preacher and pedagogue, it was principally as hymn-writer Woltersdorff acquired his reputation. The first collected edition of his hymns appeared in 1750; the last, in 1819. Many of his hymns have been translated by Miss Catharine Winkworth and others, and will be found in the *Lyra Germanica* and elsewhere.

WOMAN. There is no more striking contrast between the nations which are under the influence of Christianity, and the nations which are not, than the difference in the position of woman.

This article will give a brief statement of the status assigned to her among Pagan nations and Mohammedans, in the Old Testament and under the Christian system.

1. *Pagan Nations.* In the great ancient monarchies of the Orient the condition of woman was a debased one. She was the servant of man, not his equal. Polygamy prevailed, and divorce was easy. The penal code of Ashur brings out the inferiority of woman in its statement of the rule of divorce: "If a husband say unto his wife, 'Thou art not my wife,' he shall pay half a mina, and be free. But, if a woman repudiate her husband, she shall be drowned in the river" (George Smith: *Assyrian Discoveries*). In Europe, among the Greeks and the Romans, woman was held in higher respect. Homer casts a halo around the early Greek woman; but, at the period when art and literature were achieving their highest triumphs, the type of woman was the courtesan Aspasia, whom Socrates invited "to talk on the question, how she might ply her occupation with most profit." Later Roman historians and poets give an attractive picture of the Roman matron of the days of the republic. From the earliest period, however, the wife was regarded as a piece of property, destitute of legal rights, and absolutely under the control of the father of the household (Mommsen: *History of Rome*, i. 90). In the later periods of Roman history, the immorality of Roman women, and the utter laxness of the marriage-relation, was the butt of satirists and the grief of moralists. Ovid, Horace, and Propertius agree that female virtue was not to be found at Rome. Seneca, in a famous sentence, says, "The ladies count their years, not by the consuls, but by the number of their husbands." Tertullian, a Christian writer of the latter part of the second century, said, "The women marry in order to be divorced, and are divorced in order to marry." The Teutonic tribes from the beginning seem to have respected womanhood. Tacitus speaks especially of this fact. But, even among the Teutonic tribes, wives were articles of purchase and sale. Amongst the heathen nations which have been opened up to commerce during this century, the condition of woman is a degraded one. From the Indian tribes of America, who make their wives do all the slavish work, and the Fiji-Islanders, whose princes were accustomed to lay the four corners of their residences upon the bodies of four women buried alive, to the East Indies, where the practice of the *suttee* (burning the wives on the funeral-pyre of their husbands) prevailed till English law abolished it, women are still relegated to the languor and inanity of the zenana, and widows (of whom there is estimated to be twenty millions), at however tender an age they are left in that condition, are condemned to perpetual widowhood. Mohammedanism is no better than Paganism in its treatment of woman, practises polygamy, treats woman as an inferior creature, and erects the harem.

2. *In the Old Testament.* — The account of the creation of woman (Gen. ii. 21-24) accords, at the very opening of the Hebrew Scriptures, the position of a helpmeet to man, which she did not occupy in the practice of other Oriental nations. Polygamy was to some extent practised among the early Hebrews, and attained to alarming pro-



portions at the palace under David, especially Solomon and his successors. But monogamy was the rule; and the laws of the Pentateuch, while they do not prohibit polygamy, at least mitigate and discourage it (Exod. xxi. 8; Lev. xv. 18). The laws designed to alleviate the evil of the practice of forcing female prisoners of war into a state of concubinage witness to the Hebrew regard for the rights of woman (Deut. xxi. 11-14). Divorce was regulated, and the only ground upon which it is granted is indicated in Deut. xxiv. 1. Marriage evidently came to be regarded as a sacred relation, as is evident from the fact that some of the prophets depict God as occupying the marriage-relation to the theocratic people, as well as from single passages (e.g., Mal. ii. 16). The esteem of the Hebrew people for women is further shown in the important part accorded to some of them in their history, and the prominence with which they are mentioned in the patriarchal and Mosaic periods. Sarah's history is not only given at some length, but at her death Abraham, so it is reported, "came to mourn for Sarah, and to weep for her" (Gen. xxiii. 2). The account of the meeting of Isaac and Rebekah still affords language suitable to the marriage-service. Miriam, Deborah, Hannah, Huldah, and others, are illustrations of the freedom which was accorded to women, and the esteem in which they were held. The picture which is given in Prov. xxxi. of a faithful housewife was only possible where the ideal of womanhood was a high one. There seems to have been comparative freedom of intercourse between the sexes in the early periods of Jewish history (comp. the account of the women meeting Saul and David after victory, 1 Sam. xviii. 6, 7, etc.); but in the later periods it was restricted (2 Macc. iii. 19; 3 Macc. i. 18 sqq.). The apocryphal Book of Ecclesiasticus implies a waning esteem for woman in such statements as "the badness of men is better than the goodness of women."

3. *In the New Testament.*—It has been under Christianity alone that woman has been able to occupy the position assigned to her at the creation,—of social equality with man. Our Lord, in the question of divorce, referred the petitioners back to the institution of monogamic marriage in Genesis. The spirit of the New Testament is unfavorable to woman's degradation or inferiority, as it is to the cruelties of slavery. The gospel offers to woman an equal right with man to its promises and rewards, and declares that in Christ there is no distinction of male and female (Gal. iii. 28). The Lord found some of his intimate friends among women (Mary, Martha, etc.), overcame the barriers of prejudice in holding with a woman of Samaria one of the most refreshing conversations ever recorded (John iv.), allowed mothers to bring their children to him, performed works of mercy upon them (Matt. xv. 21-28, etc.), and pronounced upon the act of one woman the most splendid encomium that ever passed human lips (Mark xiv. 9). Women stood over against the cross (Luke xxiii. 49), were the first to visit the sepulchre, and the first to receive the revelation of the risen Lord (John xx. 1 sqq.). In the history of the early church they took an active part. Women were present at the first meeting of the disciples after the ascension (Acts i. 14).

They were among the early converts of the apostles' preaching (v. 14), received baptism (viii. 12), and were steadfast under persecution (viii. 3). Paul's first convert in Europe was a woman; and her name (Lydia) is given, while that of the jailer of Philippi is withheld (xvi.). She is a model of womanly reserve and hospitality (xvi. 15, 40). Dorcas is a representative of woman's work of charity among the sick and poor (ix. 36-39); and Priscilla, who expounded the way of God more perfectly to Apollos (xviii. 26), is a representative of another kind of labor, recognized in the New Testament as proper to woman,—that of instruction, at least in private; for Paul seems to refuse to woman the right of speaking in the public meetings of the congregation (1 Cor. xiv. 34 sq.; 1 Tim. ii. 9 sqq.). Paul distinctly refers in Rom. xvi. to Phœbe, Persis, and other women as efficient fellow-helpers in the spread of the gospel. The annals of the first several centuries include the names of women (Blandina, Perpetua, etc.) among the Christian martyrs, and depict their history and influence (Monica, Paula, etc.). Pagan society was startled at the freedom with which Christian women went about on errands of charity. "What heathen will suffer his wife to go about from one street to another, to the houses of strangers, to the meanest hovels indeed, to visit the heathen? What heathen will allow her to steal away to the dungeon to kiss the chain of the martyr?" (Tertullian.) Councils like that of Arles, 314 A.D., emphasized the sacredness of the marriage-tie. The influence of Christianity in producing the conception of the dignity of womanhood in the human mind is attested at a later period by the Madonnas of art and the false honor put upon Mary in the Roman-Catholic system. The Mormon revival of the institution of polygamy is a return (under the cover of the practices of some Old-Testament characters) to Paganism.

See GUIZOT: *History of Civilization*; FRIEDLÄNDER: *Sittengeschichte Roms*, Leipzig, 1862, 5th ed., 1881; MANNSSEN: *Het Christendom en de Vrouw*, Leiden, 1877; GOELZER: *Les femmes dans la société chrétienne au 17<sup>e</sup> siècle*, La Flèche, 1879, pp. 35; K. STRACK: *Geschichte der weiblichen Bildung in Deutschland*, Gütersloh, 1879; W. WIENER: *Die Frauen, ihre Geschichte, ihr Beruf u. ihre Bildung*, Mainz, 1880; L. BACKER: *Le droit de la femme dans l'antiquité*, Paris, 1880; J. G. MANDLEY: *Women outside Christendom*, London, 1880; J. HÜBNER: *Die christliche Frau in ihrem Leben u. Wirken*, Berlin, 1882; BRACE: *Gesta Christi*, New York, 1883; MORGAN DIX: *Lectures on the Calling of a Christian Woman, and her Training to Fulfil it*, New York, 1883; H. ZSCHOKKE: *Das Weib im Alten Testamente*, Wien, 1883; also arts. DEACONESSES, DIVORCE, MARRIAGE.

WOODD, Basil, b. at Richmond, Surrey, Aug. 5, 1760; d. in London, April 12, 1831; was graduated at Trinity College, Oxford; and ordained, 1783. He was lecturer at St. Peter's, Cornhill, 1784-1808; morning preacher at Bentinck Chapel, Marylebone, 1785-1831; chaplain to the Earl of Leicester, and rector of Drayton Beauchamp in Buckinghamshire, once held by Hooker. A short memoir of him appeared 1831. He published sundry tracts, etc., and a *Collection of Psalms and Hymns*, 1794, containing some originals. In sub-

sequent editions this was expanded, till it embraced a complete original version of the Psalms. Some of these renderings, and of his hymns, have been more or less used.

F. M. BIRD.

**WOODS, Leonard, D.D.**, Congregationalist; b. at Princeton, Mass., June 19, 1771; d. at Andover, Aug. 21, 1851. He was graduated at Harvard College, 1796, and from 1798 to 1808 was pastor of the church in Newbury, Mass.; and on the formation of Andover Seminary he became professor of theology, and held this position until his retirement in 1846, after which he devoted himself to a history of Andover Seminary, which was published 1884, and to preparing his lectures for the press. He was one of the founders of the American Tract Society, the American Education Society, American Temperance Society, American Board of Commissioners for Foreign Missions (of whose prudential committee he was a member for twenty-five years). He was a champion of orthodox Calvinism against the assaults of Drs. Ware, Buckminster, and Channing. Dr. H. B. Smith said he was "emphatically the 'judicious' divine of later New-England theology." His writings embrace *Letters to Unitarians*, Andover, 1820; *Reply to Dr. Ware's Letters to Trinitarians and Calvinists*, 1821; *Remarks on Dr. Ware's Answer*, 1822; *Lectures on The Inspiration of the Scriptures* (1829, Glasgow, 1835), on *Church Government* (New York, 1843), on *Sveedenborgianism* (1846); *Memoirs of American Missionaries*, Andover, 1833; *Doctrine of Perfection*, 1841; *Reply to Mr. Mahan* (upon this subject), 1841; *Theological Lectures*, Andover, 1849, 1850, 5 vols.; *Theology of the Puritans*, 1851. See SPRAGUE'S *Annals*, ii. 435 sqq.

**WOODS, Leonard, jun., D.D., LL.D.**, son of the preceding; b. in Newbury, Mass., Nov. 24, 1807; d. in Boston, Tuesday, Dec. 24, 1878. He was graduated at Union College, 1827, and at Andover Seminary, 1830; taught in the latter institution for a year; was ordained by the Third Presbytery of New York, 1833; editor of the *New-York Literary and Theological Review*, 1834-38; professor of sacred literature in Bangor (Me.) Theological Seminary, 1836-39; and president of Bowdoin College (Me.), 1839-66. In 1867 he visited Europe, under a commission to secure materials for a documentary history of Maine. He secured a work by Dr. J. G. Kohl of Bremen, *On the Discovery of North America*, and a copy of an important unpublished work by Richard Hakluyt, *A Discourse on Western Planting*, written in 1584. These were published in the second series of the *Maine Historical Collections* (1869 and 1877). The first he edited; and for the second he had collected much valuable illustrative material, when, in January, 1874, a fire destroyed it all. His only independent theological publication was his translation of George C. Knapp's *Lectures on Christian Theology* (New York and Andover, 1831-33, 2 vols.), which has been widely used, and is still in print. Dr. Woods received the degree of D.D. from Harvard, 1846, and of LL.D. from Bowdoin, 1866. He never married. He was famous for oratory, and exerted by his peculiar social gifts a wide and elevating influence. See the *Memorial Discourse* of Rev. Dr. C. C. EYRETT, on July 9, 1879, in *Collections Maine Historical Society*, vol. viii., Portland, 1881; also

memorial sermon by Professor E. A. PARK, Andover, 1879.

**WOOLSTON, Thomas**, English deistic writer; b. at Northampton, 1669; d. in London, Jan. 27, 1732-33. He was elected fellow of Sidney Sussex College, Cambridge, and took degree of B.D. He wrote several theological works before his six *Discourses on the Miracles of our Saviour*, London, 1727-29, in which he very coarsely and offensively assailed the historicity of the miracles, declaring that their records are purely allegorical. For this bold theory he was sentenced to one year's imprisonment, and a hundred pounds' fine; and, because he could not pay, he died in prison. There is reason to believe that Woolston was insane. His study of Origen doubtless infected him with a love of allegorizing, and may have disordered his mind. See arts. **DEISM**, p. 621, and **INFIDELITY**, p. 1084; and **LESLIE STEPHEN**: *History of English Thought*, §§ 45-48, vol. i. pp. 228-233.

**WORCESTER**, the seat of an English bishopric since 680, a city on the left bank of the Severn, 102 miles west-north-west of London, with a population of 33,221. Its cathedral is in the form of a double cross. It was originally built by Bishop Oswald, 983, but since twice burnt and rebuilt. It has since 1859 been restored. It has a central tower 193 feet high. See the diocesan history of Worcester by Rev. I. GREGORY SMITH and Rev. PHILIPS ONSLOW, London, 1883.

**WORCESTER, Samuel, D.D.**, b. in Hollis, N.H., Nov. 1, 1770; d. at Brainard, a mission station in East Tennessee, June 7, 1821, in the fifty-first year of his age. Several of his ancestors were eminent for their piety: two of them were clergymen. Three of his brothers also were clergymen: one of them was the celebrated Noah Worcester, D.D. Dr. Samuel was graduated at Dartmouth College in the year 1795. He pursued his theological studies mainly with his lifelong friend, Rev. Samuel Austin, D.D., a noted Hopkinsian divine, then pastor at Worcester, Mass., afterwards president of the Vermont University. He was ordained at Fitchburg, Mass., Sept. 27, 1797. Here his sermons bore the impress of high Calvinism or Hopkinsianism. They were pungent in their appeals to the conscience, were delivered with great solemnity, and at length excited an opposition of uncommon violence. He was dismissed Sept. 8, 1802, after a ministry of four years and eleven months. On the 20th of April, 1803, he was installed pastor of the Tabernacle Church in Salem, Mass. Here he was honored as a man of clear mind, positive convictions, firmness of will, steadfastness of Christian principle. In 1804 he received and declined an appointment to the professorship of theology in Dartmouth College. In 1810 he was elected the first corresponding secretary of the American Board of Commissioners for Foreign Missions. The severe labors of this secretaryship combined with his pastorate shattered his health. In July, 1819, he received the aid of a colleague pastor, Rev. Elias Cornelius. In January, 1821, the state of his health compelled him to seek a southern climate, and he made a visit to the missionary stations among the Cherokee and Choctaw Indians. In a mission family among the Choctaws he died. The eulogies written or spoken in regard

to him by Jeremiah Everts, Esq., Dr. Leonard Woods, and Dr. Elias Cornelius, were admirable specimens of biography. In 1852 his *Memoir* was published, in two duodecimo volumes, by his son, Rev. Samuel M. Worcester, D.D.

Dr. Worcester was distinguished by the vast amount of labor which he performed in connection with the foreign missionary enterprise. Either he or Dr. Samuel Spring, or both together, originated the idea of forming the American Board of Commissioners for Foreign Missions. The detailed plan of the board was doubtless formed mainly by Dr. Worcester. He wrote the first ten, which are in some respects the most important, Annual Reports of this society.

As an author he was noted for his logical acumen, and vigorous, pointed style. Twenty-seven of his sermons were published during his life, and a volume of additional sermons after his death. Besides his sermons, he published nine pamphlets, some of them controversial; three of them being his remarkable *Letters to Rev. Dr. William E. Channing*. He edited two *Hymn-Books*,—one in 1814, entitled *Christian Psalmody*, another in 1818, entitled *Watts's Entire and Selected Hymns*. The latter has been much celebrated. He published many articles in the periodicals of his day. For five years he was editor-in-chief of the *Massachusetts Missionary Magazine*, which was afterward united with the *Panoplist*, and still later with the *Missionary Herald*, the present organ of the American Board of Commissioners for Foreign Missions. EDWARDS A. PARK.

**WORDSWORTH, Christopher, D.D.**, youngest brother of the poet; b. at Cokermonth, Cumberland, June 9, 1771; d. at Buxted, Sussex, Feb. 2, 1846. He was graduated at Trinity College, Cambridge, of which he was elected fellow, 1795; entered into holy orders, and, after holding various preferments, was master of Trinity College from 1820 till 1841. He then retired to his rectory of Buxted-with-Uckfield, which he had held since 1820. He is best remembered for his *Ecclesiastical Biography, or, lives of eminent men connected with the history of religion in England from the commencement of the Reformation to the Revolution* (London, 1810, 6 vols.; 4th ed., 1853, 4 vols.), and for his writings in defence of King Charles's claim to be the author of *Eikon Basilike*.

**WORKS, GOOD.** The sharp distinction which Paul made between law and gospel, between justification by faith and justification by good works, naturally lost its prominence in Christian teaching with the overthrow of Paganism. From her own experience, and that a dearly-paid-for experience too, the ancient church had gained the double conviction, that nothing but faith is able to keep man in true communion with Christ, and that a faith which does so necessarily must produce a thorough regeneration of practical life. The relation, however, between faith and good works, and between them and salvation, had not yet been made the subject of critical reflection; and was theologically so loosely fixed, that the older Fathers could content themselves with placing faith and works mechanically beside each other as equally necessary to salvation; sometimes emphasizing the former, but sometimes also emphasizing the latter.

Meanwhile, Gnosticism arose, with its dispar-

agement of the Old Testament, and its inclination towards an antinomistic libertinism. It became necessary for the church to place the inherent connection between the Old and the New Testament in the right light; but in so doing she happened to adopt a little more of the Old Testament type than was good, and in course of time the gospel itself became a *nova lex*. The more perfectly Christianity was developed as a social and political institution, the more frequently an external legality took the place of that faith which regenerates man from within; the more firmly the church established herself as the representative of God and Christ on earth, the more easily observance of merely ecclesiastical ordinances, rites, and penances, was mistaken for works of true moral worth. At last faith itself became, in the form of obedience to the church, a meritorious and obligatory work. But a faith, which, according to the definition of the schoolmen, simply consisted in assent to the dogmas of the church (*fides informis*) could not be vindicated as the alone sufficient power of salvation. On the contrary, it became necessary to define the faith which proves itself in works (*fides caritate formata*) as the true condition of salvation; and the distinction which was made between *præceptis* and *consiliis evangelicis* finally brought forth the delusion of a surplus of good works,—*opera supererogationis*.

The doctrine of the Roman-Catholic Church concerning the insufficiency of faith to salvation, and the necessity of good works, was the point at which the Reformers aimed their arrows; and they hit. The strength of the truth, the clear words of Scripture, and the irrefragable testimony of thousands of people,—to whom their faith was their sole hope, but also their sure confidence,—finally gained the victory; and the words of Paul, "Therefore we conclude that a man is justified by faith without the deeds of the law," became the banner around which the evangelical churches rallied their forces. Afterwards Leibnitz and after him several recent theologians have characterized the controversy between the Roman-Catholic and the evangelical churches, concerning the relation between faith and works, as a mere play of words. But that is certainly a mistake. It is true that both parties agree in the necessity of good works; and the meaningless exaggeration of the principle of the Reformation which appeared in the Majoristic controversy, that good works are detrimental to salvation, found its due rebuke in the *Formula Concordia*. But they differ widely in their conceptions of justification and good works. As above mentioned, Roman-Catholic theology transforms the practical realization of an inner, ethical ideal into a mere submission to the ordinances of the church; and it is led to do so by confounding justification and sanctification, between which Protestant theology makes a definite distinction. In Protestant theology, justification means the forgiveness of sin by the grace of God for the sake of Christ; but in Roman-Catholic theology it means something more,—a *justitia infusa*; that is, sanctification. J. H. FRANZ HEYER.

**WORLD.** In itself the idea of the world has no religious character. Nevertheless, as the world is the object of the divine will and the theatre of

human activity, the idea which man forms of it exercises a powerful influence on all his fundamental religious ideas, — those of God and man, of revelation and salvation, etc. We give below a few remarks illustrative of this idea as it occurs in the Bible.

The Old Testament has no particular word corresponding to our universe. When the Hebrews wanted to express that idea, they used the phrase "heaven and earth." Heaven again they considered from a double point of view, — as connected with the earth, and forming part of a grand totality, and as the abode of God in contradistinction to the earth as the abode of man. Considered from the first point of view, heaven appears to be very closely connected with the earth. It is, indeed, a geogony, and not a cosmogony, which is given in the first chapter of Genesis; and every thing which is said of the firmament serves simply to image forth and explain its immediate apparition. It must be firmly secured on pillars in order not to fall down (Job xxvi. 11; 2 Sam. xx. 8); gates lead into it (Gen. xxviii. 17); the stars are fixed to its vault (Gen. i. 14); light and rain and lightning break through it (Job xxxviii. 24 sqq.). From this view of heaven to that as the abode of God, the transition is made through the observation that the great stars rule the earth (Gen. i. 16). The recognition of fixed seasons, of an established order, etc., shows that the Hebrews had a feeling of the existence of natural laws; but neither they nor any other Semites ever firmly grasped that idea. Natural laws are to them the "ordinances of heaven" (Job xxxviii. 33; Ps. civ. 19); and the ordinances of heaven shall forever be a secret to man, because the exact knowledge of them is a privilege of the Divine Wisdom. Between the action of the forces of nature and the highest Cause the Hebrews established a direct connection, in which the heavenly bodies played only a subordinate part as mediators; and this conception prevented them from developing a natural science, in the strict sense of the word. They never reached the Greek idea of a *κόσμος*, — a world with an inherent, informing order, which man can learn to know, though only gradually and approximately. On the other hand, they escaped the idea of a fate which might prove a barrier even to the will of God; and they were never entangled in that dread intellectual conflict between the order of nature and Divine Providence, which, from the ancient philosophy, crept into modern thought, and found expression in the deism of the last and the pantheism of the present century.

In accordance with its immediate appearance, the Hebrews generally describe the earth as a circle (Isa. xl. 22; Job xxiii. 14) resting on the mighty floods of the ocean (Ps. xxiv. 2, lxxv. 3). Often, however, they also speak of the four corners, or ends, or wings, of the earth, taking the image from a square mantle (Isa. xi. 12; Job xxxviii. 13). In determining the four sides of the earth, they, like the Greeks, and, indeed, like most other people, began by facing east, and placing north to the left, south to the right. Towards the north was the sombre region: the highest mountains were there, especially the holy mountain, the mount of the congregations (Isa. xiv. 13): the cherub, indicating the divine pres-

ence, stood there (Ezek. xxviii. 14). As a rule Jehovah came from the north (Ps. xlviii. 3; Ezek. i. 4); and there were the beginnings of the human race, the first time at Eden, the second time at Ararat. Below the earth was *Sheol*, the abode of the dead (see art. HADES). This must not be understood, however, as if in the above passages, and in others of similar import, the sacred writers ever proposed to give a lesson in geography, or geology, or any other department of science. On the contrary, the freedom and manifoldness of the similes employed give irrefragable evidence that this whole group of ideas were never treated as articles of faith. They can even not be considered as fixed popular opinions. They were simply poetical objects, with which the imagination was at liberty to play, in order to produce a more striking and impressive representation of the grandeur, wisdom, and goodness of God. To the Hebrew, man was the only being on earth of absolute interest: the dead and dumb sphere lay far below him, and was simply his dominion (Gen. i. 26). To the Hebrew, the human world was the real world; and the unity of that world, that is, the unity of the human race and of its relation to God, the Creator and the Judge, was an idea which arose with the religion of Jehovah, culminated in the great prophet, and never died completely out, though it was reduced into a mere caricature of itself by the particularism and pride of the Pharisees. See, concerning the Old-Testament view of the world in general, C. VON LEMBERGE: *Kanaan*, 1824; II. KÖNIG: *Die Theologie der Psalmen*, 1857.

In the New Testament the idea of the world as the human world received a powerful development by being placed in opposition to the idea of a divine world, — the kingdom of heaven. It then came to mean the history of the human race so far as that history lies outside of the influence of Christ, and grows up the mere product of the forces and spirit of nature. Darkness, that is, blindness, is the chief characteristic of the world in this sense of the word; for by its own strength the world is utterly unable to grasp the truth, and see God (John iii. 27, 31; xvii. 25). But by itself the darkness is not sin or guilt; for it is simply the inherent nature of the world, and not an effect of the fall of the human race and of original sin. It becomes sin, however, and leads to guilt, when it rises into a denial of the light; and, just as the mere love of light develops the faculty of acquiring it, so the hatred of light destroys that very faculty, etc. A comparison between the various ideas of the world which have been developed in the course of Christian civilization, and the typical idea as it is contained in the New Testament, would be a most instructive task, but is beyond the compass of this article. One of the principal points of such an investigation would be the idea of Augustine. It exercised great influence on the Reformers, more especially on those of the Calvinist type; and the preponderance of this influence explains why, during the whole course of its history, Calvinism has preferred to form congregations in the midst of the world, instead of attempting completely to overcome the world. In the Lutheran Church the idea of the world had for a long time only theoretical interest: confidence in the power

of their baptism and the purity of their doctrine made out of the world something vague to the eyes of the Lutherans, — something entirely outside of the pale of their own church. It was Spener and the Pietists who first, by applying regeneration and sanctification as the true tests of any realization of Christianity in individual life, made the idea of the world of practical importance also in the Lutheran Church. [F. FÜRSTER: *Ueber ethische u. ästhetische Weltanschauung*, Halle, 1882.] L. DIESTEL.

**WORMS**, one of the oldest towns of Germany, situated on the Rhine, with about fifteen thousand inhabitants; played on four different occasions a very prominent part in the history of the Reformation, as once previously in the religious history of Germany.

1. The first of these occasions was on Sept. 23, 1122, when the terms of the CONCORDAT were read before a vast multitude assembled in a meadow near the city. This Concordat ended the contest between emperor and pope, which had been going on for fifty years. According to it, the emperor, on his part, gave up all investiture by ring and staff; allowed free election and consecration to all churches, according to ecclesiastical law. The pope, on his part, conceded that the election of German bishops and abbots should take place in the presence of the emperor, but without simony or violence; that, in case an election was disputed, the emperor, on the advice of the archbishop and bishops, should take the side of the right party. The bishop *elect* should receive the temporalities of his see by the imperial sceptre, and obliged himself to perform the accompanying duties. In other parts of the empire, the bishop, six months after consecration, should receive his temporalities in like manner, on the same conditions, but without any payment. The Concordat was ratified by the first Lateran Council, March, 1123. For a further account of it, see HASE: *Kirchengeschichte*, 10th ed., Leipzig, 1877, pp. 221-225; ROBERTSON: *History Ch. Church*, London, 1856, pp. 695-697; H. WITTE: *Forschungen zur Geschichte d. Wormser Concordats*, Göttingen, 1877; E. BERNHEIM: *Zur Geschichte d. Wormser Concordats*, Göttingen, 1878.

2. The DIET of Worms, 1521, before which Luther was summoned to appear, closed the first period of the Reformation, showing to the world that the movement started by Luther was something greater, and likely to take quite another turn, than that started by Hus. Luther arrived Tuesday, April 16, in the forenoon, and was lodged in the house of the Knights of St. John. Great excitement prevailed in the city: thousands of people thronged the streets through which he passed. The next day (Wednesday, April 17), at six o'clock in the afternoon, he appeared before the diet, assembled in the episcopal palace, where the emperor and King Ferdinand staid. Johann Eck, a brother of the disputant of Leipzig fame, and official to the Bishop of Worms, addressed him in the name of the emperor, and demanded that he should recant. Luther answered by asking time to consider, and a respite of twenty-four hours was granted him. The impression he made was not so very favorable. The emperor wondered that "that man should have written those books;" and, with a frown at the uncourtly manners of the

monk, he added, "He shall never make me a heretic." Thursday, April 18, at six o'clock in the afternoon, he again appeared before the diet; and, the demand of recantation having been repeated, he answered with a Latin speech, which has been preserved in his own draught. It is short, and clothed throughout in respectful terms; but every sentence is stamped with that decision which characterizes the action of natural forces, and which, when met with in human life, almost inspires with horror. And it was well delivered: in every corner of the hall it was heard that not one word would be retracted. A short dispute followed between Luther and Eck, ending with the famous words by Luther, "Here I stand. I can do no otherwise. So help me God! Amen!" The emperor left in a rage. It had become quite dark in the hall; and the Spaniards filled the room with their hisses and yells, while outside in the streets the crowd growled and threatened. When Luther passed by the seat of Duke Erick of Brunswick, an inveterate Romanist, the duke saw that the man was exhausted almost to fainting, and handed him his big silver mug with Eimbecker beer. When he came home to his lodgings, he threw up his arms, and cried out with joy, "Now I am through." Some further negotiations with a committee took place, though without any result. April 28, Luther left Worms. See J. KÜSTLIN: *Martin Luther*, Elberfeld, 1875. On June 25, 1868, a colossal monument of Luther, with figures of the principal Reformers and of the cities of Spire, Magdeburg, and Augsburg, was unveiled in Worms.

3, 4. Later on, two COLLOQUIES took place in Worms, between Protestant and Roman-Catholic theologians, for the purpose of bringing about a reconciliation between the two parties without having recourse to armed force. The first, January, 1541, was presided over by Cardinal Granvella. On the Protestant side were present Melancthon, Calvin, Cruciger, Grynaeus, Menius, etc.; on the Roman-Catholic, Cochlaus, Eck, Nausa, etc. Though, no doubt, both parties met with the sincere intention of doing their utmost in order to avoid war, it soon became evident that no compromise was possible unless some very strong influence from without could be brought to bear on the negotiations; and by an imperial decree of Jan. 18, 1541, the assembly was transferred to Ratisbon, where the diet was about to meet. The second colloquy, the so-called "Consultation of Worms," took place in 1557 under the presidency of Julius von Pflug, Bishop of Naumburg; but, beside Melancthon, the president was probably the only one present who took a real interest in the union. The Protestants were represented by Melancthon, Prenz, Morlin, Schuepf, etc.; the Roman Catholics, by Sidonius, Bishop of Merseburg, Canisius, Staphylus, Wizelius, etc. It seems to have been the object of the Roman Catholics to break up the compact unity of the Protestant party; and, if so, they succeeded. In the sixth sitting, Sidonius demanded a formal declaration, whether the whole Protestant Church accepted the Calvinist doctrine of the Lord's Supper, the Gosiandrian doctrine of justification, the Flacian doctrine of *sermo arbitrio*, etc.; and immediately the internal discord of the Protestant party broke out in full blaze. The assembly finally dispersed

without having arrived at any definite result. The acts of these two colloquies are found in *Corpus Reformatorum*, vols. iii., iv., and ix. See also SALIG: *Historie der augsburgischen Confession*, vol. iii.

**WORSHIP.** The earliest account we have of Christian worship after the close of the canon is from a Pagan source. When Pliny the Younger entered upon his proconsulship of Bithynia in Asia Minor, about A.D. 110, he found the number of Christians already so great, and the heathen worship so seriously undermined, that he was obliged by the popular clamor to exert himself against the new religion. Even under the cruel application of the torture, he could find out nothing worse than that the Christians were accustomed to meet together on a set day, before dawn, and sing responsive hymns to Christ as their God, and to pledge themselves in a sacrament to abstain from every form of evil, to commit no theft, rapine, or adultery, to falsify no word, and betray no trust. At a later period in the day they met together again, and joined in a harmless supper (Pliny to Trajan, Let. 95). No higher testimony could be desired to the purity of the Christian life and worship. The next account is from a Christian source, and, as might be expected, somewhat more particular. Justin Martyr, in his first Apology, says, that on the day called Sunday, all the Christians of a neighborhood meet together in one place, and listen to the reading of the Gospels and the Prophets. The presiding bishop preaches a sermon, exhorting them to holy living. All stand up, and pray. Bread is then brought in, with wine and water, the sacramental wine being invariably diluted. After further prayers, to which the people respond with audible "Amens," the body and blood of Christ are distributed. Portions are sent to the sick, and a collection is taken for the poor. Justin adds, "Sunday is the day on which we all meet together; because it is the first creative day, on which God called forth the light out of darkness, and on which also Jesus Christ our Saviour rose from the dead." The first important change in public worship to be noticed after this is the division of the service into two parts, — the service (*missa*) of the catechumens, which was open to all, and consisted of prayer, reading, and preaching; and the service for church-members (*missa fidelium*). The central part of this was the Lord's Supper, which was celebrated as a Christian mystery. More and more the "Eucharist" came to be the grand feature in Christian worship, about which all the other parts were grouped. A regular order was formed for its administration, which eventually grew into the liturgies of Basil and Chrysostom, and the Latin Sacramentaries of Gelasius, Leo, and Gregory. It was not till the period of long tranquillity that both preceded and followed the Decian persecution, that the Christian house of worship ventured to confront the heathen temple. During the last half of the century many churches were reared in Egypt, Syria, Asia Minor, Italy, Gaul, and Britain. The signal for the last great storm that was to break on the Christian party was given by tearing down what Eusebius calls a "great and splendid church" that had boldly reared itself in full view of the imperial palace at Nicomedia.

The preaching of the gospel continued to be an essential part of all Christian worship; often brief, simple, and expository, sometimes elaborate and rhetorical. The great bishops both of the East and the West have left us illustrious proofs of their homiletical eloquence. These have been preserved to us, partly through the care with which they were written out by their authors, and partly by the labors of shorthand writers who took them down as they fell from the lips of the speakers. As compared with the best modern sermons, they are defective in the critical analysis of the text, in sobriety of interpretation, breadth of discussion, and cogency of practical application. By the side of the efforts of Bourdaloue, Saurin, Krummacher, Robert Hall, Spurgeon, or the best preachers of America, they are signally inferior.

In accordance with apostolic precept, the disciples spake to each other in psalms and hymns and spiritual songs. A body of devout lyrical poetry began to be formed, — the work of Clement, Gregory Nazianzen, Ambrose, Hilary, and others, — which, during the middle and Reformation ages, was swelled to an immense volume by the contributions of many Christian poets. The church-singing was at first only a sort of monotonous (hypophonic) cantillation, in which all took part. This was improved into elaborate choral singing, which, like that of Milan, became, in the judgment of Augustine at least, too artificial and dramatic. The effect of this change was to exclude the people from taking part in the service. Congregational singing perished. Church music in all Roman and in many Protestant churches exhibits the furthest possible departure from the apostolic and primitive conception of that office.

During the darker part of the middle ages, or from the eighth to the twelfth centuries, there was little if any thing that can be regarded as the preaching of the gospel. The great cathedrals that were built after the end of the Crusades were unadapted to that purpose. They were suited only to a dramatic show of worship, with altars, pictures, processions, and other features appealing to the spirit of ignorant, popular devotion. The liturgies, however, were greatly improved; and noble hymns were composed, which still serve to express the deepest sentiments of the Christian heart. With the opening of the Reformation the function of preaching, which had begun, indeed, during the preceding century, to recover from its long neglect, re-asserted its divine right, and again made a prominent part of public worship. Luther, Calvin, Knox, all the great Reformers and their disciples, preached indefatigably. The devotional element gradually dropped into the background, and the sermon came to fill nearly the entire scheme of divine worship. The use of prescribed forms of prayer became characteristic of episcopally constituted churches. Instead of a Liturgy, the English dissenters and the entire body of non-Episcopal churches in America conducted prayer by means of the extemporaneous effusions of the preacher. The defects to which this method is liable are pointed out in the Presbyterian *Directory for Worship*, in which the minister is charged to "prepare himself carefully for the right conduct

of public prayer, that it may be performed with propriety and dignity, as well as to the profit of those who join in it, and that he may not disgrace that important service by mean, irregular, or extravagant effusions." Notwithstanding this admonition, the Presbyterian clergy continued to give so little attention to this part of their duty, that, about the close of the first quarter of the century, the venerable Dr. Miller of Princeton, one of the recognized leaders of that church, pointed out no less than eighteen separate faults into which they were accustomed to fall. This invariable tendency has led, from about the time of the publication of Dr. Miller's treatise, to a reaction in favor of the primitive mode of worship, by means of a partial Liturgy; and various works designed to encourage and assist that movement have been laid before the church. No marked change, however, in the forms of worship has yet been effected. Among the Scottish Presbyterians, a large and active society, embracing many distinguished members, lay and clerical, has devoted itself to the improvement of public worship, and has published several excellent liturgical works for that purpose. Their *Euchologion, or Book of Common Order*, has passed through four editions, and an improved fifth edition is about being issued (1883).

In the Roman-Catholic Church in America a marked change for the better in respect to public worship is to be noticed. Brought into immediate competition with a powerful and vigorous Protestantism, the Roman Church has been obliged to borrow something of its methods in self-defence. Its churches are mostly large, but not too large for the purposes of preaching; and the pews are often upholstered, and rented permanently by the same families. A sermon always makes a part of the service. The children are gathered into Sunday schools, in which the Catechism is taught, and hymns are sung to the popular tunes familiar to Protestant children.

In the department of hymnology a great development of activity has taken place, both in Europe and America, during the last half-century. Many new hymn and tune books have appeared, mostly worthy of high commendation, including from one thousand to fifteen hundred hymns each. A serious fault with some of them is the unauthorized "tinkering" of old and familiar hymns, at the discretion of the individual editor. The intrusion of modern "sentimental" hymns is another fault. The conference of Eisenach (1853) went to the opposite extreme, and adopted the principle of accepting no hymn of a later date than 1750. Many hymns are also objectionable as being too exclusively didactic. A hymn may properly include doctrine, reproof, or warning; but the great function of sacred song is the utterance of the devout emotions in praise to God: preaching hymns, in which the whole object, apparently, is to rouse and terrify the sinner, are illegitimate. The German collections are generally free from these faults. On the whole, the modern church worship must be regarded as more ornate and didactic, appealing more both to the intellect and the taste, than that of the earlier ages, and as having something the same relation to it that modern confessions have to the Apostles' Creed, or a finely constructed and

furnished modern church to the bare basilica of the Nicene period. See HOMILETICS, HYMNOLGY, LITURGY, PRAYER-BOOK, and the literature there given. SAMUEL MILES HOPKINS.

**WOTTON, Sir Henry**, a traveller, diplomatist, scholar, and poet; b. at Boughton, Malherbe, Kent, March 30, 1568; d. at Eton, December, 1639; was educated at Winchester and Oxford; lived mostly abroad; was for a time secretary to the Earl of Essex; knighted by James I. soon after his accession; three times minister to Venice, and in the intervals to Germany, the Netherlands, etc.; provost of Eton, 1625. His tracts, letters, etc., were collected, 1651-72, by Isaac Walton, as *Reliquiæ Wottonianæ*, with a memoir. Of his few poems, several, especially *How happy is he born or taught*, have a place among our sacred classics. F. M. BIRD.

**WOTTON, William, D.D.**, English divine; b. at Wrentham, Suffolk, Aug. 13, 1666; d. at Buxted, Essex, Feb. 13, 1726. In childhood he showed remarkable precocity; and when he was twelve years and a half old he was skilled in Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin, besides in logic, philosophy, geography, and the arts and sciences. He entered Catherine Hall, Cambridge, in 1676; was passed B.A., January, 1679; M.A., 1683; and was elected fellow of St. John's College, 1685. He entered holy orders; in 1693 was rector of Middleton Keynes, Buckinghamshire; in 1705 prebendary of Salisbury. Among his learned works may be mentioned, *Reflections upon Ancient and Modern Learning*, London, 1691, 3d ed., 1705 (a reply to Sir William Temple's extravagant eulogy of the ancients); *Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our Blessed Saviour Jesus Christ's Time*, 1718, 2 vols. (in vol. 2 are translations of the Mishna's *Shabbath* and *Erubin*, two books on the sabbath).

**WRITING AMONG THE HEBREWS.** The Hebrew word *Katab* denotes originally, to "engrave" in stone (Exod. xxxi. 18, xxxii. 15), metal (Exod. xxxix. 30; Job xix. 24; Isa. viii. 1; Hab. ii. 2), wood (Num. xvii. 3); then to "write." The discovery and first use of the art of writing is certainly at least as old as the times of Abraham, yet in the patriarchal age we meet with no absolutely certain traces of its employment by the Hebrews. But undoubtedly they made this art their own during their stay in Egypt; for here already we find Israelite officers who derived their name, *shotrim*, from "writing." All the more we may assume that Moses, brought up as he was in the Egyptian court, and instructed in all the wisdom of the Egyptians (Acts vii. 22), not only was acquainted with it, but was so practised in it that he could set down in writing the laws which were given to his people, and so insure them against that disfiguration which is the case of mere oral tradition. Nay, in the time of Moses, the art of writing is presupposed, and mentioned as being already known and in common use among the people (Exod. xvii. 14, xxiv. 4, xxxiv. 27, 28; Lev. xix. 28; Num. v. 23, xi. 20, xxxiii. 2; Deut. xvii. 17, 18, xxxi. 9, 19, 22, 24). The Semicitic alphabet, of which the Hebrew is merely a branch, was not invented by the Hebrews, neither was it invented by the Phœnicians. It was certainly invented and used

by a Shemitic race, because it is adapted to the peculiarities of the Shemitic languages, and was developed out of the primitive type independently of Egypt in Babylonia, whence the Phœnicians got it, and were the instruments of communicating it to other nations.

The Shemitic primitive alphabet presents itself in a threefold stage of development, while it was contributing to the formation of the present Hebrew character. In its oldest (*iconographical*) state it exists in Phœnician monuments, both stones and coins. The letters, characterized generally by stiff, straight down-strokes, without regularity and beauty, were used among the Samaritans, and on coins struck under the Maccabæan princes. While the old character thus continued without much change among the Phœnicians and Samaritans, it had gradually altered among the Aramæans, and assumed somewhat of a cursive, or *tachygraphical* form, by opening the heads or tops of the letters, which were closed before, so that they presented themselves as two projecting points or ears, and by breaking the stiff down-strokes, which were either upright, or but slightly bent into horizontally inclined ones, to serve for union in writing. This character appears in a twofold form on Aramæan monuments. It is seen as an older and more simple one on the Carpentras stone, where it still inclines to the old writing, and is just beginning to deviate from it by opening the heads of the letters. It is also seen as a younger character, in inscriptions found among the ruins of Palmyra, departing very considerably from the primitive alphabet, by the open heads of the letters and by the horizontal strokes of union. The ancient character also underwent a similar process among the Jews. It is probable that the influence of the later Aramæan character (Palmyrene) contributed most to this effect, until the present Hebrew writing, the כְּתִיב קִרְבֵּי [or *square writing* (so called on account of its angular form)] more commonly, called קְתָב אֲשִׁירִי [the Assyrian writing], was formed. To give the characters more uniformity and symmetry, the *calligraphic* principle, or effort to write beautifully and ornamentally, came in use. Letters which had been joined together it divides, and attaches various ornamental flourishes to them, agreeably to current taste.

At what time the Hebrew writing thus altered passed from the Aramæans, or Syrians, to the Jews, it is very difficult to discover. In the Talmud, Origen, and Jerome, the change of the characters is ascribed to Ezra, who, after the captivity, is said to have introduced the square character for the old. [Hence it is called the *Assyrian*, meaning the *Chaldean writing*, כְּתָב אֲשִׁירִי]. According to a tradition (Euseb., *Chron. ad ann.* 4720), Ezra is said to have invented the square writing, that the Jews might not become mixed with the Samaritans. This square writing was also called the "holy," in opposition to the more ancient, the כְּתָב רֵעִץ, i. e., the broken, irregular one, or כְּתָב עֵבֶר [Hebrew writing], which was now regarded as the "profane," and only in use among the Samaritans. But the fact that this character was still retained for a considerable time, and on account of its antiquity was used in the Maccabæan coinage, and that the Samaritans

may have accepted it along with the Pentateuch, while, out of hatred to the Samaritans, the Jews may then have preferred the running hand, and may have perfected it calligraphically into the square character, shows that the square writing must have been introduced later. The name אֲשִׁירִי cannot, indeed, be held absolutely to determine the origin and home of the square character, since the meaning of the word אֲשִׁירִי is greatly disputed. Thus rabbi Jehudah [sur-named the Holy] explains it, "beatified," "sanctified." The same is to be said of the explanations "rectilinear writing" (Michaelis, *Orient. Bibl.* xxii. p. 133) and "straight, strong, firm writing" (Hupfeld). Although we cannot determine with precision the time at which the square character was perfected, still there is complete evidence that it cannot have taken place so late as the fourth century of the Christian era (as Kopp, *Bilder-Schriften der Vorzeit*, ii. 97 sq.). In the New Testament (Matt. v. 18) we find that the *yod* is referred to as the smallest letter, which suits better the square character. The Talmud and Jerome designate those letters as similar, and exposed to change by mistake, which can only refer to the square character. [Comp. Pick, art. "The Old Testament in the Time of the Talmud," in McClintock and Strong's *Cyclo-pædia*, vol. x. p. 187.] During the middle ages we find another kind of cursive writing, the *rabbinic*, which is also a kind of square writing.

The question whether the Hebrew system of writing was merely a writing of consonants, or not, is still pending. According to Hupfeld, there were from the beginning three vowel-signs for the vowels *a*, *i*, and *u*. Of these, however, the first, the *aleph*, was used only with a commencing sound, and in a concluding sound it was not written; but every consonant was sounded with the *a*. Moreover, in the beginning, the *a* sound was very greatly predominant; and only as the language became developed, the other vowels became more frequent, — *i* and *u*, also *e*, *o*, *ai*, and *au*. Yet the writing was developed less rapidly than the pronunciation; and thus the vowel-marks *·* and *ˆ* were not applied everywhere, but only in ambiguous forms. In the later books of the Old Testament we find a manifest progress in the written symbols for the vowels, as the so-called *scriptio plena* comes much more frequently into use. At the time of the Alexandrian version the vocalization had not attained to its later perfection, and therefore in many cases it deviates from that which is now adopted. In the Targums it meets us in a much firmer and less variable form; and by the time of the Talmud it is thoroughly fixed, and it agrees essentially with the later vocalization; though it exhibits no traces of vowel-points (Hupfeld: *Studien u. Kritiken*, 1830, p. 549; *Ezericiatt. Ethiop.* §§ 3-5; *Hebrew Grammar*, § 11). The first traces of diacritical signs we find in the *marhetono*, the Samaritan diacritical line, and which is also found on Phœnician inscriptions.

The ancient Hebrews, like the ancients generally, had neither complete *separation of words*, nor complete *scriptio continua*; but they divided the sentences, and, for the most part, the words also, by little spaces, whilst closely connected words were frequently written without any break. But,



when the regular square character was introduced, the separation of the individual words by little spaces also became universal. The Shemitic, with the exception of the Ethiopic, is written from right to left. The Hebrew has twenty-two letters, which, after the exile, were also used as numbers. In the old Hebrew writing, abbreviations were also used, as in the Phœnician.

*The Writing-Material.* — The earliest was either wood, metal, or stone. According to Herodotus, the skins of animals were the most ancient materials for writing books in Western Asia. Only at a later period the Egyptian paper, made from the coats of the papyrus, came widely into use among the Jews (comp. Hengstenberg: *Beiträge* ii. 186); and so did parchment afterwards, on which, no doubt, the original form of the Pentateuch was written in the antique form of a roll, with ink (Num. v. 23). According to Josephus (*Ant.* xii. 2, 10), parchment was used for the law; and this is customary up to this day. In the form of a roll the parchment seems to have been used in David's time. (Comp. Ps. xl. 7; Jer. xxxvi. 14 sq.; Ezek. ii. 9, 10; Zech. v. 1-1.) Writing utensils for hard materials were iron instruments, styles, and chisel (Job xix. 24; Ps. xlv. 1; Jer. viii. 8, xvii. 1; Isa. viii. 1); for parchment or papyrus, a pen of reed, and ink, was used (3 John 13; 3 Macc. iv. 20). A penknife is mentioned, Jer. xxxvi. 23; and the inkhorn, in Ezek. ix. 2.

**LIT.** — **WUTTKE:** *Entstehung und Beschaffenheit des phöniz.-hebr. Alphabets, in Zeitschrift der d. morg. Ges.*, xi. 76; **EWALD:** *Lehrbuch der hebr. Sprache* (6th ed.); **GESENIUS:** art. "Palæographie," in *Forsch und Gruber's Encycl.*; the same; *Geschichte der hebr. Sprache*, [REXAN: *Histoire générale des langues sémitiques* (Paris, 1858)]; **LEPSIUS:** *Standard Alphabet for reducing Unwritten Languages and Foreign Graphic Systems* (2d ed., London and Berlin, 1863); **DE VOGÜE:** *Mélanges d'archéologie orientale, l'alphabet araméen et l'alphabet hébraïque* (Paris, 1868); **LÖW:** *Graphische Requisiten u. Erzeugnisse bei den Juden*, Leipzig, 1870; **LENOIRANT:** *Essai sur la propagation de l'alphabet phénicien dans l'ancien monde* (Paris 1872, 3 vols.); by the same, the art. "Alphabet," in *Le Dictionnaire d'archéologie classique de Saglio et Daremberg*; **DE ROUGE:** *Mémoire sur l'origine égyptienne de l'alphabet phénicien* (ib., 1874); **MASPERO:** *Histoire ancienne des peuples de l'Orient* (ib., 1876); **BALLHORN:** *Vergleichender Alphabet der verschiedenen Sprachen*. **EÜTING:** *Semitische Schrifttafel* (Strasbourg, 1876); **STEGELICH:** *Skizzen über Schriften u. Bücherwesen der Hebräer zur Zeit des alten Bundes*, Leipzig, 1876, pp. 16; the art. "Écriture," by **BEUGER**, in *Lichtenberger's Encyclopédie des sciences religieuses*; the art. "Bible Text of the Old Testament," in this *Encyclopædia*; and **PICK:** arts. "Shemitic Language" and "Vowel-points," in *McClintock and Strong's Cyclopædia*. **LEYRER:** **H. PICK.**

**WULFRAM, St.**, b. at Milly in 650; d. in the monastery of Fontenelle, according to some in 695, according to others in 720 or 740. He was a monk in Fontenelle, and afterwards bishop of Sens, and made (685-680) a missionary tour among the Frisians, of which a fanciful report, highly ornamented with legendary fictions, is found in *Act. Sanct.*, March 20.

**WÜRTEMBERG, The Kingdom of**, has, according to the census of 1880, a population of 1,971,255 souls, of whom 1,361,412 are Protestants, 590,405 Roman Catholics, 13,326 Jews, etc. The constitution of the Protestant Church is consistorial. The highest legislative and administrative authority is, so far as regards purely ecclesiastical matters, vested in the consistory, composed of a president, a legal councillor, and seven ordinary councillors (five laymen and two ecclesiastics), who are all appointed by the king. Since 1818, however, there has been established alongside the consistory, and acting in unison with it, a series of parish councils, diocesan synods, and annual synods-general, to which the membership is elective. The territory of the church is divided into six superintendencies, each with a "prelate" at its head, 49 deaneries, and 906 parishes with 1,021 pastors. The university of Tübingen has a faculty of Protestant theology, consisting of five ordinary professors, besides professors extraordinary and *Privatdozenten*. The Roman Catholics in Würtemberg form the episcopal diocese of Rottenburg, with 672 parishes and 946 priests, paid by the state. The university of Tübingen has also a faculty of Roman-Catholic theology consisting of six professors. The diocese of Rottenburg belongs to the ecclesiastical province of Freiburg, to which its relations have been arranged by the papal bull, *Provida solersque*, of Aug. 11, 1821. See O. SCHMID-SOHNCK: *Die evangelische Diaspora Württembergs nach Entstehung u. gegenwärtigen Bestand*, Stuttgart, 1879; K. HELFFERICH: *Chronik der evangelischen Kirche Württembergs vom Jahr 1879*, Stuttgart, 1880.

**WUTTKE, Karl Friedrich Adolf**, b. at Breslau, Nov. 10, 1819; d. at Halle, April 12, 1870. He studied theology in his native city, and was appointed professor at Berlin in 1851, and at Halle in 1861. His principal work is his *Handbuch der christlichen Sittenlehre*, Leipzig, 1860-62; 3d ed., 1871-75; Eng. trans. by Professor John P. Lacroix, New York, 1873, 2 vols. He also wrote *Die Geschichte des Heidenthums*, 1851-53, and *Der Deutsche Volksaberglaube der Gegenwart*, 1865; 2d ed., 1869. As a journalist and politician his motto was, "A Christian cannot be a democrat, nor can a democrat be a Christian."

**WYLIE, Samuel Brown, D.D., LL.D.**, Reformed Presbyterian; b. at Moylrag, County Antrim, Ireland, May 21, 1773; d. in Philadelphia, Oct. 13, 1852. He was graduated at the university of Glasgow, 1797; emigrated to America the same year; was tutor in the University of Pennsylvania; was ordained 1800; and from 1801 to 1852 he was pastor of the First Reformed Presbyterian Church in Philadelphia. During this time he was likewise professor in the Philadelphia theological seminary of his denomination (1809-51), of ancient languages in the University of Pennsylvania (1828-45), emeritus-professor (1845-52), and vice-provost of the university (1839-45). He wrote *The Faithful Witness for Magistracy, and Maistry upon a Scriptural Basis*, Philadelphia, 1804, later eds.; *Life of Rev. Alexander McLeod, D.D.*, New York, 1855. See *SRAIGER: Annals*, vol. ix., "Reformed Presbyterians," p. 34 sqq.

**WYTTENBACH, Thomas**, b. at Biel, in the canton of Bern, 1172; d. there in 1526. He studied at Basel and Tübingen; lectured for some time

at Basel, where he had Leo Judae and Zwingli among his hearers; and was in 1507 made pastor in his native city. He preached openly against indulgences, the mass, the celibacy of priests, etc., and was in reality the first of the Swiss Reformers.

But when, in 1524, he married, he was deposed; and, though a large portion of the inhabitants sided with him, he did not succeed in establishing the Reformation in Biel. See HALLER: *Geschichte d. prot. Ref. d. Kantons Bern, Luzern*, 1836.

## X.

**XAVIER.** See FRANCIS XAVIER.

**XIMENES DE CISNEROS, Francisco**, b. at Torrelaguna in Castile, in 1433; d. at Roa, Nov. 8, 1517. He belonged to a family of old nobility, but without wealth or any other distinction. He was educated at Alcalá; studied at Salamanca; took holy orders; visited Rome, and returned in 1473 with an expective letter from the Pope on the archpriestship of Uzeda. The archbishop of Toledo felt provoked at the Pope's arrogance in giving away benefices in his diocese; and, as Ximenes would not yield his claim, he locked him up in a convent prison, and held him there for six years. Having been released, Ximenes was in 1480 appointed vicar-general to the bishop of Sigüenza, and in that position he gave evidences of an administrative talent of the highest order. But he suddenly broke off the brilliant career which opened before him, and entered the Franciscan monastery of San Juan de los Reyes in Toledo. The austerity of his ascetic practices, and the fervor of his preachings, soon made him a great name in this new field; but again he astonished the world, and retired to the lonely monastery of Our Lady of Castañar, where he built a hut with his own hands, and lived for several years as a hermit. In 1492 he was summoned back into the world by being appointed confessor to Queen Isabella. The position was of great political importance, as the queen used to confer with her confessor, not only on her private affairs, but also on public business; and Ximenes so completely gained the confidence of the queen, that in 1495 she made him archbishop of Toledo, and shortly after, also grand-inquisitor of Spain. The archbishopric of Toledo was probably, next to the papacy, the richest and most influential position in the church. Ximenes, however, continued to live like a monk; and, even when a bull from Rome ordered him to keep up a certain style answering to the dignity of his position, he continued in secret his ascetic practices, wearing the hair-shirt under his gorgeous robe, and sleeping on a wooden board. Though the relation between him and King Ferdinand had been very cool while Isabella lived, he did not lose his influence after her death: on the contrary, by his will the king made him regent of Spain during the minority of his heir, Charles V.; and Ximenes had the good fortune to die just as Charles landed in Asturia, probably without learning that his deposition was the first act of the king.

Ximenes was an ultramontanist and a fanatic. He opposed with all his might the translation of the Bible into the vernacular tongue, as a profa-

nation and a dangerous measure; since common people (*vulgus*) respect only what they do not understand, while they despise any thing which becomes easily accessible to them. He also opposed the introduction of publicity in the transactions of the Inquisition. And when the newly converted Jews and Moors offered King Ferdinand, who was always in need of money, a considerable sum for the introduction of such a measure, Ximenes paid the king a still larger sum out of his own pocket in order to prevent the establishment of the reform. Against the conquered Moors he advocated the harshest measures, and it was he who persuaded the king and queen to give them the choice between conversion and banishment. On the other hand, he was perfectly sincere. He carried out the necessary reform of the Franciscan order in Spain, in spite of the interference of the general of the order and the Pope himself, and though more than one thousand monks emigrated in order to escape the severe discipline which he established. For the promotion of education and learning he did very much, though he was not himself a scholar. He founded the university of Alcalá. There had for more than two centuries been a flourishing school in the place, which he extended into a complete university, with forty-two professors,—six in theology proper, six in canon law, four in medicine, one in anatomy, one in surgery, eight in philosophy, one in moral philosophy, one in mathematics, four in Greek and Hebrew languages, four in rhetoric, and six in grammar. The erection of the many new and splendid buildings began in 1498, and was completed in 1508. Another magnificent undertaking of his was the publication of the Complutensian Polyglot (see POLYGLOT). But it was chiefly as a statesman that he earned his great fame. He even won the laurels of a general. In 1509, in his seventy-second year, he equipped at his own expense a brilliant armament, consisting of ten thousand foot, four thousand horse, and a fleet; crossed in person the Mediterranean; conquered Oran; and made forever an end of the Moorish piracy on the southern and south-eastern coasts of Spain.

LIT.—The principal source of his life is ALVARO GOMEZ DE CASTRO: *De rebus gestibus F. X., Alcála, 1659*. Other biographies have been written in Spanish, by ROBLES (1604) and QUINTANILLA (1633); in French, by BAUDIER (1635), MARSOLLIER (1684), FLÉCHIER (1694), and RICHARD (1704); in German, by HEFELE (1844, translated into English by Dalton, 1860) and ULRICH (1883); in English, by BARRETT (1813). HERZOG.

## Y.

**YALE UNIVERSITY**, in New Haven, Conn., owes its origin to the action of a few Congregational ministers, principally of the old New-Haven Colony, who met by agreement in 1700, and gave books in a formal way "for founding a college." The action of these ministers, however, at this time, was only the carrying into execution of a plan which had been conceived by the first settlers of New Haven more than sixty years before, — probably before they had left England, their native land. A charter was obtained from the General Court of Connecticut, Oct. 9, 1701; and the location of the college was fixed temporarily at Saybrook. The Rev. Abraham Pierson was elected rector; and in March, 1702, instruction was begun. The first Commencement was held at Saybrook, Sept. 13, 1702. As the college grew in importance, it began to be apparent that it would be worth something as a prize; and an attempt was made to capture it, and remove it to Wethersfield. A great struggle ensued, in which New Haven was at last successful. In 1716 the college was permanently established in the town which was its natural home, and where it had been the object of the hopes and efforts of successive generations. Just at this time, a considerable gift having been received from Elihu Yale of London, governor of the East India Company, a son of one of the original colonists, the trustees were enabled to erect a college building, to which, in 1718, at the first public commencement held in New Haven, they gave the name of their benefactor, — a name which was soon transferred to the institution itself.

According to the original charter of 1701, the government of the college was placed in the hands of a rector and ten fellows, all of whom were ministers. A new charter, more ample in its provisions, was obtained in 1745, in which the presiding officer was styled the president. In 1792, in consideration of pecuniary assistance received from the State, the trustees voted that the governor, lieutenant-governor, and the six senior assistants (in 1818 called senators), should be added to their number. In 1866 the Legislature relinquished the privilege of being represented in the corporation by the six senators in favor of as many graduates, to be elected by their fellow-graduates. The arrangement for the terms of office of these members was so made, that there is every year an election of one graduate, who is to serve six years. All the departments of the college are under the control of this corporation, whose legal title is the "President and Fellows of Yale College in New Haven." The president is *ex officio* the head of each department, but each is practically independent of the others in the management of its internal affairs. The corporation alone has the power to give degrees, which are conferred on candidates, only after passing a satisfactory examination.

The college is thought to have been remarkably fortunate in its presidents, whose terms of office have been as follows: Abraham Pierson, 1701-07;

Samuel Andrew, 1707-19; Timothy Cutler, 1719-22; Elisha Williams, 1725-39; Thomas Clap, 1739-66; Naphtali Daggett, 1766-77; Ezra Stiles, 1777-95; Timothy Dwight, 1795-1817; Jeremiah Day, 1817-46; Theodore Dwight Woolsey, 1846-71; Noah Porter, 1871-.

At first there was no permanent instructor besides the rector, who was assisted by tutors temporarily employed. In 1755 (public worship having been shortly before commenced on the college ground, and a church established) a professor of divinity was appointed, who was to be college pastor; and not long after, in 1771, a professor of mathematics, physics, and astronomy, was added to the corps of instructors. At the end of the first hundred years of the history of the college, its progress had been all that its founders could have anticipated. There had been a steady increase in the number of students and a marked enlargement in the range of studies required. But after 1800, under the presidency of the Rev. Timothy Dwight, a rapid development of the college began. Through the influence of Dr. Dwight, three recent graduates of the college — Jeremiah Day, Benjamin Silliman, and James L. Kingsley — were appointed professors. These three men, for half a century, — first as his co-adjutors, and after his death as colleagues, — labored together with great zeal and unbroken harmony to advance the interests of learning in the institution. As the prosperity of the country advanced, not only was the number of professors enlarged, but new departments were organized, as follows; medicine in 1812, theology in 1822, law in 1824, philosophy and the arts in 1847, the fine arts in 1864, and a department of original research in astronomy in 1871. At last, in 1871, the corporation, recognizing that the college already comprised all the courses of instruction which are usually found in an institution of the highest rank, organized the university with the departments of theology, medicine, law, and philosophy, and the arts; which last was made to consist of four sections, viz. (1) for graduates, (2) for academical undergraduates, (3) for undergraduates of the Sheffield Scientific School, (4) for students of the fine arts; each section having a separate organization.

In the section for graduates, or those who have already taken a bachelor's degree, there are forty-two instructors, and the course of instruction occupies two years. In the section for academical undergraduates there are thirty-one instructors, and the instruction occupies four years. The Sheffield Scientific School is devoted especially to instruction in the mathematical, physical, and natural sciences. The school was established in 1847; but in 1860, through the liberality of Mr. Joseph E. Sheffield, it was re-organized, and received his name. There are twenty-seven instructors, and the course occupies three years. The Street School of the Fine Arts has for its end the cultivation and promotion of the arts of design; viz., painting, sculpture, and architecture, thorough practice, and criticism. The

course occupies three years, and is open to persons of both sexes.

The Theological School, as a distinct department, was founded in 1822; though, from the origin of the college, the instruction had been specially arranged to favor the education of ministers. But from the establishment of the chair of divinity in 1753, and probably from a much earlier period, classes of graduates had been in the habit of continuing their residence for the purpose of pursuing theological studies; so that, out of the large number of the alumni who had entered the ministry during the hundred years before 1822, a considerable portion had been trained for their duties at the college. Among these may be mentioned Jonathan Edwards of Northampton, Samuel Hopkins of Newport, Nathanael Emmons of Franklin, Joseph Bellamy of Bethlem, Timothy Dwight of New Haven, Joseph Buckminster of Portsmouth, John Smalley, Stephen West, Azel Backus, Moses Stuart, Nathaniel W. Taylor, Lyman Beecher, Eleazer T. Fitch, Bennet Tyler, Edward Dorr Griffin, and Edward Robinson. The faculty consisted at first of Nathaniel W. Taylor, Eleazer T. Fitch, and Josiah W. Gibbs. Chauncey A. Goodrich was subsequently added to their number. The faculty at present consists of the president of the university, a professor of Hebrew literature and biblical theology, a professor of systematic theology, a professor of homiletics and the pastoral charge, a professor of ecclesiastical history, and a professor of sacred literature and New-Testament Greek. There are, besides, eight special lecturers and instructors. Students of every Christian denomination, in case they are possessed of the required qualifications, are admitted. The course of instruction occupies three years; but, at the close of the studies of the second year, students may be licensed to preach. In one of the theological buildings is a library of three thousand volumes in various languages, open several hours each day, which takes the place of a well-selected private library for the students. The valuable library of church-music, which was collected by Dr. Lowell Mason, was, after his death, presented to the seminary. There is in this department no charge for instruction, room-rent, or the use of the library. Students whose circumstances require it receive a hundred dollars a year from the income of scholarships, and other funds. In special cases there is additional aid. The Hooker Graduate scholarship, with an annual income of seven hundred dollars for two years after graduation, was established in 1876; and there is another graduate scholarship, yielding five hundred dollars for one year. The term begins in September, and the session continues for eight months, without vacation, to near the close of May. The degree of bachelor of divinity is conferred at the end of the course upon those who pass the required examination. Students in this department have the special advantage of being allowed to attend the lectures in the other departments of the university. The alumni of the seminary number about fourteen hundred. Of the alumni of the academical and theological departments, about a hundred have been foreign missionaries. A course of instruction for two years is also arranged for graduates, or those who have already completed a three-

years' course in this or any other theological school.

The faculty of the department of medicine consists of eight professors and ten special lecturers. The system of instruction is arranged in a graded course for three full years. The faculty of the department of law consists of six professors and eight special lecturers and instructors. The course occupies two years. There is also a graduate course of two additional years, for those who have already taken the degree of bachelor of laws. The Peabody Museum of Natural History was endowed in 1866 by Mr. George Peabody of London, for the preservation of the valuable collection already owned by the college, and of those which may be made hereafter, in the departments of zoology, geology, mineralogy, palæontology, and ethnology. In 1871 the department of astronomy was enlarged in its organization, when, to the former facilities for instruction in this science, were added ample means of original investigation and research. At present there is a corps of eight astronomers connected with the observatory.

According to the report of the treasurer in 1882, the invested funds of the university were \$1,833,983.47. The annual income from tuition was \$138,815.43. The number of the volumes in the several libraries, which are open to students is about 135,000.

Over 13,000 degrees have been conferred by the corporation, of which about 1,000 have been *pro honoris causa*. There have been, besides, several thousand students in the academical department of the university who received no degree. The students of the law department before 1843, and of the theological department before 1867, are not included in the catalogue of the alumni, as, till those years, degrees were not conferred in law or theology. About 2,200 of the graduates of the academical department have been ordained as ministers.

The number of students in attendance in 1882-83 was as follows: department of theology, 106; department of medicine, 30; department of law, 85; department of philosophy and the arts (graduate instruction, 41; undergraduate academical department, 611; Sheffield Scientific School, 206; School of the Fine Arts, 40), 898; deduct for names inserted twice, 23. Total, 1,696.

LIT.—Histories. *The Annals of Yale College from the First Founding thereof, in the Year 1700, to the Year 1766, with an Appendix.* By THOMAS CLAP, A.M., president of the said college.—*Annals of Yale College from the Foundation to 1831.* By EBENEZER BALDWIN. New Haven.—*A Sketch of the History of Yale College in Connecticut prepared by Professor JAMES L. KINGSLEY, and first published in the American Quarterly Register.—Sketch of the History of Yale College, in the College Book.* Boston, 1878.—*Yale College.* A sketch of its history, with notices of its several departments, instructors, and benefactors. By various authors. Edited by WILLIAM L. KINGSLEY. In 2 vols. 8vo. N.Y., 1879. WILLIAM L. KINGSLEY.

YATES, William, D.D., English Baptist missionary; b. at Loughborough, Leicestershire, Dec. 15, 1792; d. on the Red Sea, July 3, 1845. He went to India in 1815, and settled at Serampore, where he devoted himself to literary work,

and produced a translation of the entire Bible into Bengalee, in continuation of Carey's (d. 1834) labors, a translation of the New Testament into Hindec and Hindostanee, besides large parts of the Bible into Sanscrit. He prepared, also, textbooks. — *A Grammar of the Sanscrit Language on a New Plan*, Calcutta, 1820, 2d ed., 1845; *Sanscrit Vocabulary*, 1820; *Introduction to the Hindostanee Language, in three parts*, 1827, new ed., 1843, printed in Roman characters, 1836; *Dictionary, Hindostani and English*, 1836; and (posthumous) *Introduction to the Bengali Language*, ed. J. Wenger, 1847, 2 vols. He visited England and the United States in 1827-29, and was on his second visit home when he died. See JAMES HOBBS: *Memoir of William Yates*, London, 1847.

**YEAR, The Church**, does not rest upon a commandment of the New Testament, but was the gradual product of the needs of the church. The periods of its development can be readily traced. In the apostolic age, the Jewish Christians seem to have strictly followed the Jewish cycle of feasts; while the Gentile Christians at first seem to have observed no yearly church festivals. In the middle of the second century, two such festivals meet us, — the Paschal and Pentecost festivals. The former at first commemorated the passion of our Lord (see PASCAL CONTROVERSIES, EASTER), and was prolonged to a period of six days, marked by solemnity and fasting. Pentecost commemorated the resurrection and ascension of Christ and the outpouring of the Holy Spirit, comprehended fifty days, and was a period of joyousness, in which there was no fasting, or kneeling in prayer. The second period in the formation of the church year is marked by the elevation of Ascension Day to the rank of a distinct festival, the closer association of the day of resurrection, Easter, with the Christian Passover, Good Friday, and the addition of the festival of Christ's birth, — Christmas, — and Epiphany. There were then three festive cycles, — Christmas, Easter, and Pentecost; the former two being preceded by preparatory periods, — Quadragesima (forty days) and Advent.

The ancient church celebrated the anniversaries of the deaths of martyrs as local festivals. The veneration of martyrs was accompanied by the feeling that their intercession made prayer effective. History, however, in this direction, is vitiated by myths. The oldest festivals of Mary, Annunciation, and Purification, were at first festivals of Christ, and were transferred to Mary at a later period, when her worship became prevalent. The Roman-Catholic Church assigns a saint to every day of the year. The culmination and conclusion of its system of festivals is marked by Corpus Christi, the feast of transubstantiation.

Although the church year would properly begin with the first Sunday in Advent, it was a long time before the church came to this conclusion. The most confusing differences occur late in the middle ages. The older church teachers, following the Jewish mode of reckoning, regarded the Easter month as the first month of the year; and in the West it was made to begin with March. Dionysius Exiguus began the year with January; but, in the middle ages, Germany, Italy, and other lands dated it from Dec. 25; or, as in

Florence and Pisa down to 1749, from March 25. The Greek Church begins its year with Sept. 1. The custom of dating the church year from the first Sunday in Advent was first in vogue among the Nestorians. All the Reformers, Luther included, at first questioned whether it was not best to return to the simplicity of the apostolic age in regard to church festivals. The Reformed churches never had any sympathy for the church year. In Calvin's time Sunday only was observed at Geneva. Good Friday was not introduced there till 1820. In other lands Christmas was the only church festival observed on a week day. [The Puritans gave up even Christmas; and until very recently it was not observed at all in any of the Congregational churches of New England, or the Presbyterian churches of Scotland and the United States, as a religious festival. The Puritans, however, appointed and observed, from time to time, special fast and thanksgiving days.] The Lutheran Church preserved not only Christmas and Easter, but the days for each of the twelve apostles, Annunciation Day, Purification Day, and the festival of the Archangel Michael. The latter class is now either not observed, or is gradually going out of vogue. [The Church of England has retained the church year of the Catholic Church, and preserves the names of many of the saints in her Prayer-Book. The Episcopal Church of the United States, however, has discarded the most of these.] Compare the art. CALENDAR, and the special articles EASTER, ADVENT, etc. See GREZZER: *De Festis Christianis*; LISCO: *D. christlichen Kirchenjahr*, Berlin, 1840; STRAUSS: *D. evang. Kirchenjahr in seinem Zusammenhang*, etc., Berlin, 1850; BOBERTAG: *D. evangelische Kirchenjahr*, Breslau, 1853. STEITZ.

**YEAR, Hebrew.** I. THE YEARS. — The Hebrew word for year, שָׁנָה, means "repetition," — that which runs a circuit. The word countenances the idea that the Hebrews were acquainted with the solar year, which was the year of the Egyptians, who divided it into twelve months of thirty days each, with five and a quarter supplementary days. But, whatever may have been their knowledge, in practice the Hebrews used the lunar year, with months of twenty-nine or thirty days each. The exact fixing of the months, and therefore of the year, was post-exilic. According to the directions given at length in the Talmud [*Mishna Rosh Ha-Shana*, i.], as soon as the first glimpse of the new moon was announced by two persons appointed for the purpose, the sanhedrin, with the cry, "The new moon is hallowed," officially declared a new month begun. Of course there was no astronomical observation possible, and much depended upon the weather. If, on account of overcasting, the moon could not be seen, then there was no proclamation; but, if there was an observation, the news was despatched through the land, at first by signal-fires from height to height, later by messengers. Those months which had thirty days in them (of which there was to be no less than four or more than eight in the year) had two days called רֵאשִׁית הַחֹדֶשׁ, of which one was the thirtieth of the old, and the other the first of the new, month. The present Jews use an astronomical table of moons, which dates from a century after the destruction of the second temple.

The ancient Hebrews corrected the discrepancy between the lunar year and the solar by the insertion every two or three years of a month before the last month of the year, except in the sabbatical year. It is true that there is no mention in the pre-exilian Scriptures of a year with thirteen months; but since, in this period, there was such a year among the Babylonians, Assyrians, and the Greeks, the omission may be merely accidental. In later times the sanhedrin determined in the month Adar, according to the state of vegetation, whether a month should be intercalated or not. In the fourth Christian century the Jews adopted the Greek astronomer Menon's 19-year cycle, according to which, in every nineteen years there were seven leap-years, — the 3d, 6th, 8th, 11th, 14th, 17th, 19th. There were two important legal enactments to be allowed for: the Feast of Tabernacles must not end before the autumnal equinox, and the full moon of Passover must not precede the spring equinox.

II. THE MONTHS. — These were, giving them their pre- and post-exilian names, as follows. 1. *Abib* (Exod. xii. 2, cf. xl. 2, 17; Lev. xxiii. 5; Num. ix. 1, xxviii. 16, xxxiii. 3), the "plough month, or *Nisan*, the month of the "breaking-forth." (The year was thus dated from spring, because then the exodus took place; but the Feast of the New Moon was in the seventh month.) 2. *Zif* (1 Kings vi. 1), the "bloom" month, or *Iyyar*. 3. *Sivan* (Esth. viii. 9; Bar. i. 8). 4. *Tammuz*, the beginning of the summer solstice, the month of mourning for "Tammuz," — Adonis. 5. *Ab*. (The names of 4 and 5 do not occur in the Scriptures.) 6. *EIul* (Neh. vi. 15). 7. *Ethanim* (1 Kings viii. 2), the "month of the overflowing waters," or *Tishri*. 8. *Bul* (1 Kings vi. 35), the "rain" or "fruit" month, and *Marheshwan*, abridged to *Ihreshwan*. 9. *Kislev* (Neh. i. 1; Zech. vii. 1), the "Orion" (?) month. 10. *Tebeth* (Esth. ii. 16). 11. *Shebat* (Zech. i. 7). 12. *Adar* (Ez. vi. 15; Esth. iii. 7, 13, viii. 12). There are no known pre-exilian names for the last four months, and the origin of this post-exilian nomenclature is in dispute; but probably it is derived from Babylonia. The names are found upon Syrian, Arabic, and Palmyran inscriptions, and names closely similar upon the Nineveh tablet. Before, as well as after the exile, it was customary to give the number rather than the name of the month (e.g., Ez. iii. 1, 6, 8; Hag. i. 1, 15), although sometimes both are given (Zech. i. 7; Esth. ii. 16).

III. THE CIVIL AND ECCLESIASTICAL YEARS. — Besides the ecclesiastical, there was apparently, from the earliest times, a civil year, which began in the autumn. The reasons for believing the existence and antiquity of this state of things are, (1) In Exod. xxiii. 16 and xxxiv. 22 the Feast of Ingathering is said to have been "in the end of the year." (2) The sabbath- and jubilee-year began upon the tenth day of the seventh month, according to Lev. xxv. 1, 9 sq. This puts the Feast of Tabernacles in the actual beginning of the civil year. (3) The flood began in *Bul*, the second month, which was in autumn, according to tradition. (4) By the later Jews the years, reckoned from the creation of the world, began in autumn. (5) The day of the new moon in the seventh month was by the later Jews celebrated

as New-Year's Day. (6) The Talmud expressly recognizes two beginnings to the year (*Rosh hash.*, i.). (7) Josephus (*Antiq.*, i. iii. 3) says, "Moses appointed Nisan (i.e., Xanthikos) as the first month of their religious festivals, because upon it he had led the Hebrews out of Egypt . . . but he preserved the original order of the months as to . . . ordinary affairs." (8) The Targum to 1 Kings viii. 2 says that the ancients called *Tishri* the first month.

IV. THE SEASONS. — Properly speaking, there are only two seasons in the Holy Land, — summer and winter. The former is characterized by cloudless heavens, heavy dews at night (Sirach xviii. 16, xliii. 22), great heat by day, and cool evenings and nights (Gen. xxxi. 40; Jer. xxxvi. 30). The winter begins with the sowing-time, and lasts until the later rains of March. It is a period of rain and snow. Reference is made in the Bible to various seasons, — barley-harvest, wine-making, etc., — as was to be expected in the records of an agricultural people.

LIT. — The archaeologies of JAHN, KELL, SALSCHÜTZ, EWALD, and others; J. D. MICHAELIS: *De mensibus hebræorum*; IDELER: *Haabuch der Chronol.*, WIESELER: *Chronol.*; GUMPFACH: *Ueber den altjüd. Kalender*, BRUSSELS, 1818; ABRAHAM BAR CHYLAH: *The Chronology of the Hebrews*, ed. Philopowski, London, 1851; SCHRADER: *Keilinschriften*, 2d ed., Giessen, 1853. LEYRER.

TABLE OF HEBREW MONTHS.

CIVIL.	SACRED.	BEGINNING WITH THE NEW MOON.
VII.	I. <i>Abib</i> or <i>Nisan</i> . . .	March or April.
VIII.	II. <i>Zif</i> or <i>Iyyar</i> . . .	April or May.
IX.	III. <i>Sivan</i> . . .	May or June.
X.	IV. <i>Tammuz</i> . . .	June or July.
XI.	V. <i>Ab</i> . . .	July or August.
XII.	VI. <i>EIul</i> . . .	August or September.
I.	VII. <i>Ethanim</i> or <i>Tishri</i> . . .	September or October.
II.	VIII. <i>Bul</i> or <i>Marheshwan</i> ( <i>Ihreshwan</i> ) . . .	October or November.
III.	IX. <i>Kislev</i> . . .	November or December.
IV.	X. <i>Tebeth</i> . . .	December or January.
V.	XI. <i>Shebat</i> . . .	January or February.
VI.	XII. <i>Adar</i> . . .	February or March.

YEOMANS, Edward Dorr, D.D., Presbyterian divine: b. at North Adams, Mass., Sept. 27, 1829; d. at Orange, N.J., Aug. 26, 1868. He entered Lafayette College, Pennsylvania, under the presidency of his father, and passed through the junior year, then continued academic and theological studies under his father's direction until his licensure by the presbytery of Northumberland, Penn., April 21, 1847. He was stated supply at New Columbia, Penn., from 1848 to 1851; pastor at Warrior Run, Penn., Nov. 29, 1851 (the date of his ordination), until November, 1858; at Trenton, N.J., until May, 1863; at Rochester, N.Y., until July 2, 1867, when he was installed over the Central Church, Orange, N.J., and was pastor there at his death. In 1864 he received the degree of D.D. from the College of New Jersey. Dr. Yeomans received high praise for his thoroughly idiomatic and elegant translation of Dr. Schall's *History of the Apostolic Church* (New York, 1853) and the first two volumes of his *History of the Christian Church*, 1858 and 1867. He prepared a book of worship, and collection of hymns, and began the translation of Lange's

Commentary on John, but was obliged by failing health to desist in the summer of 1868. See *Lange on John*, p. xii.

**YORK** (*Eboracum*), the capital of Yorkshire, Eng., the seat of an archbishopric, situated on both sides of the Ouse, a hundred and seventy-two miles north-north-west of London. It was the capital of the old kingdom of Northumbria, and the seat of its bishops, 625. Its first minster was built of wood by Edwin of Northumbria, 627, who also began one in stone before 633. The building was completed in 642, repaired in 669, burnt April 23, 741, and rebuilt 767-780. Since then, it has been burnt several times,—wholly in 1069, partly in Feb. 2, 1820, and May 30, 1840. The present building dates its beginning from the twelfth century, but was not consecrated until July 3, 1472.

"It is in the form of a cross, with a central square tower two hundred and thirteen feet high, and two other towers, each a hundred and ninety-six feet high, flanking the west front, which is highly ornamented. The extreme length is five hundred and twenty-four feet; and the extreme breadth across the transepts, two hundred and forty-nine feet. The east window is seventy-eight feet high, and thirty-two feet wide, and filled with stained glass representing about two hundred historical events. An elaborate screen contains statues of all the kings of England from William I. to Henry VI.; and upon this screen is the organ, one of the finest in the kingdom. The cathedral has a peal of twelve bells, one of which weighs eleven tons and a half, and is the largest in Great Britain."

The archbishop's palace, now the library of the dean and chapter, dates from the twelfth century, and is on the north side of the cathedral. The archbishop now lives at Bishopthorpe, near the city. He is styled primate of England, but ranks second to the archbishop of Canterbury, who is primate of all England. Under him are the sees of Carlisle, Chester, Durham, Liverpool, Manchester, Newcastle, Ripon, Sodor and Man, and York. See the *Diocesan History of York* by Canon GEORGE ORN-SBY, London, [1883].

**YOUNG, Brigham.** See *MORMONS*, p. 1577.

**YOUNG, Edward**, b. at Upham, Hampshire, 1684; d. at Welwyn, Hertfordshire, April 12, 1765; was educated at Winchester and at Corpus Christi, Oxford; fellow of All Souls; LL.D. there 1719; defeated as a candidate for Parliament; ordained, 1727; rector of Welwyn, 1730. He wrote three tragedies, which were acted at Drury Lane, 1719, etc.; *The Centaur and Fabulous*; *A Vindication of Providence*. and letters, essays, etc.; a poem on *Resignation*, with others; and the *Night Thoughts*, 1712-16, once extremely popular, and still famous. F. M. BIRD.

**YOUNG, Patrick** (*Patricius Junius*), Scotch scholar; b. at Seaton, East Lothian, Aug. 29, 1584; d. at Bromfield, Essex, Eng., Sept. 7, 1652. He was educated at the university of St. Andrews, 1603; M.A. at Oxford, 1605; entered holy orders; became librarian to James I. of England, 1620; and afterwards rector of Hayes and of Llanine, but retired to Bromfield, 1649. His reputation rests upon his edition of Clemens Romanus, Oxford, 1633; 2d ed., 1637. Walton published, in sixth volume of his *Polyglot*, Young's *Annotations on the Codex Alexandrinus*.

**YOUNG MEN'S CHRISTIAN ASSOCIATIONS.**

These are undenominational societies of young

men, organized upon an evangelical basis, for the promotion of the mental, moral, social, and physical welfare of young men. Their *active*, voting membership is confined to Christian young men; but large numbers of unconverted young men, without regard to denominational affiliations, become *associate* members for the sake of social and educational privileges. The work of the associations is carried on through the personal efforts of Christian young men themselves, laboring individually in the sphere of their daily calling, and collectively in connection with committees having charge of the reading-rooms, libraries, gymnasiums, evening educational classes, lecture-courses, prayer-meetings, and Bible-classes for young men exclusively, boarding-house and employment bureaus, visitation of sick young men, etc. The associations also, as opportunity offers, hold undenominational religious services in neglected neighborhoods, in public institutions, and in the open air.

The parent English-speaking association was organized at London, by George Williams, June 6, 1844. Societies formed in Germany earlier than this date have since come into affiliation with the English-speaking associations and those of other lands. The society now bearing the name of the Young Men's Christian Association in Glasgow, Scotland, claims an origin, under a different name, prior to that of London. But the brotherhood bearing the distinctive title of the Young Men's Christian Association, which has developed into provincial, state, national, and international organization, can be traced in its origin and name distinctly to the London association, and cannot be traced behind it. And the societies claiming priority under different names belonged, rather, to the multitude of societies of Christian young men which have been formed in every period of the Christian Church, but which have not developed into the permanent and varied organization just referred to. The Montreal Association was organized Dec. 9, 1851; and that of Boston, Dec. 29, 1851. The first International Convention of the associations of the United States and British Provinces met in Buffalo, June 7, 1854. The first World's Conference convened in Paris, Aug. 19, 1855. Here the following test of membership, since known as the "Paris Basis," was adopted:—

"The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

In April, 1860, the associations of North America had about twenty-five thousand members. At the breaking-out of the civil war, many members of the associations entered the armies on both sides, and the associations naturally followed them with efforts for their welfare and that of their comrades. At the instance of the New-York Association, a special convention was called, Nov. 14, 1861, to consider Christian work in the army. This resulted in the organization of the United-States Christian Commission (q.v.); and during the civil war the energies of the associations were largely absorbed in army-work. With the close of the war, a new season of growth and



activity began. In 1866 the executive committee of the convention, which had been located from year to year in different cities, was located for a term of years at New-York City (where the working quorum has been continued ever since), and has become known and incorporated as the "International Committee." The convention which met in Detroit, June 21, 1868, adopted the following test of active membership, since known as the "Evangelical Test:"—

"Resolved, That as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love, and publicly avow their faith in Jesus, the Redeemer, as divine; and who testify their faith by becoming and remaining members of churches held to be evangelical; and that such persons, and none others, should be allowed to vote, or hold office."

At the Portland convention, July 14, 1869, the word "evangelical" was thus defined:—

"We hold those churches to be evangelical, which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only-begotten of the Father, King of kings, and Lord of lords, in whom dwelleth all the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment."

All associations organized since the passage of the above resolution, in order to be entitled to representation in the International Convention, must limit their active, voting membership to members of evangelical churches. The formal adoption of this test by the American associations has secured for them the active sympathy of churches and Christian communities. It is only since this time, that the associations have received the real estate and buildings which are now valued at over \$3,000,000, and which give the societies a permanent foothold in the communities where they are located. At the World's Conference of 1878, held in Geneva, Switzerland, forty-one American delegates were present; and, under their influence and leadership, a central international committee, on the plan of the American committee, was appointed, with a working quorum resident in Geneva. The number of associations in the world is now 2,671, with a total membership of about 200,000. They are grouped as follows: United States, 824; Dominion of Canada, 56; Bermuda, 1; South America, 1; England, 198; Scotland, 188; Ireland, 18; France, 65; Germany, 122; Holland, 450; Switzerland, 209; Sweden and Norway, 85; Belgium, 21; Denmark, 3; Spain and Portugal, 19; Italy, 20; Turkey, 25; Austria, 4; Russia, 7; Syria, 5; India, 2; China, 2; Japan, 2; Africa, 15; Australasia, 25; Hawaiian Kingdom, 1.

The affiliated associations of North America have organized an admirable system of intercommunication and mutual help. At the suggestion of the International Convention, and with the co-operation of its committee, about thirty State and Provincial conventions are now held annually. Each of these appoints an executive committee on the plan of the International Committee, whose territory is again subdivided into districts, with a district committee looking after the interests

and work of each district. Twelve State and Provincial committees now employ visiting secretaries, whose efforts are essential in the development of this work; and the International Committee is seeking to extend it to the entire sisterhood of States. The expenditure of the international and State committees in 1882 was over \$45,000; and 350 associations reported their annual current expenses as \$406,270; 659 associations reported an aggregate membership of 82,375; 69 reported the ownership of buildings valued at \$2,700,473; and 255 persons were employed as general secretaries or agents of the local associations and of the international and State committees. The number of these officers is increasing rapidly, having, in March, 1883, grown to over 300. The chief aim of the general secretary is to enlist and train volunteer workers, using his tact to discover the post of duty for which each member is specially fitted, and his personal influence to induce him to enter upon it. A gratifying result of the increase in the number of these officers is seen in the development of a larger and more efficient force of helpers on the various committees of the associations. Appropriate methods have been wrought out to meet with timely aid the stranger, the unemployed, the destitute, the sick, and the intemperate. The social and literary appliances have been made more effective for good, and the various religious meetings have been largely increased in number and usefulness.

The International Committee has nine secretaries. Some of these are occupied with the work of correspondence and supervision at the office of the committee, which is also a central bureau for securing and testing young men for the office of secretary in the local associations. Others are engaged in the extension and care of the work in the sections of the continent destitute of associations, or where they are yet feeble. One secretary of the committee works among railroad-men, organizing railroad branches of the associations, and enlisting the railroad companies in their support. The contributions of the companies for this purpose now amount to \$65,000 annually. Sixty railroad branches are in operation, and preliminary work is done at over twenty other points. Another secretary labors among college students. One hundred and eighty college institutions have been organized. Other secretaries are busy among German-speaking young men, commercial travellers, and colored young men in the Southern States. The magnitude of these several fields is shown by the fact, that there are, in the United States and Dominion of Canada, 1,600,000 railroad-men, 60,000 college students, 700,000 German-speaking young men, 100,000 commercial travellers, and 500,000 colored young men.

The association cause abroad is strongest in Great Britain, where a national organization has recently been effected. The associations of Germany are grouped together in several *Bunds*. Like organizations exist in Holland and Sweden. The associations are few and feeble in Belgium, France, Russia, Spain, and Italy. Several vigorous organizations have been formed in the cities of Australasia.

The principal publications of the American associations are *The Watchman*, published in

Chicago; the *Year-Book* and other publications, about fifty in number, of the International Committee, whose office is at 23d Street and Fourth Avenue, New York; and the annual reports of the State and Provincial conventions, and of the local associations.

RICHARD C. MORSE.

**YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS.** Upon the general plan of the Young Men's Christian Associations, Women's Christian Associations have been organized in various European and American cities. In America this movement dates from the year 1857, when the first association for distinctive work among young women was organized in New-York City. Ten years later a general interest in this subject resulted in the formation of associations in many of the large cities of the United States. There are now fifty-six associations in the United States and British Provinces, with an aggregate membership of about fifteen thousand. A great variety of work in behalf of young women has been undertaken. Many of the associations use their buildings as lodging or boarding houses for women, and a few have restaurants; but there is a growing tendency to emphasize such methods of educational, social, and religious work for women, as the reading-room, library, educational classes, social receptions, Bible-classes, and prayer-meetings. Employment offices are also a very general feature in this work. An effort to organize associations among young women in

schools and colleges is meeting with considerable success.

The American associations hold a Biennial International Conference, which has convened six times. The last conference met in St. Louis, Mo., in October, 1881. Eighteen associations were represented by thirty-four delegates: written reports were received from many others. In twenty-two cities buildings have been secured for the purposes of the associations, amounting in value to \$849,000. Monthly newspapers devoted to the interests of this specific work are issued by the associations of Cleveland, O., Philadelphia, Penn., Utica, N.Y., and Memphis, Tenn. Other publications of the society are the *Conference Journal* and reports of the associations. J. P. CATTELL.

**YULE**, the old name for Christmas. Skeat connects the word with the Middle English *youlen*, *yollen* ("to cry out"), because it was a time of revelry. December was called the "former yule," and January the "latter yule."

**YVONETUS**, the supposed Dominican author of *Tractatus de heresi pauperum de Lugduno* (printed in *Thesaurus novus anecdotorum*, edited by Martène and Durand, vol. v. pp. 1777 sqq.). Franz Pfeiffer has, however, conclusively demonstrated, that the author was the Franciscan David of Augsburg, who lived in the beginning of the thirteenth century. Manuscripts of this work are found in Stuttgart and Strassburg. It is one of the authorities in Waldensian history. C. SCHMIDT

## Z.

**ZABARELLA**, or **DE ZABARELLIS**, b. at Padua, 1339; d. at Constance, Sept. 26, 1417. He studied canon law at Bologna; lectured in his native city; was employed in various diplomatic missions; and was by Boniface IX. called to Rome to take part in the negotiations concerning the schism; but when his *De schismatibus* was printed at Basel, in 1565, it was put on the *Index*. Having returned to Padua as arch-priest by the cathedral, he was again summoned to Rome by John XXIII.; made a cardinal, and archbishop of Florence, and sent as a legate to the Council of Constance, on whose transactions he exercised considerable influence. He was a prolific writer, but many of his works have never been printed. It is doubtful whether he is the author of *Capita apudorum in concilio generali Constantiensi de reformatione ecclesiar.*

**ZACCHÆUS**, Roman chief tax-gatherer in Jericho, and a convert of Christ (Luke xix. 2). He was a Jew, and his name is Hebrew זַכַּי, "righteous" (Ez. ii. 9; Neh. vii. 14). In the Talmud there is mention made of a well-known Zacchæus of Jericho, whose son was the celebrated rabbi Yochanan ben Zachai. According to tradition, Zacchæus of the Gospels became bishop of Caesarea in Palestine by the ordination of Peter (*Apost. Const.*, vii. 46; cf. *Clement: Homilies*, iii. 63, 71, 72; *Recognitions*, iii. 65 sqq.). A half-ruined tower in Jericho, now used by a Turkish garrison, is pointed out as the house of Zacchæus. See the Bible dictionaries, s.v., and the commentaries upon Luke xix. 2-10.

**ZACHARIA, Gotthilf Traugott**, b. at Taurhardt, Thuringia, Nov. 17, 1729; d. at Kiel, Feb. 8, 1777. He studied theology at Königsberg and Halle; and was appointed professor in 1760 at Bützow in Mecklenburg, in 1765 at Göttingen, and in 1775 at Kiel. His *Bibliche Theologie* (1771-75, 1 vols.) opened a new line of research. His paraphrases of the Epistles to the Romans, Corinthians, etc., were a great success. His stand-point was the supernaturalism of S. J. Baumgarten, though singularly modified by the rising rationalism.

**ZACHARIAS**, Pope 741-752; carried forward the aspirations of the Roman see with great adroitness and dignity in his relations with the Lombards, the Greeks, Boniface, and Pepin, whom he raised to the throne of the Merovingians. He translated the Dialogues of Gregory the Great into Greek. His letters to Boniface are found in Migne (*Patrologia Latina*, vol. 89) and in Giles's edition of *Bonifacii Opera*, London, 1845, vol. i. See D. BARTOLINI: *Di S. Zaccaria papa e degli anni del suo pontificato*, Regensburg, 1879; H. CHAMPON: *Le pape Zacharie et la consultation de Pépin le Bref*, Amiens, 1879; J. COZZA-LUZZI: *Historia S. P. Z. Benedicti a SS. pontificibus Romanis: Gregorio I descripta et Zacharia græce reddita*, Rome, 1880.

**ZACHARIAS SCHOLASTICUS**, Bishop of Mytilene in the Island of Lesbos; was present at the synod of Constantinople (536) which deposed An-

thimus, the patriarch of Constantinople, as Eutychian. He had studied philosophy and rhetoric in Alexandria, and for some time practised as an advocate at Berytas. His dialogue, *Ammunius sive de mundi opificio*, is a defence of the Christian view of the creation and government of the world against objections to it raised from the point of view of the Greek philosophy. It was first published in Paris, 1619. The best edition is that by Boissonade, Paris, 1836, where it stands, together with *Æneas' De immortalitate animæ*, a work of similar kind. He also wrote a *Disputatio* against the Manicheans; but it exists only in a Latin translation, in *Bib. Pat. Moz.*, IX. GASS.

**ZAMZUM MIM** (Deut. ii. 20), or **ZU ZIM** (Gen. xiv. 5), a tribe of giants in the East Jordan country, who were part of the original settlers of Palestine. They were attacked and routed by Chedorlaomer, and finally expelled by the Ammonites.

**ZANCHI, Hieronymus**, b. at Alzano, near Bergamo, 1516; d. at Heidelberg, Nov. 19, 1590. He entered the order of the regular canons of St. Augustine in 1531, but studied the writings of Luther, Melancthon, Calvin, etc., under the guidance of Vernigli, and began to preach the Reformation in Lucca. Compelled to flee, he visited Geneva, England, and Strassburg, and was in 1553 appointed professor of the Old Testament in the last-mentioned place. His relations with the Lutheran theologians of Marbach were, in the beginning, very peaceable; but his open advocacy of the Calvinistic doctrine of predestination, and his attack on the Lutheran doctrine of ubiquity, finally caused a breach; and in 1563 he removed to Chiavenna as pastor of the Reformed Church, where in 1566 he published an account of his controversies with the Marbach theologians.—*Miscellanea*. In 1568 he was appointed professor at Heidelberg, where he lectured on the *Summa*, and gradually acquired a great reputation as one of the most learned theologians of his time. He took part with great energy in the controversy with the Antitrinitarians, and wrote *De tribus Elohim* (1572), *De natura Dei, De operibus Dei*, etc. When the Palatinate became Lutheran, he retired to Neustadt-an-der-Hardt, where he spent the rest of his life. A collected edition of his works appeared at Geneva, 1619, 3 vols. [Eng. trans. of his *Spiritual Marriage between Christ and the Church* (Cambridge, 1592), and of his *Confession of the Christian Religion*, 1599]. C. SCHMIDT.

**ZEALOT**, the epithet given in Luke vi. 15 and Acts i. 13 to Simon called the Cananean (not Cananite, as in Authorized Version, Matt. x. 4, Mark iii. 18), to distinguish him from Simon Peter. The Greek *Kananaïos* is a mere transliteration of the Aramaean זַנְיָן ("zeal"). The Zealots were one of the parties or factions in Palestine noted for their advocacy of the Mosaic law. Their founder was Judas the Galilean, also called the "Gaulonite" (Acts v. 37); but they degenerated into the Sicarii (from the Latin *sica*, "a

dagger"), and were then guilty of many a dark deed. They were a prominent cause of the Jewish war, and increased its horrors (Joseph. iv. 3-7).

**ZEBULUN.** See TRIBES OF ISRAEL.

**ZECHARIAH** (*Jehozab remembers*), the eleventh of the Minor Prophets. He describes himself as son of Berechiah, and grandson of Iddo, but in Ezra (v. 1, vi. 14) is mentioned as son of Iddo, whence it has been inferred that his father died young, and that he was brought up as Iddo's son and successor (see Neh. xii. 1, 4, 16). In that case Zechariah, like Jeremiah and Ezekiel, was a priest as well as a prophet. He appears to have been born in Babylon, and to have come up, while yet young, with the first company of exiles who returned to Palestine.

**I. DATE.**—1: 539 B.C. Cyrus issued a decree permitting the captive Jews to return to their own country. More than forty thousand men with their families and slaves availed themselves of this permission, and re-occupied the land of their forefathers. Barely a year elapsed before preparations were made for rebuilding the temple; and in the second month of the second year of the return, the foundation was laid with mingled joy and grief (Ez. iii. 11-13). Speedily, however, the work was interrupted by the jealousy of the Samaritans, who continued during the reigns of Cyrus and Cambyses to misrepresent the Jews at the court of Persia. In the reign of Gomates, the pseudo-Smerdis, they obtained a decree absolutely prohibiting the further prosecution of the work. The tide turned, however, when Darius Hystaspes came to the throne. In the second year of his reign he renewed and confirmed the original decree of Cyrus, and thenceforth there was no longer any outward difficulty in the way. But by this time (520 B.C.) a great change had occurred in the views and feelings of the people. Their zeal in divine things declined; they were engrossed in the care of their private affairs; and it needed very energetic appeals to rouse them to the toils and sacrifices required for the completion of the temple. These were furnished by the prophets Haggai and Zechariah (Ez. vi. 14), and were successful: so that the building was finished in the sixth year of Darius, B.C. 515. But it is not necessary to suppose that all Zechariah's earlier prophecies were mainly directed to this end. Undoubtedly they had more or less reference to it; but they also looked farther, even to the whole character and condition of the covenant people, their dangers and discouragements, and their influence upon the future prospects of the world. So that the prophet's historical position was simply a background for his delineation of the present and coming fortunes of the kingdom of God.

**II. FORM AND STYLE.**—From the earliest ages, interpreters have complained of the book as obscure and difficult,—a feature which results from the predominance of symbolical and figurative language, and occasionally from the brevity and consciousness of the expressions. But in general the style is easy and flowing. Zechariah leans much upon his predecessors prior to the captivity, and yet not infrequently shows a marked individuality in thought and utterance. Sometimes his oracles are given in direct speech, at others in the relation of visions, and again in the de-

scriptions of symbolical acts. The two latter forms are not to be ascribed to his Chaldaic education, for both are found in the older prophets; e.g., Isa. vi.; Amos vii.-ix.; Hab. iii. There are some orthographic peculiarities; but in the main the Hebrew is pure, and remarkably free from Chaldaisms.

**III. CONTENTS.**—The first part (chaps. i.-viii.) consists of three portions, the dates of which are distinctly given. 1. (i. 1-6) A general introduction in the shape of a warning not to imitate the sins of their fathers. 2. (i. 7-vi. 15) Three months afterward, a series of visions, all given in one night, closely connected together, and exhibiting an orderly progress of thought in respect to God's dealings with his people. These are appropriately closed by the recital of a symbolical action,—the crowning of the high priest, that is, the glory of the man whose name is Branch. 3. (vii., viii.) Two years later, a long answer to inquiries about the need of continuing to observe fasts commemorating former calamities. The prophet rebukes the formalism of the people, and then promises such blessings as will change fasts into festivals, and even attract the heathen to their fellowship. The second part of the book, which bears no dates, is divided into two oracles by the title prefixed to chapters nine and twelve. The general theme is the future destiny of the covenant people. (a) The First Burden (ix.-xi.) outlines God's providence toward Israel up to the appearance of the Saviour. The ninth chapter begins by recounting Alexander's conquests, and ends with the triumph of the Maccabees, interposing in the middle a dramatic sketch of Zion's King of peace (9, 10). The tenth chapter describes the increase of the people in means and numbers under native rulers. The eleventh, under the figure of the rejection of a good shepherd by his flock, offers a striking delineation of our Lord's treatment by his own people. (b) The Second Burden (xii.-xiv.) carries forward the outlook upon the future, even to the time of the end. (1) The twelfth chapter, in the first nine verses, tells of Israel's victory over trials, meaning, doubtless, the triumph of the early church over persecuting foes. (2) The remaining verses, with the first one of the following chapter, show the power of Christ's death to awaken and renew. (3) Chap. xiii. 2-6 illustrates the fruits of penitence in the abolition of false worship and false prophecy, which stand for all forms of sin. (4) Verses 7-9 show the sword drawn against the Shepherd and his flock, or Christ smitten by his Father, and his people suffering also. (5) The last chapter seems to be a general survey of the checkered course of God's kingdom in this world from beginning to end, concluding with a vivid picture of the universal reign of holiness.

**IV. MESSIANIC PREDICTIONS.**—These are six in number, and represent a gradual development. (1) In iii. 8 the lowly servant, as in Isaiah and Jeremiah, is called "Branch." (2) In vi. 12, 13, as priest and king he builds the Lord's spiritual temple. (3) In ix. 9, 10, he reigns as a meek and peaceful but universal monarch. (4) In xi. he appears as a shepherd, scorned, rejected, betrayed, and (by implication) slain. The expressions are obscure, but the New Testament leaves no doubt of the application. (5) In xii. 10 his

pierced form, seen by the eye of faith, becomes a means of deep and general repentance, attended by pardon and conversion. (6) Finally (xiii. 7) the fellow of Jehovah, smitten by Jehovah himself, becomes the redeemer and the pattern of the flock. These predictions are more numerous and emphatic than in any of Zechariah's predecessors, save Isaiah. Their Messianic character is established both by the intrinsic evidence of the utterances themselves, and by citation or reference in the words of our Lord or his apostles.

V. THE GENUINENESS OF THE SECOND PART. — The question on this point was first raised by the learned Joseph Mede, 1653, who was followed by Hammond, Kidder, Whiston, and Newcombe, but opposed by Blayney. Mede's objection was based upon Matthew's quotation (xxvii. 9, 10) of a passage in Zechariah, which he ascribes to Jeremiah, and upon the internal evidence of the chapters (ix.-xiv.) themselves. The former of these is now not much pressed; but the latter has been adopted and enforced by Gesenius, Ewald, Bleek, and many other eminent scholars. There is obviously a difference between the two parts. One has continual references to the author's own time, the half-built temple, the growing city, the struggling population: the other has scarcely a single direct allusion to contemporary circumstances, but points to a distant future. One is full of visions, and speaks much of angels, and also of Satan, of all of which there is scarcely a trace in the other. But these differences are not enough to require us to assume that the last chapters were an anonymous production of older date, accidentally, or for some unknown reason, attached by the compilers of the canon to the Book of Zechariah. The prophet, it is agreed, was a young man when he entered upon his office, and uttered his first prophecies; and it is not all unlikely that many years afterward, when circumstances had greatly or entirely changed, he added the subsequent portion of the book. On the other hand, it is very unlikely that the formers of the Old-Testament canon should have committed the gross error attributed to them.

The objections to the genuineness seem plausible at first sight, but disappear when carefully weighed; for example, Ephraim and Judah are spoken of together, as if they still existed as distinct kingdoms, which they never did after the exile. True, they are so mentioned, but only in the same way as Malachi (ii. 11) uses the name Israel, i. e., merely as designating a part of the existing population. Again: Assyria and Egypt are mentioned as formidable powers, which they were not; Persia having absorbed one, and subdued the other. The answer is, that the prophet uses these names as natural and convenient representatives of the foes existing in his day. Similar is the reply to the objection that false prophecy and idolatry did not exist in the restoration, and therefore could not be rebuked by Zechariah; viz., that in accordance with prophetic usage he represents the present under the forms of the past. It is also urged that Phœnicia, Damascus, and Philistia, are set forth as foes of importance, when their power had long been broken. Here the reference is to the ninth chapter and the tenth. But a critic of the liberal school has expressly said that this whole section does not admit of

any explanation but that which is gained from the history of Alexander the Great. It describes his victorious march, the subjugation of the whole of Syria, and the singular exemption of the covenant people from harm; all of which was actually accomplished. True, it was two hundred years after Zechariah's time, which is an insuperable difficulty to those who hold that prophecy confines itself to what immediately concerns the existing generation. But, even admitting this very doubtful postulate, what was to hinder Zechariah, or the Spirit which guided him, from upholding the small and weak restored people amid their fears of the rapacity of their neighbors, by the assurance of a very marked and specific deliverance in the distant future. Jehovah says the heavy stroke shall fall upon Damascus and all along the sea-coast; but "I will encamp about mine house." The safety of the temple amid a wide-spread overthrow in every other direction was well suited to the post-exilian period, but in no sense, and in no degree, to the earlier history. And, if any earthly event merited a place on the prophetic page, it was that rapid conquest by which Alexander changed the face of the world, and paved the way for the triumph of the gospel.

Another objection cites the threatened disruption of the nation (xi. 14), "I cut asunder the staff . . . that I might break the brotherhood between Judah and Israel," as a gross anachronism. But, if this is to be taken literally, it will put the composition of the book back to a period prior to the secession of Jeroboam; which is simply absurd. The obvious sense of the passage is the disintegration of the nation, which could not be better expressed than by the use of the old, well-understood rupture in the days of Solomon's successor, which was the first and most serious step in the decline of the monarchy. That calamitous event was a natural figure of the bursting of the bond which united the Jews as a nation.

It is certain that there are numerous references in both parts of the book to the earlier prophets, and several distinct references to the later prophets in the second part. A full and minute contextus of these may be seen in Wright (*Zechariah and his Prophecies*, p. xxxv.), an examination of which will confirm the opinion of Stahelin, that it is far more likely that one prophet quoted from many than that many quoted from one. This was so conclusive to such a critic as De Wette, that, after having declared for two authors of Zechariah in three editions of his *Eindeitung*, he returned to the traditional view in the fourth. Upon the whole, then, there seems to be no good reason for departing from the old view, that the entire book came from the same hand. The contrary view yields no aid toward an orderly and reasonable explanation of the successive prophetic utterances, but rather embarrasses the interpretation.

LIT. — The principal writers are VITRINGA (Leuwarden, 1731), BLAYNEY (Oxford, 1787), BAUMGARTEN (Brunswick, 1851), T. V. MOORE (New York, 1856), A. KÜHLER (Erlangen, 1860-65), W. PIESSER (Gotha, 1872), CHAMBERS (in Lange's *Commentary*, New York, 1874), C. H. H. WRIGHT (Bampton Lecture, London, 1879). See also the *Commentaries* of BREDEKAMP (Erlangen, 1879) and W. H. LOWE (Lond., 1882); and E. G. KING:

*The Yalkut on Zeehariah*, trans. with notes and appendices, Lond., 1882. T. W. CHAMBERS

**ZEDEKIAH** (*to whom Jehovah will be just*), the last king of Judah, third son of Josiah, and uncle of Jehoiachin. His proper name was Mattaniah (*gift of Jehovah*). Nebuchadnezzar raised him to the throne (597 B.C.) in the room of Jehoiachin, and altered his name. The new name may have been Zedekiah's own choice, and intended to express his hope of release from the Babylonish yoke. He was twenty-one at this time, and reigned eleven years; but he did not govern, for anarchy prevailed. Instances of his weakness are his bearing towards his princes, and failure to protect Jeremiah (*Jer.* xxxviii. 5, 24 sq.); his belief in false prophets (*Jer.* xxviii., xxxvii. 19); and the very striking incident, which sets the king in a very bad light, — that the princes and the people, after obeying the command of Jehovah to free their fellow country men and women from bondage, compelled these persons to return to slavery. Jeremiah announced the speedy downfall of the nation as punishment of this disobedience (*Jer.* xxxiv. 8-22). In the fourth year of his reign, Zedekiah made a journey to Babylon to pay his respects to his lord, to procure the release of the captives, a loosening of the vassal yoke, and very probably to clear himself of suspected infidelity toward the Babylonian king. By his own conduct in his ninth year, he proved how faithless he was. He rebelled, on the strength of promises from Egypt (*Jer.* xxxvii. 5 sq.; *Ezek.* xvii. 15 sq.). His punishment came on apace. Nebuchadnezzar fell upon the land, took one walled city after another, and at last besieged Jerusalem from the tenth month of Zedekiah's ninth year to the fourth month of his eleventh. Zedekiah attempted flight, was easily overtaken at Jericho. His sons were killed before his eyes at Riblah, and his eyes were put out, and, heavily chained, he was carried prisoner to Babylon, where, according to tradition, he ground in a mill until he died (*Jer.* xxxix.). His fate was a literal fulfilment of Ezekiel's prophecy (*xii.* 13, xvii. 19).

**ZEISBERGER, David**, a missionary, who deserves to be called the apostle of the Western Indians of North America; b. at Zauchtenthal in Moravia, April 11, 1721; d. at Goshen, O., Nov. 17, 1808. His parents, David and Rosina Zeisberger, were descended from the Bohemian Brethren, and in 1726 fled to Herrnhut in Saxony, leaving all for the gospel's sake. Nine years later they joined a body of Moravians that emigrated to Georgia. Meanwhile young David remained at school at Herrnhut, and when he had finished his studies was sent to Herrendyk, a settlement of the Brethren, in Holland. There he was subjected to so harsh a discipline that he ran away. He reached England in safety, and through the kind offices of Gen. Oglethorpe succeeded in joining his parents in Georgia. In 1740 the Moravians left this colony, and settled in Pennsylvania, where young Zeisberger helped to build their towns of Nazareth and Bethlehem. He took great delight in the hardy life which he was leading, and rejoiced at the thought that America was to be his home. Great, therefore, was his disappointment, when, in the beginning of 1743, he was designated as one of the escort

that was to accompany Count Zinzendorf on his return to Europe. But he did not venture to protest against this decision. It was not until he was aboard the ship, which was on the point of sailing, that his real sentiments became known, and that he received permission to remain in the country which he loved. He hastened back to Bethlehem, and soon after was deeply convicted of sin by a hymn which treated of the love of Christ. In answer to his fervent prayers, he found peace in believing. No sooner had this change taken place than he determined to devote his life to the evangelization of the Indians. His work among them began in 1745, and was continued for sixty-two years with undagging courage and apostolic zeal. He labored in New York, Pennsylvania, Ohio, Michigan, and Canada, among the Iroquois, or the Six Nations, the Delawares, the Mohicans and Wampanoags, the Nauticookes, Shawnees, Chippewas, Ottawas, and Wyandots. He established in different parts of the country thirteen Christian Indian towns, which filled both the savages and the settlers with the utmost wonder. He brought many aborigines into the church of Christ and to a consistent practice of Christianity, and was instrumental in the conversion of characters most notorious, fierce, and bloodthirsty. No other Protestant missionary exercised more real influence, and was more sincerely honored among the Indians; and no one, except the Jesuit fathers, excelled him in the frequency and hardships of his journeys through the wilderness. He spoke with great fluency the Delaware, Mohawk, and Onandaga languages, and was familiar with other native tongues. The Six Nations adopted him as a sachem of their confederacy, gave him the name of *Ganousseracheri*, and, during his stay at Onandaga, made him the keeper of their archives. He was naturalized among the Monseys by a formal act of their tribe; and for a number of years he swayed the Grand Council of the Delawares in Ohio, and prevented them from joining the British Indians in the Revolutionary War. In 1781 these Indians broke up the mission in Ohio. Zeisberger and his fellow-missionaries were captured, tried at Detroit as American spies, but acquitted. The massacre of the Christian Indians at Gnadenhutzen in the following year nearly broke his heart. He led the survivors from place to place, until they found a refuge in Canada. In 1798 he brought a part of them back to the Tuscarawas Valley of Ohio, where Congress had granted the Moravian Indians a large tract of land, and established a station, which he called Goshen. There he died, a patriarch of eighty-seven years. Zeisberger wrote numerous works. The following were published: *A Delaware Indian and English Spelling-Book*, Philadelphia, 1776, reprinted 1816; *A Delaware Indian Hymn-Book*, Philadelphia, 1803; *Delaware Indian Sermons to Children*, Philadelphia, 1803; *Lieberkühn's Harmony of the Four Gospels translated into Delaware Indian*, Philadelphia, 1821; and a *Collection of Delaware Indian Conjugations*, published in *Fater's Analecten der Sprachkunde*, Leipzig, 1821. Some of his most important works remain in manuscript; for instance, *A German and Onondaga Lexicon*, in 7 vols.; *An Onondaga Grammar*; *A Delaware Grammar*; *A German and Delaware*

*Lexicon*, etc. These manuscripts are preserved, partly in the library of the American Philosophical Society at Philadelphia, and partly in the library of Harvard University at Cambridge. Biographies: HEIM: *D. Zeisberger*, Bielefeld, 1849 (inaccurate); FROMMANN: *Zeisberger*, in *Macraeken's Leaders of our Church Universal*. DE SCHWEINITZ: *Life and Times of D. Zeisberger*, Phila., 1870. BISHOP F. DE SCHWEINITZ.

**ZELL**, Matthäus, the first Protestant pastor in Strassburg; b. at Kaysersberg, Upper Elsass, Sept. 21, 1177; d. at Strassburg, Jan. 10, 1548. He studied successively at Mainz and Erfurt; made a journey into Italy, and served a while as soldier in the imperial army; took the degree of M.A. at Freiburg in Breisgau, 1505; taught theology in that university; was chosen rector, Oct. 31, 1517; and finally was nominated, in 1518, preacher in the Cathedral of Strassburg, and pastor of the parish of St. Lawrence. Under the influence of his own study of the Bible, and the writings of Geiler and Luther, he embraced the Reformation, and commenced in 1521 his evangelistic labors by the exposition of the Epistle to the Romans. He was the first in the city to celebrate mass in the vulgar tongue, and to dispense the Eucharist under both forms. He broke with the ecclesiastical authorities in 1523, and replied to the charge of heresy by his *Christliche Verantwortung*, in which he eloquently pleaded for the religious renovation of Strassburg. In the same year he married Katharina Schütz (b. 1197; d. Sept. 5, 1562), a carpenter's daughter, who made him a faithful and intelligent companion and fellow-laborer. Along with six other married priests, he was summoned by the bishop before the synod at Saverne, and was excommunicated. Zell then issued *Appellatio sacerdotum maritorum*, April, 1521. The magistrates continued him in his functions, and he actively engaged in the work of reconstructing the church. His house was a refuge for his persecuted brethren from other cities. With singular large-heartedness and Christian love he extended his protection to the Anabaptists. In his view of the sacraments he held firmly to Zwingli, but he took little part in theological contests. Besides the writings mentioned, he issued *Ein Collocation auf die Einführung M. Anthonii*, 1523; *Auslegung des Vater Unsers*; *Kurze schriftliche Erklärung für die Kinder*, 1531 (designed, however, apparently rather for teachers than for children). His wife wrote *Entschuldigung K. Schützzin für Matthes Zellen, iren Egenahel* (a defence of her husband, now in manuscript at Zurich); *Den leydenen christhaligen Weibern*, 1521 (a consolatory letter to disconsolate women in Kentzengen); *Klagred und Ermahnung Kath. Zellen zum Volk bey dem Grab M. Matheus Zellen*, 1518 (a discourse pronounced at the funeral of her husband, now in manuscript in the University Library at Strassburg); *Ein Brief an die ganze Burgerschaft der Stadt Strassburg*, 1557 (a letter in which she defends the memory of her husband against Lutheran attacks, printed in Fussli's *Beiträge*, vol. v.).

LIT.—LÖSCHER: *Epidemion et narratio fevbris in morte venerabilis scias Dr. M. Zelli*, Strassburg, 1548; RÖHNICH: *M. Zell, in Strassburger Beiträge*, 1851, ii. pp. 144 sqq., and in the *Mit-*

*theilungen*, 1855, iii. pp. 85 sqq. (with biography of C. Z.); UNSELT: *Matthieu Zell*, Strassburg, 1851; E. LEHR: *M. Zell et sa femme C. Schütz*, Strassburg, 1861; J. WALTHER: *Matthieu et C. Zell*, 1861; GRONEMAN: *M. Zell un K. Schütz*, 1866; A. ERICSON: *Matthaus Zell der erste elsass. Reformator*, 1878. Cf. art. by A. Ericson, in *Lichtenberger's Encyclopédie des sciences religieuses*, vol. xiii., Paris, 1882.

**ZEND-AVESTA**. See PARSÆFISM.

**ZENO**, Bishop of Verona. Down to the year 1508 nothing was known of Bishop Zeno of Verona but some extremely fanciful legends. But in that year Albertus Castellanus and Jacobus de Leuco started the theological world with an edition of *Sancti Zenonis episcopi sermons*, after an old manuscript recently discovered in the library of Verona. Two questions now arose,—about the identity of the author of the sermons and the legendary bishop, and about the time of the authorship of the sermons. The former has very little interest. Concerning the latter, opinions differ. Barouius, in his edition of the *Martyrologium Romanum*, first fixed the date at 400, but then, in the second edition, at 200. The brothers Ballerini, in their edition of the sermons, 1739, endeavor to decide the question in favor of the latter part of the fourth century. But Hornor, in his *Entwicklungsgeschichte der Lehre von der Person Christi*, places the Zenonian treatises as a transition from Tertullian and Hippolytus to Dionysius of Rome. See JAZDZEWSKI: *Zeno Veron. Episcopus*, Ratisbon, 1862; [C. GIULIANI: *Vita di san Zenone vescovo di Verona, da critici monumenti ed in ispecialità da' suoi sermoni: col Catechismo Zenoniano*, Verona, 1877. ALBERTICH VOGEL.

**ZEPHANIAH** (*he whom Jehovah proph. etc.*, in LXX. Ζαφανίας), one of the so-called Minor Prophets. He was a descendant of a certain "Hezekiah" (i. 1), who may have been, but probably was not, the king of that name, since Zephaniah would in all likelihood have indicated "Hezekiah's" rank, had it been royal.

I. OUTLINE OF THE BOOK.—1. The announcement of the near approach of judgment upon Judah (i. 2-13), with a description of the terrors of that day (i. 14-18). In this section is the suggestion of the famous hymn, *Des irr.* 2. The call of the people to repentance, and the pious to constancy (ii. 1-3); for the Philistines and other nations are to be destroyed, while the remnant of Judah will return, and spoil their foes (ii. 4-15). 3. Woe over Jerusalem for its obstinacy (iii. 1-7); upon it comes judgment; then follows the conversion of the heathen, and the restoration of Israel (iii. 8-10). After the removal of the courtiers, the believing remnant will rejoice in the presence of Jehovah, and the day of suffering will be over (iii. 11-20).

II. DATE.—Zephaniah himself tells us he wrote in the days of Josiah, king of Judah. Confirmation of this fact is afforded (a) by a comparison of this book with Jeremiah's. It will be found that precisely the same state of things is described in both, and the expressions used are in many cases the same. Thus, both speak of idolatry alongside of Jehovah-worship (Zeph. i. 4, 5; cf. Jer. v. 2, 7, 9, 12, 16, vii. 17, 18), of wickedness permeating all classes (Zeph. i. 4, 8, 9, ii. 1, iii. 3-5; cf. Jer. ii. 8, 26, iii. 3, vi. 15, viii. 12).

Both announce the approach of punishment (Zeph. i. 2, 3, 18; cf. Jer. iv. 4, 25, vii. 7, ix. 9, xii. 4); both prophesy that the called executioners of this punishment will come from the north (Zeph. i. 10; cf. Jer. i. 15), and that Jerusalem, Judah, and the surrounding peoples, will fall under the avenging strokes of Jehovah (Zeph. i. 10, ii. iii. 8; cf. Jer. v. 2, 7, 9, vi. 12, x. 10, 25). (b) By the position of Zephaniah in the arrangement of the Minor Prophets. This arrangement was chronological (*Batra* 14 b.), and, in the case of the pre-exilic Minor Prophets, also according to subject-matter. The fact that Zephaniah is put with other prophets of Josiah's time is therefore proof that he prophesied in that reign. But there remains the settlement of the question, in what portion of this long reign of thirty-one years did he prophesy? or, what is the same thing. When were the words, "I will cut off the remnant of Baal" (i. 4) spoken? Manifestly, when Josiah's reformation had been long enough in progress to uproot the Baal-worship, all but a "remnant," and that would not be until the closing period of his reign, when the Jehovah-worship was the only one tolerated in the kingdom, i. e., after his eighteenth year. Additional proof of this is the fact, that, according to 2 Kings xxiii. 26, 27, the prophetic voices announced the coming of the day of wrath in spite of the reforms. Zephaniah was probably one of those who foretold the dire event. Another expression of Zephaniah yields the same answer to the question concerning the date of his prophecy. Jehovah says through him, "I will punish the king's sons" (children) (i. 8). This prophecy was fulfilled in the subsequent history. Jehoahaz died a prisoner in Egypt (Jer. xxii. 11, 12); Jehoikim was carried in chains to Babylon, and finally was murdered (Jer. xxii. 19); and Zedekiah died in blindness at Babylon. But since Jehoikim was born in the sixth year of Josiah's reign, Jehoahaz in the eighth, and Zedekiah in the twentieth, it will be seen that Zephaniah's prophecy more properly dates from the close of Josiah's reign than from any earlier period.

III. CHARACTERISTICS. — Dividing the prophets into the Isaiah and the Jeremiah kind, Zephaniah is the first of the latter. But his chief peculiarity is his employment of the words of other prophets in the expression of his own prophetic ideas. To quote a striking example (i. 7), "Hold thy peace at the presence of the Lord (Hab. ii. 20); for the day of the Lord is at hand (Joel i. 15); for the Lord hath prepared a sacrifice (Isa. xxxiv. 6), he hath bid his guests" (Isa. xiii. 3). This does not detract from his independence. It only shows, that, when the prophetic spirit impelled him, it brought to mind the former words; and this mingling of old phrases and new became the vehicle of new thoughts, a new body of living words. He was in a sense an epitomizer of his forerunners, even as Martin Butzer says, "If any one desires a compendium of the prophets, let him read through Zephaniah."

[Lit. — For commentaries upon the MINOR PROPHETS in general, see that art. Special commentaries and treatises are, MARTIN BUTZER: *Com. in Zephaniah*, Strassburg, 1528; LUTHER: *Com. in Sophon.*, J. A. NOLTE: *Diss. exeg. prelimin. in prophetiam Zephaniae*, Frankfurt,

a.d.o. 1719; D. V. CÖLLN: *Specilegium observat. exeg. crit. ad Zephania vaticinia*, Breslau, 1818; F. A. STRAUSS: *Zephaniae vaticinia commentario illustravit*, Berlin, 1843; KLEINERT, in Lange, Bielefeld, 1868, English translation, New York, 1874.] DELITZSCH.

**ZEPHYRINUS**, Bishop of Rome, 199–218; the successor of Victor; occupied the chair during a dangerous period, when the Church was at once imperilled by Montanism and Monarchianism, but was himself an insignificant person, who exercised very little influence on the course of affairs. The sources of his life are EUSEBIUS: *Hist. Eccl.*, v. vi.; and the ninth book of HIPPOLYTUS: *Adv. Har.* See CALIXTUS, HIPPOLYTUS, MONTANISM, and MONARCHIANISM.

**ZERUB BABEL** (*begotten in Babylon*), the leader of the first band of returning exiles from Babylon (Ez. ii. 2); the custodian of the sacred vessels (Ez. i. 11); the governor of Judea (IIag. i. 1). He held these high positions in consequence not only of his personal ability, but of his royal rank; for he was a lineal descendant of David, and the recognized prince of Judah (Ez. i. 8). On assuming the leadership of his people, he laid aside his Babylonish name Sheshbazzar (Ez. i. 8), and took the other. On arriving at Jerusalem, he and Jeshua (Joshua), the high priest, headed the revival of daily public worship and of the religious festivals, and also began, in the second month of the second year of their return, to rebuild the temple. The adversaries of the Jews stopped the latter work; and it was not for sixteen years, that under the stirring rebukes, counsels, and prophecies of Haggai and Zechariah, the work was resumed, and completed by the joint efforts of Zerubbabel and Jeshua. Zerubbabel was one of our Lord's ancestors (Matt. i. 12; Luke iii. 27).

**Z'IDON**, or **S'IDON**, the present *Saida*, was situated on the Mediterranean, in lat. 33° 34' N., about twenty miles north of Tyre, and built on a low promontory, which juts out into the sea from the narrow plain at the foot of Lebanon. In ancient times it was the largest, richest, and most powerful city of the Phœnicians: hence it was called "the first-born of Canaan" (Gen. x. 5; 1 Chron. i. 13), "the mother of Tyre;" and the Phœnicians were often simply called "Zidonians" by the Hebrews, Egyptians, Greeks, and Romans. It continued a prosperous and important place, having its own kings, even after the rise of Tyre. But after its conquest by Alexander, and the foundation of Alexandria, it lost its mercantile prominence, and gradually, also, its national character. It became a Greek city; and only a few of its manufactures, its glass and its perfumes, were known in the world's market. Christianity early gained a foothold there (Luke vi. 17; Acts xxvii. 3), and in the second century it became the seat of a bishop. During the crusades it was several times taken and fortified by the Christians, and retaken and burnt down by the Moslems. From its ruins, however, many relics, both Christian and Phœnician, of great antiquarian interest, have been dug up; the most remarkable being the marble sarcophagus of Eshmunazar, which in 1855 was brought to Paris. See SCHLOTTMANN: *Die Inschrift Eshmunazars*, Halle, 1868; PRUTZ: *Aus Phœnicien*, Leipzig, 1876.



**ZIEGENBALG, Bartholomew.** See **MISSIONS.**  
**ZILLERTHAL**, a valley of Tyrol, stretching for about twenty miles along the Ziller, between Salzburg and Innsbruck, and inhabited by about fifteen thousand souls; has become memorable in church history on account of the infamous manner in which the Roman-Catholic clergy succeeded in overcoming an evangelical rising which took place there in the fourth decade of the present century. In the diocese of Salzburg it was suppressed by force in the sixteenth and seventeenth centuries, and its last oscillations were thought to have vanished completely before the cruel persecutions of Archbishop Firmian in 1730. Nevertheless, it re-appeared in the Zillertal, in the beginning of the present century. As soon as the Roman clergy became aware of the danger, the number of priests was doubled in the villages, and the strictest watch was kept. As admonitions and petty chicaneries proved ineffective to stop the movement, violent measures were resorted to. The Protestants were excluded from baptism, communion, marriage-consecration, burial in consecrated ground, etc. Their neighbors were warned against holding any kind of intercourse with them. Their servants were allured to desert them. Their children were forced to frequent the Roman-Catholic schools, where they were placed on separate seats as "children of the Devil," apart from the "Christian children," etc. The toleration edict of Joseph II., and the stipulations of the congress of Vienna, were thrown aside; and, instigated by the fanatical clergy, the provincial estates of Tyrol decreed that no split in the church of the country should be allowed, that those who would not conform to the Church of Rome should leave the country, etc. In this emergency the Protestants of Zillertal addressed themselves to Friedrich Wilhelm III. of Prussia, in 1837; and by his humane intercession they were allowed to sell their estates, and remove to his dominions, where they were settled, four hundred and forty-eight souls, in Hohen-Mittel- and Nieder-Zillertal in Silesia. See **RHEINWALD: Die Evangel.-gesinnten im Zillertal**, Berlin, 1837. **KLOSE.**

**ZIMRI** [the fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for the brief period of seven days in the year] 928 B.C. according to Winer, 931 according to Thlenius and Bunsen, 935 according to Ewald; was originally in command of half the chariots in the royal army, and gained the crown by the murder of King Elah, who was indulging in a drunken revel in the house of his steward Arza, at Tirzah, then the capital. In the midst of the festivity, Zimri killed him, and immediately afterwards all the rest of Baasha's family. But the army, which at that time was besieging the Philistine town of Gibbethon, when they heard of Elah's murder, proclaimed their general Omri king. He immediately marched against Tirzah, and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire, and perished in the ruins (1 Kings xvi. 9-20). Ewald's inference from Jezebel's speech to Jehu (2 Kings ix. 31), that on Elah's death the queen-mother welcomed his murderer, is far fetched, and rather arbitrary (*Gesch. des Volkes Israel*, first edition, ii. pp. 166 sq.), and is connected with the erroneous interpretation of *armon*, which he

translates with "harem." The same may be said of his assertion that Zimri was a voluptuous slave of women.

**Zimri** is also the name of that Simeonitish chieftain who was slain by Phinehas with the Midianitish prince of Cozbi (Num. xxv. 11). Phinehas was afterwards regarded as the canonical type of the zealots (Ps. cvi. 30; Eccles. xlv. 28 sq.; 1 Macc. ii. 26, 51). In 1 Chron. ii. 6 a certain Zimri is mentioned as grandson of Judah; but in Josh. vii. 1 it is written Zabdi; also a descendant of Jonathan is called Zimri (1 Chron. viii. 36, ix. 42).

"Kings of Zimri" are mentioned (Jer. xxv. 25) between the kings of Arabia and those of Elam and Media. They are generally identified with Zimran, a son of Abraham by Keturah (Gen. xxv. 2), according to which an Arabic tribe is meant, which, according to Jer. xxv., lived towards Persia. Grotius finds a trace in the Zamerei, a tribe of the interior of Arabia (*Pliny*, vi. 32). Hitzig and Lengerke propose to connect the name Zimran with Zimiris in Ethiopia (*Pliny*, xxxvi. 15). Winer (*Real-Wörterbuch*, ii. p. 465, 3d edition) suggests the Zimara of Asia Minor or Armenia. **RËTSCHEL.**

**ZINZENDORF, Nicholas Lewis, Count von**, the resuscitator of the Moravian Church, and for many years its leader; b. at Dresden, May 26, 1700; d. at Herrnhut, May 9, 1760. Six weeks after his birth, his father, one of the ministers of the Saxon cabinet, died. His mother took him to her home at Gross Hennersdorf, in Upper Lusatia. When he was four years old, she married the Prussian field-marshal, Von Natzmer, and removed to Berlin. Young Zinzendorf remained with his grandmother, the Baroness von Gersdorf. She was a distinguished representative of pietism, and a personal friend of Spener. Her unmarried daughter, the Baroness Henrietta, belonged to the same school of thought and practice. These two godly women, with the assistance of a private tutor, educated Zinzendorf until his tenth year, and shaped his religious character. He was an extraordinary child, and manifested a precocious piety which has rarely been equalled. Christ was the end and aim of his daily life. He loved him with his whole heart, abode in a childlike fellowship with him, wrote letters to him in which he poured out his religious feelings, and threw these letters out of the window, confident that the Lord would receive and read them. What he said of himself in after-years holds good of his childhood also: "I have but one passion; and it is He, only He." Hence, throughout his whole career, his theology remained a theology of the heart, and he never allowed his understanding to interfere with his faith. When he was ten years old, he entered Francke's grammar-school at Halle. There he met with other pious lads, and took the lead in organizing among them the Order of the Grain of Mustard-Seed, — a juvenile association having in view personal godliness and the spread of the gospel. Baron Frederick de Watteville was his most intimate friend; and with him he made an additional compact, whose aim was the conversion of the heathen, and especially of those for whom no one else would care. In his sixteenth year he entered the university of Wittenberg. His inclina-

tions prompted him to take up theology; but his guardian, Count Otto Christian Zinzendorf, and his other relatives, including even his pious grandmother, were shocked at the thought that a German count should become a preacher. In obedience to their express commands, he studied law, with a view to entering the service of the State; privately, however, he devoted himself to theology. After having finished his course at the university, in 1719 he began his travels, as was the custom of young noblemen in that day. He first visited various parts of Germany. In the picture-gallery at Dusseldorf an *Ecce Homo*, with this inscription, "*Hoc feci pro te, quid facis pro me?*" made a deep impression upon him, and induced him to consecrate himself anew to Christ. Continuing his journey to Holland, he spent some time at the university of Utrecht, and then proceeded to Paris. In this city he became intimate with the devout Cardinal Noailles, and formed the acquaintance of other distinguished men. He was introduced at court, where he won the special regard of the regent's mother; but in all places he boldly confessed Christ, and kept himself unspotted from the world. Having returned to Saxony in 1721, he again yielded to the wishes of his family, declined with deep regret the position which Francke offered him at Halle, as the successor of Baron von Canstein in the Bible House, and accepted a judicial councillorship under the Saxon Government at Dresden. In the following year he purchased of his grandmother the estate of Berthelsdorf, in Upper Lusatia, and married the Countess Erdmuth Dorothy Renss, sister of Henry XXIX., the reigning count of Reuss-Ebersdorf. When bringing his bride to his newly acquired domain, he met for the first time with the refugees from Moravia to whom he had afforded an asylum. (Vide art. MORAVIAN CHURCH.) He gave them a cordial welcome, but otherwise took little notice of them. Of the ancient church which they represented, he knew nothing; that he was to be God's instrument in bringing about its renewal was a thought that consequently could not enter his mind. His plans were of an entirely different character. In the course of the year 1723 he formed with Frederick de Watteville, Rothe the parish minister at Berthelsdorf, and Schaefer, the pastor of the Church of the Trinity at Görlitz, the so-called "Covenant of the Four Brethren." Its object was the spread of the religion of the crucified Saviour (*Die Universalreligion des Wethelandes*) in all the world. The means to be employed in accomplishing this work were the preaching of the Word, itinerant evangelists, schools, publications, and correspondence. But, the more Zinzendorf urged this enterprise, the more evident it became that it did not constitute the mission to which he had been called of God; whereas Herrnhut, that settlement of refugees from Moravia and Bohemia which had been established on his estate, continually increased in population and importance, until it comprised a body of several hundred souls. By slow degrees Zinzendorf realized that his work lay among the Moravian Brethren. In 1727 he resigned his office at Dresden, and took up his abode at Berthelsdorf. Soon after, he met with a copy of the *Ratio Disciplina* of the Bohemian Brethren, as published by Bishop

Amos Comenius. This work made a very deep impression upon him, and he now resolved to do all in his power to bring about a resuscitation of the Brethren's church. To this resolution God himself set his seal. In August of the same year a wonderful outpouring of the Holy Spirit took place at Herrnhut. From this time until his death, the biography of Zinzendorf is identical with the history of the Moravians. He became their leader; shaped their development according to that fundamental idea, which he never relinquished, of constituting them "a little church within the [Established] Church;" introduced nearly all their peculiar usages; furthered in every possible way their foreign missionary work; secured for them the episcopal succession of the Bohemian Brethren, and was himself consecrated a bishop by Bishops Jablonsky and Nitschmann (1737); induced various Continental governments and the Parliament of Great Britain to acknowledge their church; spent nearly his entire property in their behalf; and in all other respects promoted their welfare with a most self-sacrificing spirit. At the same time he embraced every opportunity to labor for Christ's kingdom in general, and never allowed himself to be bound by denominational restraints. His course awakened great hostility. He was often misunderstood and misrepresented; sometimes he gave just cause for offence by his extravagant utterances. A flood of polemical writings was poured out against him, and in 1736 he was banished from Saxony. But this measure helped to spread the cause which he represented. Surrounded by his family and his principal assistants,—constituting together what he called "The Church of the Pilgrims."—he took up his abode, now in Germany, then in Holland, and again in England, furthering the gospel, and establishing Moravianism wherever he came. Moreover, he went out on many evangelistic journeys alone, or with only a few companions. In 1739 he visited St. Thomas, and three years later came to America (November, 1741). He spent more than a year in this country, laboring among the Germans, especially the Lutherans; organizing the so-called "Congregation of God in the Spirit," that is, a sort of evangelical alliance among the German religious denominations of Pennsylvania, which were represented in a union synod, an undertaking that proved to be a total failure; preaching the gospel wherever he found an opportunity; establishing a Moravian church at Bethlehem; and going out on missionary journeys to the Indians, the last of which extended as far as the Wyoming Valley, where, in all probability, he was the first white man to pitch his tent. His work in America was again misunderstood, and led to the most unfortunate complications, especially with the Lutherans. The ideal which inspired him was too lofty for that time of sectarian bigotry and disputes. He was more than a century in advance of his age. And yet in the end he came forth victorious from every attack that was made upon him and from all the persecutions to which he was subjected. In 1749 the Saxon Government not only rescinded the decree of banishment against him, but also begged him to establish within its jurisdiction more settlements like that at Herrnhut. Some of his worst enemies became

his friends: the assaults of those who remained hostile made no more impression upon him, says his biographer, Bishop Spangenberg, than the waves of the sea beating upon a rock. He died in peace, on the 9th of May, 1760, at Herrnhut, honored by thousands in many parts of the world. Thirty-two presbyters and deacons, from Germany, Holland, England, Ireland, North America, Greenland, and other countries, bore his remains to their last resting-place. His tombstone describes his work in these brief words: "He was ordained to bring forth fruit, and that his fruit should remain." However great and distinguished a place Zinzendorf occupies in the history of the church of God, he was by no means without faults. His lively imagination and joyous piety often led him to give expression, both in his public discourses and in his writings, to sentiments that were sensuous and objectionable; he occasionally developed biblical doctrines to extremes unwarranted by the Bible; at times he appealed to his feelings for the decision of a question, instead of to the law and the testimony; and, while his love to his fellow-men not unfrequently made him too yielding, his zeal for the Lord rendered him too severe and fiery. But all these and other faults were more than counterbalanced by the noble traits of his character. To the day of his death, Christ his Saviour remained to him all, and in all. He lived only to his glory, and abode with him in an unbroken communion of faith and love. Earthly possessions, honors, and fame were to him as nothing in comparison with Christ: to do good to his fellow-men for Christ's sake was his highest joy. He had the rare faculty of knowing how to deal with the highest and the lowest. He corresponded and conversed with kings and princes, that he might bring them to the Saviour; and he followed the Indian savage into his wilderness, that he might tell him of Jesus. His personal appearance was distinguished and noble. He had a piercing and yet benevolent eye; his countenance reflected the divine peace which filled his heart and the joy which his constant communion with the Lord gave him. It was impossible to approach him without becoming conscious of an inner life hidden with Christ in God. He was affable and kind in his social intercourse, but no one ever became familiar with him. His public ministrations were in the highest degree priestly, instinct with a dignity and power that never failed to impress. The writings of Zinzendorf, comprising sermons, hymns, catechisms, historical collections, devotional and controversial works, number more than one hundred and fifty; but the most of them are obsolete. Several years after his death a selection of his sermons was published by GODEFREY CLEMENS, *Ausgabe aus Zinzendorfs Reden*, 10 vols. Knapp published a new edition of his hymns in 1815, *Geistliche Gedichte des Grafen v. Zinzendorf*. Other republications are: *Sermonien, ein Prediger der Gerechtigkeit*, Berlin, 1830; *Gedanken über Evangelische Wahrheiten*, Gnadau, 1810, etc. Zinzendorf's style is peculiar, and marred by a multitude of foreign phrases from the Latin, Greek, French, and English. Some of his hymns, of which he composed a very large number, are and will remain in universal use; for instance, *Christi Blut und Gerechtigkeit* ("Jesus,

thy Blood and Righteousness," etc.), *Jesu geh' voran* ("Jesus still lead on," etc.), etc. Zinzendorf has had numerous biographers. The most important are the following, SPANGENBERG: *Leben von Zinzendorf*, 1773-75, 3 vols.; SCHLAUTENBACH: *Graf v. Zinzendorf*, Gnadau, 1851; VERBERG: *Graf v. Zinzendorf*, Gnadau, 1845; DUVERNOY: *Kurzgefasste Lebensgeschichte Z., Barby*, 1793; VARNHAGEN VON ENSE: *Leben Z.*, Berlin, 1816; MÜLLER: *Iktennisse merkwürdiger Männer*, Part 3, 1775; THOLUCK: *Vermischte Schriften*, i. No. 6, 1839; SCHRÖDER: *Z. und Herrnhut*, Nordhausen, 1857; BOVELT: *Le Comte de Zinzendorf*, Paris, 1860, 2 vols., Eng. trans. entitled *The Banished Count*, London, 1865; BURKHARDT: *Zinzendorf u. die B. G.*, Gotha, 1866, reprinted, in an enlarged form, from Herzog's *Encyclopädie*. BISHOP E. DE SCHWEINITZ.

**ZION**, or **SION** (*sunny*), strictly speaking, the south-western hill of Jerusalem, although sometimes used as a synonyme for the entire city, and sometimes symbolically. It was bounded on the south by the Valley of Hinnom; on the west, by the "Valley of Gihon," a part of Hinnom, originally two deep valleys with precipitous sides, but now partially filled up; while on the north there was no such definite boundary, but the hill extended to the Jaffa gate. It is 2,539 feet above the Mediterranean, and 105 feet higher than Moriah, on which was the temple.

Zion is first mentioned in Josh. xv. 63 as a Jebusitic stronghold. David took it, and built upon it his palace; and it was the site of his capital, the "city of David" (2 Sam. v. 7), and eventually the aristocratic portion of Jerusalem. Josephus never speaks of it as Zion, but as "the city of David," "the upper city," and "the upper market-place." Herod built a palace upon its north-west corner, which became the prætorium, the residence of the Roman procurator (Mark xv. 16). It was the last part of the city to yield to the Romans under Titus (War, VI., viii.). The name "Zion" occurs six times in the historical, and a hundred and forty-eight times in the poetical and prophetic, books of the Old Testament, and seven times in the New Testament; making, in all, a hundred and sixty-one times in the Bible. In the later books it is sometimes used symbolically.

The present wall around Jerusalem includes only half of Mount Zion, but the only building outside it is the tomb of David. Upon the part of the hill from Zion gate, southwards towards the Jaffa gate, are the Christian cemeteries; another part is under cultivation (cf. Jer. xxvi. 18; Mic. iii. 12). See JERUSALEM and the Bible dictionaries.

**ZIZKA**, John. See HUSSITES, UTRAQUISTS.

**ZOAN**, the present *Sau*, the Avaris of Manetho, and the Tanis of the Greeks; a city of Lower Egypt; was situated on the eastern bank of the ancient Tanitic branch of the Nile, in latitude 31° N. It was an exceedingly old city, built seven years after Hebron (Num. xiii. 22), and fortified by the shepherd-kings. According to tradition, it was the place of the meeting between Moses and Pharaoh; and in "the field of Zoan" (Ps. lxxviii. 12, 43) God's wonders were wrought. The mounds and ruins which surround the present city are very extensive; and interesting dis-

coveries have recently been made there by Brugsch-Bey.

**ZO'AR**, one of the cities of the plain (Gen. xiii. 10); originally called Bela (Gen. xiv. 2); was spared from the destruction which overtook Sodom; and became the refuge of Lot (Gen. xix. 20-30). Its exact location has not been identified. It was included in the view Moses had from Pisgah (Deut. xxxiv. 3). The prophets place it among the cities of Moab (Isa. xv. 5; Jer. xlviii. 34).

**ZO'BA**, or **ZO BAH** (*station*), that part of Syria between the north-east of Palestine and the Euphrates; the home of a powerful people who were frequently at war with the Israelites (1 Sam. xiv. 17; 2 Sam. viii. 3 sqq., x. 6 sqq.; 2 Chron. viii. 8). The region is rich in natural resources, but is now deserted save by the wandering Bedouin.

**ZOLLIKOFER, Georg Joachim**, b. at St. Gall, Aug. 5, 1730; d. at Leipzig, Jan. 22, 1788. He was educated at Bremen, studied theology at Utrecht, lived from 1749 to 1753 in Franckfort as tutor, and was in 1758 appointed pastor of the Reformed Congregation in Leipzig. He was considered one of the greatest preachers of his time. The collected edition of his sermons (1798-1804) comprises fifteen volumes [Eng. trans., London, 1803-12, 10 vols.]. His tombstone characterizes him very aptly by telling us that he is now "conversing in the sphere of the spirit with Socrates and Jesus." He was, however, not one of the common herd of rationalists, though he held that "conversion" was not necessary to everybody, but only improvement and progress. He also published a number of devotional books [some of which have been translated; e.g., *Exercises of Piety* (London, 1796) and *Devotional Exercises and Prayers*]. See R. FISCHER: *Gedenkschrift*, and DÖRING: *Deutsche Kanzelredner*, Neustadt, 1830. PALMER.

**ZONARAS, Johannes**, b. in the last part of the eleventh century; d. in the middle of the twelfth; was secretary to the Byzantine emperor, Alexius Comnenus, but retired in 1118 to the monastery of St. Elijah in Mount Athos, and devoted himself to theological and literary studies. His *Chronicle*, from the creation, till the death of Alexius (edited by Hieronymus Wolf, Basel, 1557; Du Fresnoy, Paris, 1686; Pinder, Bonn, 1841-44, 2 vols.), is a mere compilation without interest. Of more value is his *Commentary* on the *Synagoga* of Photius, the best edition of which appeared in Paris, 1619, together with a Latin translation. See MORTREUIL: *Histoire du droit Byzantin*, Paris, 1843, tom. iii. pp. 423-428. He also wrote *scholia* to the New Testament, Commentaries on the poems of Gregory Nazianzen, etc. H. F. JACOBSON.

**ZOROASTER**. See PARSEEMISM.

**ZOSIMUS**, Bishop of Rome, 417-418; the successor of Innocent I.; was a Greek by birth. He began his reign by cancelling the condemnation of Pelagius and Cœlestius, issued by several African synods, and confirmed by his predecessor. But when the African bishops refused to yield, and, after a new synod of Carthage, obtained a *sacrum rescriptum* against the Pelagians from the Emperor Honorius, Zosimus and Cœlestius saw fit to retract, and condemned also Pelagius in an *Epistola tractatoria*, or encyclical to the Eastern

Churches. See SCHIRÖCKII: *Kirchengeschichte*, Leipzig, 1782, viii. 148. NEUDECKER.

**ZWICK, Johannes**, b. at Constance, about 1496; d. at Bischofszell, Oct. 23, 1542. He studied theology and canon law in Constance and Basel, took his degree in Padua, and was considered a rising light in the Roman camp, when he became acquainted with the writings of the Reformers; went to see Zwingli in Zürich, and inaugurated his entrance upon his first pastoral charge, Riedlingen, by marrying. In 1525 he was expelled from Riedlingen; and he then settled in his native city, where he contributed much to the establishment of the Reformation by his preaching, his disputations, his devotional publications, especially hymns, and his re-organization of the whole department of public education. His activity, however, was by no means confined to Constance, but extended to Wurtemberg and the whole of south-western Germany. In the union negotiations he took an active part. A collection of his letters is found in manuscript in Constance.

**ZWINGLI, Huldreich**, b. at Wildhaus, an Alpine village in the canton of St. Gall, Jan. 1, 1484; d. Oct. 11, 1531, on the battlefield of Kappel, whither he had accompanied the Protestant army as chaplain.

Zwingli's parents were peasants, grave and well-to-do people. One of his uncles was deacon of Wesen; another, abbot of Fischingen. As he was an uncommonly bright boy, eager to learn, and with a talent for music, he was destined for the church, and educated in the schools of Basel and Bern. In 1499 he entered the university of Vienna, where he went through the common course of philosophy, acquired the friendship of Vadian and Glarean, and made the acquaintance of Faber and Eck. In 1502 he returned to Basel, where he taught school, studied theology, lived in intimate intercourse with Leo Jud, and heard Thomas Wyttenbach. In 1506 he was ordained a priest, and appointed pastor of Glarus.

In Glarus, where he staid for ten years, he learned Greek, an arduous task, as he had none to help him along; studied Plutarch and Plato, and especially the Bible; copied the Epistles of Paul, in order to have them always with him; read Origen, Chrysostom, Jerome, and Augustine, also Wiclif, Petrus Waldus, Hus, and Piens de Mirandola; and entered into correspondence with Erasmus. He became a learned man; and his scholarship, no less than the earnestness and energy he evinced in the discharge of his pastoral duties, and the great charm of his personal address, attracted attention. From the Pope he received through the legate, Cardinal Schinner, a pension of fifty *gulden* a year for the continuation of his studies. As a humanist, and a pupil of Wyttenbach, his relation to the doctrinal and disciplinary system of the Church of Rome was somewhat free; but there was nothing anti-Romanist or distinctly evangelical in his ministrations. Its character was moral rather than religious, and so were his first publications, — *Der Labrynth* and *Fabelsch Gedicht von einem Ochsen und elichen Thieren*, 1510, 1511. Switzerland was at that time the barracks of Europe. Tens of thousands of young men hired themselves out every year as mercenaries; and foreign powers, France, the emperor, the Pope, inundated the country with

enrolling agents, and paid regular pensions to the nobility in every canton in order to control the politics of the union. The results were the gradual decay of the old, stern republican virtues, and a steadily increasing prodigality and corruption. Zwingli, who, while pastor of Glarus, several times accompanied such regiments of Swiss mercenaries as their chaplain, saw the evil in all its hideousness, and attacked it with vehemence, both in the above publications and in his sermons. More especially he opposed the alliance with France; but, as the French party had the majority in the council of the canton, he was pursued with slander and chicanery to such a degree, that in 1516 he was glad to leave Glarus, and accepted the office of preacher at Einsiedeln.

Einsiedeln, in the canton of Schwyz, was the most celebrated place of pilgrimage in the country. *Hic est plena remissio omnium peccatorum* ("Full forgiveness of all sins can be had here") was written over its gates; and pilgrims, not only from Switzerland, but from the whole Southern Germany, flocked around its shrines. Zwingli, who knew what waste of human strength, what disturbance of human life, what suffering to the human heart, is the inevitable result of such superstition, turned away many a pilgrim by his sermons, to seek for consolation in some other way. He made no open attack. But he did not conceal, either, that he was fully aware of the horrible discrepancy between the ordinances of the Church and the ordinances of the Bible. He asked Cardinal Schinner, the papal legate Pucci, the Bishop of Constance, to employ their influence and power for the abrogation of gross misuses and the restoration of a pure preaching of God's word. In 1517 he began to discuss with his friends the possibility of abolishing the Papacy; in 1518 he drove the indulgence-seller, Samson, out of the canton by his open denunciations. The cardinal, the legate, the bishop, kept silent. They hoped to keep down the rising whirlwind by making Zwingli a titular chaplain to the Pope. But they mistook the man with the large, calm eyes, and the firmly-set mouth. In December, 1518, the "papal chaplain" accepted a call as preacher at the cathedral of Zurich, and the storm drew nearer, slowly but irresistibly.

On New Year's Day, 1519, he entered the pulpit of the cathedral of Zurich for the first time, and announced to his hearers, that, in a continuous series of sermons, he would preach on the life of Christ such as it was set forth in the Gospel of St. Matthew, and such as he had come to understand it by looking at it by its own inherent light to the exclusion of all human authorities. Thus he asserted what the Church was not willing to grant,—the freedom of the pulpit; and the impression he made was very great. Distinguished persons in the city who long before had ceased to frequent the church, because they derived no good from their visits, returned, and became active and zealous members of his flock. Even the peasants of the adjacent country crowded into the cathedral when he preached on market-days; and he had a peculiar manner of gaining their confidence also, outside of the church, always succeeding, when conversing with them, in "slipping a tract into their pocket, and the devil into their heart," as one of his adversaries expresses

himself. In 1521 his influence had grown so great, that he was able to prevent Zurich from joining the other cantons in their alliance with France; and his *Vernahnung an die zu Schwyz* was received with much respect, though it did not achieve its purpose. But this political success, or, rather, this deed of patriotism, made him more enemies than his opposition to the practices of the Church. For the first time, the name "heretic" was applied to him. He answered with a sermon on 1 Tim. iv. 1-5, the path of which is, that "it is no sin to eat flesh on a fast-day, but it is a great sin to sell human flesh for slaughtering;" and the result of which was, that a number of his hearers, for the first time, openly broke with the established discipline of the Church. The monks, the pensioners, the French partisans, the agents of foreign enrolment, then united, and caused an interference by the Bishop of Constance. The bishop sent his vicar-general to Zurich; but, in the debate which took place before the council, the vicar-general was miserably worsted by Zwingli, who shortly after, April 16, 1522, published his first tract of decided reformatory character,—*Von Erkießen und Freyheit der Spsen*. The pamphlet became the signal of battle. The ecclesiastical authorities decided that Zwingli should be put down speedily. But in July, same year, Zwingli held a meeting with ten other pastors at Einsiedeln, and thence an address was sent to the Bishop of Constance and the magistrates of Zurich, demanding, not only the freedom of the pulpit, but also the abolition of celibacy. In August he published his *Archeteles*, one of his boldest and one of his most characteristic polemical writings; and in the mean time echoes began to answer from everywhere in the neighborhood,—from Vadian in St. Gall, Myconius in Lucerne, Trachler in Schwyz, Haller in Bern, etc. The mysterious disappearance of Luther after the diet of Worms, naturally made Zwingli the centre of the whole reformatory movement; and connections were opened with Capito, Helio, and Bucer in Strassburg, with Pirckheimer and Durer in Nuremberg, with Nesen in Franfort, etc. The fermentation in Zurich finally became so violent, that the magistrates recognized the necessity of energetic action; and, in harmony with the temper of the time, a public religious disputation was decided upon.

It was held in the city-hall of Zurich, Jan. 29, 1523. About six hundred persons were present. The Bishop of Constance was represented by his vicar-general, Falser. For the occasion, Zwingli had drawn up sixty-five theses, in which he maintained that Christ is the only means of reconciliation with God, the only way to salvation, while the whole apparatus gotten up by the Church of Rome—papacy, mass, intercession of the saints, absolution, indulgences, etc.—is a vain thing; that Scripture is the highest, and, indeed, the only authoritative, guide, while the whole scheme laid out by the Church of Rome—priesthood, confession, fasting, penance, pilgrimage, monasticism, etc.—is a dangerous delusion. Both the formal and the material principles of the Reformation are set forth in these theses with great completeness, and applied with merciless logic. But the most characteristic and original feature in them is the new principle which is

added,—the principle of ecclesiastical polity, which has exercised so decisive an influence on the whole development and organization of the Reformed Church. The congregation, and not the hierarchy, say the theses, is the representative of the Church; and to the congregation, consequently, and not to the hierarchy, belongs the right of considering the discrepancies which may arise between the doctrine and the practice of the Church. The administration of the Church belongs, like all administration, to the State authorities,—a proposition which at once overthrows the whole fabric of the Church of Rome. But, the theses add, if the State authorities go beyond the ordinances of Christ, let them be deposed. The disputation ended with a complete victory for Zwingli: the Reformation was formally adopted for the territory of Zurich. An artfully written letter was addressed by Pope Adrian VI. to Zwingli, insinuating that *omnia præter sedem papalem* ("every thing but the papal chair") was within his reach; but it failed to impress him. He published an explication of his theses, *Ursagen und Gründ der Schlussreden oder Artikel*, and began the gradual carrying-out of the necessary reforms in practical life. In June the female convents in the city and in the country were closed by the magistrates, without any preliminary conference with the bishop, and the nuns were sent back to their homes. In September the chapter of the cathedral was dissolved, and transformed into an educational establishment for theological students. April 2, 1524, the real but not formal marriage of Zwingli with Anna Reinhard was celebrated in the cathedral; and many of his colleagues followed his example. Meanwhile the question of the necessary reforms of the ritual began to cause considerable excitement. In September, 1523, Zwingli published his *De Canone Missæ epichiresis*, which in August, 1524, was followed by his *Antibolon adversus Euserum*. In these two pamphlets he for the first time broached his views of the Lord's Supper. It was, however, the question of the admissibility of images which attracted most attention; and in order to calm down the public mind, and prevent excesses, a second religious disputation was held, Oct. 26, 1523. About nine hundred persons were present. Vadian presided. The conclusions arrived at were, that images are forbidden by Scripture, and that the mass is not a sacrifice. Shortly after, the images disappeared from the churches, together with the organ and the relics. A number of festivals, processions, and ceremonies, were abolished; and at Easter, 1525, the Lord's Supper was for the first time celebrated in the Reformed manner, with the white spread table instead of the altar, the laity partaking of the cup, etc. In the same year Zwingli published his *Commentarius de vera et falsa religione*, the most complete, though not a systematic, presentation of his views.

Thus the Reformation had been established in Zurich through a gradual and peaceful development, without violence, almost without disturbances. Nevertheless, the situation was by no means without difficulties. First, the Anabaptists caused much embarrassment, and even some danger. They appeared at Zurich as early as 1523 (during the second disputation), represented

by Grebel, Manz, and others, and demanding the formation of a holy congregation, from which all members who were not thoroughly regenerated and sanctified should be excluded. Zwingli held two conferences with them (March 20 and Nov. 30, 1525), and wrote against them, *Vom Tauf, vom Wiedertauf und vom Kindertauf*, May 27, 1525. But the peculiar manner in which they blended social and political radicalism with their religious enthusiasm, and their apparent connection with the peasant revolt in Germany, made more energetic measures necessary. By a decree of March 7, 1526, the magistrates put the penalty of drowning on re-baptisms. At the same time the attacks of the Roman-Catholic Church on the Reformation in Zurich became more and more vehement. They were directed through the union. At a diet of Lucerne, Jan. 26, 1524, the united canton decided to send a solemn embassy to Zurich, warning her from abandoning her old, time-honored traditions, and complaining of certain innovations already introduced. But Zurich answered (March 21), that, in matters referring to the word of God and the salvation of souls, she would brook no interference. A new embassy of July 12, same year, threatened Zurich with exclusion from the union, and she consequently immediately began to prepare for war. The invitation to the great disputation of Baden, where the Roman-Catholic Church was represented by Faber and Eck, Zwingli declined, as he knew that he could not accept it with safety. The Romanists gained a cheap victory, and the diet put Zwingli under the ban. To these difficulties was added the controversy with Luther, which finally split the whole reformatory movement into two hostile camps. It was Carlstadt's exposition of the doctrine of the Lord's Supper which occasioned Zwingli to give a full presentation of his views in the address to Alber, Nov. 16, 1524. All circumlocutions or ambiguous phrases are here avoided, and the symbolical conception of the copula of the words of institution (*est=significat*) is formally adopted. In the course of the controversy, Zwingli further published, *Subsidium sive coronis de Eucharistia* (Aug. 17, 1525), *Ein klare Underrichtung vom Nachtmal Christi* (Feb. 26, 1526), *Amica exegesis* (March, 1527), *Über Doctor Martin Luthers Buch* (August, 1528), all distinguished by clearness and moderation; while the rejoinders of Luther are somewhat unattractive, both in form and tone. Finally, Landgrave Philipp of Hesse succeeded in gathering together all the principal representatives of the opposing views at the Conference of Marburg, October, 1529, and for a time the controversy subsided; but it did not remain a secret to the world, that there existed a discord between the two evangelical churches as deep and as passionate as that between the evangelical and the Roman-Catholic churches.

Meanwhile, the Reformation made rapid progress in Switzerland. By the conference of Jan. 4, 1528, at which Zwingli was present, the city of Bern was gained for the Reformation; and soon after, Basel, St. Gall, and Schaffhausen followed the example of Bern. But of course the progress of the Reformation carried with it a closer union of the opposite party. In November, 1528, five Roman-Catholic cantons, Freiburg at

their head, concluded a separate alliance; and the following spring Archduke Ferdinand of Austria became a member of that alliance. April 21, 1529, Zurich, St. Gall, etc., formally protested against such a mixing-up of foreign princes with the internal politics of the union; but the answer they received was very chilling. A month later on (May 29, 1529), a Protestant pastor from Zurich was seized on the public highway, carried into Schwyz, tried for heresy, and sentenced to be burned. Zurich immediately declared war, and marched her troops into position, according to a plan of operation probably drawn up by Zwingli. He stood with the bulk of the army at Kappel, and the battle was about to begin, when mediators succeeded in preventing bloodshed; and a peace was negotiated June 25, 1529. Zwingli was not satisfied with the conditions of the peace, but predicted that they would cause still graver conflicts. During the Conference of Marburg he had by Landgrave Philipp been induced to take up a plan of forming a great coalition against the ambitious schemes of the House of Austria, and preliminary negotiations were opened with Venice, France, and other countries. At the same time he labored with great enthusiasm and energy for a reconstruction of the Swiss Union. The threads of the different plans became entangled; and at one time Zwingli's position was doubtful, even in Zurich. His theoretic ideas of civil government he had carried through with great severity, and discontent with him was actually brooding in the city. His wide political plans were used against him as a weapon of attack. He understood the situation very clearly; and on June 26 he appeared before the council, and handed in his resignation. The city was taken by surprise. All opposition grew dumb, and Zwingli's power was again almost without any restrictions. But only a few more moments were left to him. A famine in the Roman-Catholic cantons, and the rigid system of prohibition which Zurich maintained against the advice of Zwingli, brought about the conflict. On Oct. 10, 1531, the army of the Roman-Catholic cantons stood on the frontiers of Zurich. On the following morning Zwingli accompanied the troops of Zurich. At Kappel it came to a desperate battle. The troops of Zurich were utterly routed. Among the fallen was Zwingli; bending over a dying man, to comfort him, he was hit himself with a spear. His last words were, "They can kill the body, but not the soul."

Huldreich Zwingli was a well-balanced nature, wholly free from eccentricities, with a mind of large dimensions, and a character of great and noble simplicity. His will was his genius. An able scholar, with a ready perception of actual life, he saw, what most of the humanists saw, the evils of the time. But he had, what most of the humanists had not, a will to correct those evils; and with great practical tact he began with that which was most easy to handle, gradually enlarging his plans as his opportunities increased. His theology was in perfect harmony with his character. For transcendental speculation he had no talent. The metaphysical expositions of the idea of the Holy Trinity, found in the writings of the schoolmen, he adopted in a rather mechanical manner. The doctrines of creation, angels, mira-

cles, *status integratatis*, the questions of the possibility of a fall and of the propagation of hereditary sin, the ideas of the intercession and royal office of Christ, he rarely touched. He took an active interest only in those doctrines which have a direct and practical bearing on the relation between God and man,—the way in which God communicates himself to man, and through man to the world; the indwelling of the Spirit of God in man, and the unity thereby effected between God and man; Christ as the great example entailing responsibility on every one who looks at it; faith as an organ, not of receptivity, but of spontaneity, etc. His writings have in a literary respect no particular merits; and he himself thought, that, as soon as the Bible was studied as it ought to be studied, they would prove superfluous, and fall into oblivion. The first collected edition of them is that by Gualther, his son-in-law, Zurich, 1515; the last and most complete is that by Schuler and Schulthess, Zurich, 1828–42, supplement, 1861. His correspondence with Œcolampadius appeared at Basel, 1536. Selections from his works have been made by Usteri and Vogelini, Zurich, 1819, 3 vols., and translations into High German by R. Christoffel, Zurich, 1813–46, 11 vols. [The following translations into English are mentioned by Lowndes: *The Rekeynge and Declaration of the Fayth and Belefe of Huldrike Zwyngly, Zuryk, 1513* (another trans. Geneva, 1555); *Certeine Preceptes, gathered by Huldricus Zwynghius, declaring howe the ingenious Youth ought to be instructed and brought unto Christ*, Ipseswiche, 1548; *The Detection of yf Blasphemies and errours of them that say they offer vp the Bodye of Christ in their Masse*, London, 1548; *A brieve Recheusal of the Death, Resurrection and Ascension of Christ*, London [n.d.]; *The Ymage of bothe Pastoures*, London, 1550; *A short Pathwaie to the ryghte and true Understanding of the holye and sacred Scriptures*, Worcester, 1550.]

LIT.—The oldest and reliable sources of Zwingli's life are the biographies by OSWALD MYCONIUS, an intimate friend: *De Huldrici Zwynghii fortissimi heroici ac theologi doctissimi vita et obitu*, 1532, republished by Neander in *Vita quatuor Reform.*, Berlin, 1811; and that by HEINRICH BULLINGER: *Reformationsgeschichte, nach dem Autographen herausgegeben von J. J. Hottinger und H. H. Vogelii*, Frauenfeld, 1838, 3 vols. Of modern biographies may be mentioned those by J. M. SCHULER (Zurich, 1819), SAL. HESS (*Anna Reinhard, Gattin v. Witwe von Zwynghii*, Zurich, 1819), J. J. HOTTINGER (Zurich, 1842; Eng. trans., Harrisburg, 1857), R. CHRISTOFFEL (Elberfeld, 1857; Eng. trans., Edinburgh, 1858), [J. C. MÜRKOFFER (Leipzig, 1867–69, 2 parts), G. A. HOFF (Paris, 1882).] For his theological system, see ZELLER: *Das theologische System Zwingli's*, Tübingen, 1853; SIGWART: *C. Zwingli, der Charakter seiner Theologie mit besonderer Rücksicht auf Pius Mirandula*, Stuttgart, 1855; [H. SIEHR: *Zwinglistudien*, Leipzig, 1866; K. MARSHALLER: *Ueber Zwingli's Lehre v. Glauben*, Zurich, 1873; H. BAYNCK: *De ethiek van Ulrich Zwynghii*, Kampen, 1880. Of recent minor writings may be mentioned, J. WEDDER: *Zwingli als politischer Reformator*, Basel, 1882 (pp. 27); H. SIEHR: *Ulrich Zwingli*, Hanburg, 1882 (pp. 36); A. ERICHSON: *Zwingli's Tod u. dessen Beurtheilung durch Zeitgenossen. Zumist nach un-*

*gedruckten Strassburger und Züricher Urkunden*, Strassburg, 1883 (pp. 43). As throwing light upon the general subject, see R. ZIMMERMANN: *Die Züricher von der Reformation bis zum dritten Reformationsjubiläum (1519-1819), nach der Reihenfolge der züricherischen Antistes geschildert*, Strassburg, 1878; E. EGLI: *Aktensammlung zur Geschichte der Züricher Reformation in den Jahren, 1519-1533*, Zurich, 1879; E. LUTHI: *Die bernische*

*Politik in den Kappeler Kriegen*, Bern, 2d ed., 1880. Among recent Dutch works upon Zwingli may be mentioned, J. TICHLER: *Huldreich Zwingli, de Kerkhervormer*, Utrecht, 1857-58, 2 vols.; S. CRAMER: *Zwingli's leer van het Gods. geloof*, Middleburg, 1866. For Zwingli's relation toward Luther, see HUNDESHAGEN: *Zur Charakteristik Zwingli*, Gotha, 1862; *Beiträge*, Wiesbaden, 1864; USTERI: *Zwingli*, Zurich, 1883.] GÜDER.



## APPENDIX.

The unsigned hymnological articles in this Appendix, with the exception of those on the Cary sisters and Gustav Schwab, have been contributed by the Rev. Professor F. M. Bird of Lehigh University, Penn.

**AC'CAD.** See SHINAR.

**ADAMS, Mrs. Sarah Flower,** b. at Harlow, Essex, Feb. 22, 1805; d. Aug. 13, 1848; was the second daughter of Benjamin Flower, a well-known Liberal, and long editor of the *Cambridge Intelligencer*. In 1834 she married William Bridges Adams, an engineer and a writer of some eminence. She published *Vivia Perpetua*, a dramatic poem, 1811, and *The Flock at the Fountain*, a catechism with hymns, 1845. Her pastor in London was the able and distinguished William Johnson Fox (1787-1864), who was an Independent, and rather a deist than a Unitarian. To his remarkable *Hymns and Anthems* (1840-41) she contributed thirteen lyrics, among them the famous "Nearer, my God, to thee." In later years she is said to have become a Baptist. The story of her supposed residence in America, credited by Sir R. Palmer and Professor Cleveland, had no other basis than a purchase by a cousin of some land in Illinois, whereon her uncle settled in 1822. She has been confounded by Allibone and Dr. Belcher with her elder sister, **Eliza Flower** (b. at Cambridge, 180-; d. 1847), who set some of Mrs. Adams's songs to music, wrote sixty-two tunes for Fox's *Hymns and Anthems*, and published some poems, called *Adoration, Aspiration, and Belief*.

**ADVENTISTS**, the general name of a body, embracing several branches, who look for the proximate personal coming of Christ. William Miller, their founder, was a converted deist, who joined the Baptist church in Low Hampton, N.Y. He became a close student of the Bible, especially of the prophecies, and soon satisfied himself that the advent was to be personal and pre-millennial, and that it was near at hand. He began these studies in 1818, but did not enter upon the work of the ministry until 1831. The year 1843 was the date agreed upon for the advent: subsequently other dates were fixed, the failure of which divided a body of followers which had become quite numerous. In the year of his death (1849) they were estimated at 50,000. Many who had been drawn into the movement by the prevalent excitement left it, and returned to the churches from which they had withdrawn. After the second failure, Mr. Miller and some other leaders discouraged attempts to fix exact dates. On this question and the doctrine of the immortality of the soul, there have been divisions. There are now at least five distinct branches, all of which

agree that the second coming of Christ is to be personal and pre-millennial, and that it is near at hand.

The oldest branch is the Evangelical Adventists. They believe in the natural immortality of the soul and in eternal future punishment. They publish a weekly paper in Boston, called *Messiah's Herald*. Their number has been estimated at from 5,000 to 9,000.

The most numerous branch is the Advent Christians, who are said to be upwards of 50,000 strong. They have two or three weekly papers, the chief of which is the *World's Crisis* of Boston. They also have a few missionary and denominational organizations. They believe that man is material, that the wicked are to be finally destroyed, and that the earth is to be made anew for the abode of the saints.

The third branch, the Seventh-Day Adventists, has a compacted organization, and has grown considerably, especially in the West. Its headquarters are at Battle Creek, Mich., where it has a health-institution, a college, a publishing-house, and other denominational enterprises. It maintains a number of missionaries abroad, and does home missionary work very systematically. It holds that it is still obligatory to observe the seventh day as the sabbath, and believes in visions as seen by Mrs. White, who has published several volumes of visions and testimonies. It numbers 16,000 or 17,000.

The Life and Advent Union, the fourth branch, believe that only the righteous dead will take part in the resurrection. They do not exceed 10,000 in number. They have a weekly paper, published in Springfield, Mass., called the *Herald of Life*.

The Age-to-come Adventists believe that the Jews are to be re-established in Jerusalem. A weekly paper called *The Restitution*, published in Plymouth, Ind., represents them. They are not numerous. All these bodies, excepting, perhaps, the Seventh-Day, are Congregational in polity. The latter has a general and annual conferences, and is, perhaps, more Presbyterian than Congregational.

The last census credits the Adventists with a total of 90,079 members, including 716 ordained ministers, and with 1,282 churches.

There is no wholly trustworthy literature. *History of the Advent Message*, by E. D. WELLCOME, Yarmouth, Me., 1871, is the fullest general his-

tory. The Seventh-Day Adventists publish a brief historical sketch of their own branch, with a statement of belief. The literature on the annihilation controversy is abundant. H. K. CARROLL.

**ADWOWSON** is the right of presentation to a church or ecclesiastical benefice. It is synonymous with patronage. Adwowsons are *appendant* (annexed to the possession of the manor), *in gross* (by legal conveyance separated from such possession), *presentative* (where the patron has absolute right of presentation), *collative* (where the bishop is also the patron), *donative* (where the patron puts the clergyman in possession by a simple written donation). See *Dictionary of the English Church, Ancient and Modern*, London and New York, 1881, s.v.

**ALLATIUS, Leo (Leone Allacci)**, b. of Greek Catholic parents on the Island of Chios, 1586; d. in Rome, Jan. 19, 1669. He early manifested aptitude for learning, became a Roman Catholic, entered the Greek college at Rome (1600), and was graduated as doctor of theology and philosophy. For the next three years he taught in the seminary of the Bishop of Anglona, then became vicar-general of the Latin bishop of Chios, returned to Rome, took the degree of doctor of medicine (1616), became assistant in the Vatican Library, and professor of rhetoric in the Greek college; which latter position he resigned a few years afterwards. In 1622 Pope Gregory XV. sent him to Heidelberg to superintend the removal to Rome of the Palatinate library, which the Emperor Maximilian had given to the Pope. This he accomplished (arriving at Rome Aug. 5, 1623), beset as he was with many difficulties; but Gregory XV.'s death (July 8, 1623) prevented his being rewarded for his valuable services, since the new pope, Urban VIII., did not like him. By the influence and assistance of friends—Cardinal Barberini made him his librarian—he was able, however, to continue his work in the Vatican Library and upon his private studies. In 1661 Alexander VII. appointed him custodian of the Vatican. His services to Greek learning, secular and patristic, are inestimable. There is scarcely an author among the Greek Fathers concerning whom he did not do some pioneer work, but his judgment by no means equalled his learning. One of the interests which lay near his heart was the union between the Greek and Latin churches, and his great learning was freely displayed to prove the insignificance of the separating causes. His principal writings upon this subject are *De ecclesia occidentalis et orientalis perpetua consensione*, Cologne, 1648; *De utriusque ecclesie in dogmate de purgatorio consensione*, Rome, 1655; *De symbolo Athanasii*, 1659; *Indicia Synodi Ephesinae et S. Cyrilli de processione Spiritu Sancto ex Patre et Filio*, 1661. He wrote also upon *Johanna Papissa* (1630), *Græca orthodoxa* (1652, 1659, 2 vols.), and innumerable topics connected with church history, philosophy, literary criticism, etc. His correspondence and his literary remains are found in the library of the Oratorians in Rome.

For further information, see **STEPHAN GRADUS**: *Źita Leonis Allatii* (unhappily unfinished, published by A. Mai, in *Bibl. nova Patrum VI.*, ii. 5-28); **THEINER**: *Schenkung der Heilth. Bibliothek*, München, 1844; **RANKE**: *Gesch. der Päpste*, ii. 306, and Appendix.

**ALLEINE, Joseph**, Nonconformist; b. at Devizes, 1634; d. Nov. 17, 1668. He was educated at Oxford, and took the degree of B.D. July 6, 1653; became chaplain to his college (Corpus Christi); resigned in 1655, to become assistant minister in Taunton. On Aug. 24, 1662, he was rejected for nonconformity, but preached whenever he had opportunity. In consequence, he was imprisoned; released May 26, 1664; again imprisoned, within a year, as violator of the Five-Mile Act, and again released. His last few years were troubled by constant danger of arrest for preaching. Before his ejection he had proved himself a model pastor. He had also remarkable learning. He associated as an equal with the fellows of the Royal Society, and concerned himself with scientific study and research. It is, however, as the author of *An Alarm to Unconverted Sinners*, that he is now remembered. This little book appeared in 1672, and has been ever since a religious classic. It is the fruit of a consecrated life. In 1675 its title was changed to *A Sure Guide to Heaven*. He wrote also an *Explanation of the Assembly's Catechism* (1656), and other works. See his *Life* by Baxter (London, 1672) and by Charles Stanford (1861).

**ALLEN, James**, b. at Gayle, Yorkshire, June 24, 1734; d. there Oct. 31, 1804; was one of the Inghamite preachers from 1752 to 1761, then associated with Glas and Sandeman, and during his later years ministered at a chapel which he built on his own estate. He edited the *Kendal Hymn-Book*, 1757, and, with W. and C. Batty, wrote most of its contents. One or two of his hymns are still used.

**ANAN THE KARAITÉ.** See **KARAITÉ JEWS**.  
**ANDREW**, one of the twelve apostles, brother of Peter, like him born in Bethsaida (John i. 41, 45), and a member of Peter's family in Capernaum (Mark i. 21, 29). His name, although Greek, was common among Jews (Dio Cassius, 68, 32). According to John (i. 35 sqq.), Andrew was the first one to follow Jesus in consequence of the Baptist's testimony, and the one to introduce Peter to Jesus. In Jesus' later Galilean choice of disciples, the two brothers were the first called to the apostleship (Matt. iv. 18 sqq.; Mark i. 16 sqq.). It is not, therefore, without good grounds that the Greeks give to Andrew the epithet *πρωτόκλητος*. The Gospels evidence, that next to Peter, James, and John, Andrew with Philip occupied a prominent place among the twelve (Mark iii. 18, xiii. 3; John vi. 8, xii. 22; Acts i. 13). Yet in the Acts he is, like almost all the other apostles, barely mentioned. The apocryphal Acts of Andrew (Tischendorf: *Acta apoc.*, pp. 105 sqq.), which is distinguished from the other apocryphal Acts by its relatively earlier attestation (Tischendorf, l.c. *Proleg.* pp. xl. sqq.), relate that he labored in Greece, but Eusebius (*H.E.*, III. 1) says in Scythia. According to tradition he was crucified on Nov. 30, at Patræ in Achaia, by the proconsul Ægeas, and upon a *Cruz decussata* (X), hence called a "St. Andrew's cross." See on the traditional Andrew, **FABRICIUS**: *Codex Apoc.*, pp. 456; [**LIPSICUS**: *Apok. Apostelgesch.*, i. pp. 543-622]. **KARL SCHMIDT**.

**ANSTICE, Joseph**, b. at Madeley Wood, Shropshire, 1808; d. at Torquay, Feb. 29, 1836; was educated at Westminster and Oxford, where he

graduated with great distinction, and when only twenty-two became professor of classical literature at King's College, London. He wrote some prize essays, poems, etc., and translated *Selections from the Greek Dramatic Writers*, 1832. His fifty-four *Hymns* appeared posthumously in 1836; and twenty-seven of them were incorporated in Mrs. Yonge's *Child's Christian Year*, 1841. Several of them are much used.

**ANTI-MISSION BAPTISTS (Primitive or Old-School Baptists)** agree with the regular Baptists, except in their opposition to missions, Sunday schools, and similar church enterprises. The Chemung Association (New York and Pennsylvania) in September, 1835, withdrew fellowship with those associations which countenanced such enterprises; in May, 1836, the Baltimore Association did the same; and similar divisions ran through other churches and associations, mostly in the South and West. In 1844 *The Baptist Almanac* reported 184 Anti-Mission Baptist Associations, 1,622 churches, 900 ministers, 61,162 members; in 1883 *The Baptist Year-Book* gives these Baptists 900 churches, 400 ministers, and 40,000 members; but the figures are doubtless too high. See *Baptist Encyclopædia*, pp. 77 sq.

**ATWATER, Lyman Hotchkiss, D.D., LL.D., b.** at Hamden, Conn., Feb. 23, 1813; d. at Princeton, N.J., Feb. 17, 1883. He was graduated at Yale College, 1831; was a tutor and theological student at Yale, 1832-35; pastor of the First Congregational Church in Fairfield, Conn., 1835-51; and from 1851 till his death a professor in the college at Princeton, N.J., at first of mental and moral philosophy, afterwards of logic and moral and political science. His numerous contributions to the *Princeton Review*, of which he became an editor in 1869, and to other periodicals, were of marked ability, and gave him a high place among American theologians. In 1867 he published *A Manual of Logic*, Philadelphia.

**AUBER, Harriet, b.** in London, Oct. 4, 1773; d. at Hoddesdon, Herts, Jan. 20, 1862; lived in retirement at Broxbourne and Hoddesdon, and wrote much unpublished poetry. She is known by a small volume of great merit, *The Spirit of the Psalms*, with a few hymns, which appeared anonymously, 1829. With the similar works of Montgomery (1822) and H. F. Lyte (1834) it contains the best versions published during the present century. Lyte, perhaps unconsciously, adopted the same title, and hence frequent confusion has arisen; Miss Auber's verses being sometimes ascribed to him.

**AUSTIN, John, b.** at Walpole in Norfolk, about 1620; d. in London, 1669; was of a good family, and studied at Cambridge, but became a Romanist. He is credited with *The Christian Moderator, or Persuasion for Religion Condemned*, 1651, and some other books, besides *Devotions in the Ancient Way of Offices*, 1665. This was "reformed" by T. Dorrington, 1686, and again by Mrs. S. Hop-ton, and published by Dean or Bishop Hickey, in which shape it reached a fifth edition, 1717, and was reprinted, 1846. It includes some forty hymns remarkable for freshness and fervency, and some of them possessing great beauty.

**BAKER, Sir Henry Williams, b.** in London, May 27, 1821; d. at Monkland, Herefordshire; Feb. 11, 1877; son of a baronet and vice-admiral;

was educated at Trinity College, Cambridge; ordained deacon 1844, priest 1846, vicar of Monkland 1851. He wrote sundry tracts and prayers, and was the most prominent compiler of *Hymns Ancient and Modern*, 1861 (appendix, 1868, rev. and enlarged edition, 1874), the most successful and influential of modern collections. His own contributions to this (some twenty-five in number, including translations and originals) are of no little value. They are very popular in the English Church, and several of them are much used in America. Both as editor and as writer, Baker's is one of the most important names in the history of recent hymnody.

**BAKEWELL, John, b.** at Brailsford, Derbyshire, 1721; d. at Lewisham, March 18, 1819; was a Wesleyan preacher from 1749, and conducted an academy at Greenwich for many years. He wrote one universally familiar hymn, "Hail, thou once despised Jesus!"

**BARTON, Bernard, b.** at Carlisle, Jan. 31, 1781; d. at Woodbridge, Suffolk, Feb. 19, 1849; was widely known as "the Quaker poet." At fourteen he was apprenticed to a shopkeeper at Halstead, Essex, and from 1810 was a bank-clerk. Notwithstanding these practical employments, he produced a vast amount of verse, though wisely dissuaded by Byron and Lamb from trusting wholly to authorship. He published *Metrical Effusions*, 1812; *Poems*, 1820; *Napoleon*, 1822; *Poetic Vigils*, 1824; *Devotional Verses*, 1827; *Household Verses*, 1845; and others. His muse, if no-wise strong or striking, is pleasing, pure, and pious. One or two of his pieces have been used as hymns, and many of them are found in the collections of sacred poetry. His *Memoirs and Letters* were edited by his daughter.

**BATHURST, William Hiley, b.** at Cleve Dale, near Bristol, Aug. 28, 1796; d. at Sydney Park, Gloucestershire, 1877; was educated at Winchester and Oxford, and in 1820 became rector of Barwick-in-Elmet, Yorkshire. This living he resigned, 1852, and retired to Darleydale, Derbyshire, removing in 1863 to his inherited estate of Sydney Park. He published *An Essay on the Limits of Human Knowledge*, 1827; *Metrical Musings*, 1849; *The Georgics of Virgil translated*, 1849; and *Psalms and Hymns*, 1831, 2d ed., 1842. Of his two hundred and six hymns many have been used in England, and a few are well known in America, especially "Oh for a faith that will not shrink!"

**BAUER, Bruno, b.** at Eisenberg, Saxony, Sept. 9, 1809; d. near Berlin, April 13, 1882. He was graduated at Berlin; became a licentiate of theology there in 1831, privatdozent at Bonn in 1838, and extraordinary professor there in 1839. In 1842 he was deposed. From belonging to the right of the Hegelian school, he turned in 1839 to the left. He then went to Berlin, and sent forth book after book full of the wildest speculation, although full of learning. He outdid the Tubingen school in that he gave up all the Pauline Epistles. He outdid Strauss in that he traced Christianity to the conscience of Roman imperial times, sown with the seeds of stoical and Alexandrine philosophy, indeed, made Seneca the real founder of Christianity. He appears to have been of unsound mind. Of his numerous writings may be mentioned *Kritik der evange-*

*lischen Gesch. des Johannes*, Bremen, 1840; *Kritik der evangelischen Geschichte der Synoptiker*, Leipzig, 1811, 2 vols.; *Kritik der Evangelien*, Berlin, 1850-52, 4 vols.; *Kritik der paulinischen Briefe*, 1850-52, 3 vols.; *Die Apostelgeschichte*, 1850; *Christus und die Cäsaren*, 1877.

**BEAUMONT, Joseph, D.D.**, b. at Hadleigh in Suffolk, March 13, 1615; d. at Cambridge, Nov. 23, 1699; was educated at Peterhouse, Cambridge, and became a fellow and tutor there, but was ejected by the Puritans in 1641. At the Restoration he became a king's chaplain and D.D.; master of Jesus College, 1662, and of Peterhouse, 1663; rector of Feversham near Cambridge, 1663, and of Barley in Hertfordshire, 1664; and professor of divinity, 1674. In 1665 he had a controversy with Henry More, and received the thanks of the university for it. His *Psyche, or Love's Mystery*, the longest English poem, was begun in April, 1647, finished the following March, and published in folio, 1648. The second edition (1702) has 24 cantos and 38,922 lines, with occasional brilliancies. Pope said, "There are in it a great many flowers well worth gathering." His shorter *Poems in English and Latin*, with a memoir, appeared in quarto, 1749. These are extracted from his manuscripts written in the summer of 1652 and earlier. Though little known, and written with small attention to polish, a few of these poems are in the noblest style of that heroic age. If Beaumont had not the pathos of Herbert, he sometimes approaches the bluntness of Wither, the wit of Quarles, and the sublimity of Vaughan.

**BEDDOME, Benjamin, b.** at Henley-in-Arden, Warwickshire, Jan. 23, 1717; d. at Bourton, Gloucestershire, Sept. 3, 1795; spent his early years in London and at Bristol, and from 1740 was Baptist pastor at Bourton-on-the-water. Modest and unambitious, he declined a London charge, and left his writings, except an *Exposition of the Baptist Catechism* (1752), to be published by others. Twenty of his sermons appeared 1805, and sixty-seven, with a memoir, in 1835, forty years after his death. His eight hundred and thirty *Hymns* were gathered 1818; some sixty-four of them having been included in Rippon's *Selection*, 1787-1800. Many of these were widely used in former days, and some of them hold place still. Among hymnists of the old sober school—i. e., followers of Watts, with no taint of Wesleyanism and trochaic metres—Beddome stands high, ranking, probably, next to Doddridge and Steele. James Montgomery, in the Introduction to his *Christian Psalmist* (1825), gave a somewhat exaggerated estimate of his verses, finding them "very agreeable as well as impressive, being, for the most part, brief and fitting," and crediting them with "the terseness and simplicity of the Greek epigram." Other critics have hardly confirmed this judgment, but the lyrics have a modest usefulness yet.

**BEGG, James, D.D.**, a distinguished minister of the Free Church of Scotland; was b. at New Monkland, near Airdrie, in Lanarkshire, where his father was parish minister, Oct. 31, 1808. Having been licensed in 1820, he was ordained to the ministry at Maxwelltown, Dumfries, in May, 1830, and from the first was a powerful and popular preacher. From Maxwelltown he was trans-

lated to Edinburgh as assistant to Mr. Jones of Lady Glenorchy's; thence to the Middle Parish, Paisley; thence, in 1835, to Liberton, near Edinburgh; and when the disruption occurred, in 1843, he had a church built at Newington in Edinburgh. There he ministered till his death, which took place at Edinburgh, Sep. 29, 1883. In 1847 he received the degree of D.D. from Lafayette College, Pennsylvania. In 1865 he was chosen moderator of the General Assembly of the Free Church.

Dr. Begg began his career as an ardent supporter of evangelical views, and a very decided opponent of the "moderate" party in the church. He was strongly opposed to lay patronage, and an enthusiastic supporter of Dr. Chalmers in his church-extension scheme. He was at the same time an opponent of voluntarism, and contended eagerly for the establishment and support of the Church by the State. When the aggressions of the civil courts on the jurisdiction of the Church took place, he resisted them strenuously, and broke the interdicts of the Court of Session by preaching in the parishes of the suspended ministers of Strathbogie, contrary to the requirements of the civil courts. At the convocation of ministers in 1842, held to deliberate as to the propriety of dissolving the connection with the State, Dr. Begg was disposed to continue to fight the battle within the Establishment; but in May, 1843, he left along with his brethren. In the Free Church, Dr. Begg from the first was a conspicuous and powerful man. From an early period he showed a disposition to take his own course on several points, against the course recommended by Drs. Candlish, Buchanan, and other leading men; and this disposition became more and more pronounced, till latterly he was the recognized chief of a party of opposition, usually a somewhat small minority. In the discussion on union with the United Presbyterian and other churches, Dr. Begg's attitude of opposition and that of his friends was so serious and decided, that the project for an incorporating union had to be abandoned. What Dr. Begg was alarmed at was lest the door should be thrown open to voluntary views, and lest the severance of Church and State, and of all religion from matters under the control of the State, should follow. Dr. Begg thought that he saw unwholesome tendencies at work in this direction, and on various other questions he adopted more and more a conservative attitude. He opposed the use of hymns in public worship, and looked with horror on instrumental music. In these movements he found his greatest support in the Highlands, and many in that part of the country looked on him as a barrier raised up between the Church and the flood. In the Robertson Smith case he was most strenuous in opposing the views of the new critical school. Dr. Begg took a lively interest in the conflict with Popery, and was a strong advocate for the due observance of the sabbath. In many social questions he strenuously upheld the rights of the people. He was a vigorous advocate of better homes for the working-classes; and one of the last acts of his life was to show his sympathy with Highlanders from Rosshire, who had been imprisoned for preventing a goods' train from running one Lord's Day.

Dr. Begg was a great pamphleteer, and was fond of writing in newspapers and magazines. He was for a long time editor of the *Bulwark*, a journal devoted to the maintenance of Protestantism. The *Watchword* was his organ for opposing the union with the United Presbyterians. More recently the *Signal* was started, to oppose instrumental music in worship. Among his larger publications were *A Handbook of Popery*; *Free-Church Principles*; *Happy Homes, and how to get them*. In figure, Dr. Begg was tall and massive, with a handsome and expressive countenance. His *bonhomie*, frankness, and good-nature made him popular with both friends and foes; while at the same time it was apparent that he wanted certain qualities needful to one who would successfully lead a large body of earnest, spiritual men.

W. G. BLAIRIE.

**BELLOWS, Henry Whitney, D.D.**, prominent Unitarian clergyman; b. in Walpole, N.H., June 10, 1814; d. in New York, Monday, Jan. 30, 1882. He was graduated at Harvard College, 1832, and at the Divinity School, 1837; was called to the First Congregational (Unitarian) Society, subsequently known as All Souls' Unitarian Church, New York, 1838, and remained their pastor till his death. He was faithful, energetic, zealous, and at times eloquent. An indefatigable worker and a man of broad sympathies, he connected himself prominently with all the best movements of art, literature, history, education, and philanthropy in the city. By his connection with the *United-States Sanitary Commission* (1861-66) during the American civil war, of which he was one of the organizers, president, and tireless advocate, he achieved a national reputation, and endeared himself to innumerable households. In 1867, on a visit to Europe, he promoted the organization there of International Sanitary Commissions, which have proved of great benefit in subsequent wars. Of his books may be mentioned *Restatements of Christian Doctrine*, Boston, 1859 (new ed., 1870), and *Old World in its New Face: Impressions of Europe in 1867-68*, New York, 1868.

**BERRIDGE, John, b.** at Kingston, Nottinghamshire, March, 1716; d. at Everton, Jan. 22, 1793; was long famous for evangelical zeal and eccentric humor. The son of a farmer, he was educated at Clare Hall, Cambridge. In his own words, he "remained ignorant of [his] fallen state till 1730, lived proudly on faith and works for salvation till 1751, fled to Jesus for refuge 1755." He became curate of Stapleford, 1749, and vicar of Everton, 1755. He was one of the few beneficial clergymen who co-operated actively with Wesley, Whitefield, and Lady Huntingdon. He published *The Christian World Unmasked*, 1773, and 312 *Sion's Songs*, 1755. A previous *Collection of Divine Songs*, 1760, he carefully recalled and burned. The same fate might well have befallen some of those which retained his approval, so coarse and extravagant is their imagery: but two or three of them are still valued and used.

**BIBLE CHRISTIANS.** This denomination originated in the west of England in 1815, under the ministry of W. O'Bryan, who had been a member and "local preacher" with the Wesleyan Methodists, and had subsequently for a while labored in-

dependently. On New-Year's Day, 1816, the first quarterly meeting was held, and the number of members was 237. It was soon found necessary, for carrying on the good work which had extended through Devon and Cornwall, that other laborers should be associated with W. O'Bryan; and these were supplied from among the young converts, James Thorne being the first. Preaching and other religious services were chiefly conducted in dwelling-houses, hired rooms, and the open air. The preachers had their food and entertainment among the friends where they labored, and a small salary was allowed them to meet other necessities. Mr. O'Bryan and his co-laborers expressed themselves strongly against ministerial titles, believing that ministers calling themselves "Reverend" was contrary to the teachings of Christ and the practice of the primitive church; but gradually this scruple has passed away, and the use of the title almost universally obtains. In about two years from the formation of the first society, there were 6 itinerant preachers, 4 helpers, and 1,112 members of society. In the summer of 1819 the first conference was held at Launceston in Cornwall. There were then 16 men and 14 women itinerant preachers, as reported in the minutes of conference. The denomination from the first favored female preaching, though it did not consider it was their place and work to take part in church government. And, if great success in winning souls is a proof of divine sanction, then was the approbation of God manifested in connection with the labors of these pious sisters; and though every brother could not be said to be without fault, yet of these devout sisters it may be said, not one of them disgraced her sex or the cause of Christ. After some years, however, from various causes, instead of increasing, the number of female preachers grew less; so that, at the conference of 1882, though a few females still acted as local preachers, not one remained on the list of itinerant preachers in the conferences of England and the colonies. The Tenth Annual Conference (1829) reports a membership of 7,815, with 59 male and 22 female itinerant preachers. In 1838 the itinerant men preachers had increased to 84, while the itinerant females were reduced to 11. The membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any one circuit in particular, had the superintendency of the whole work. Ultimately lay-delegates were admitted to the conference; and, as some of Mr. O'Bryan's doings did not give general satisfaction, it was thought by other members of the conference, that, though they were willing he should still preside at their annual assemblies, yet some restraint ought to be laid on the power of government which he claimed. This was so contrary to Mr. O'Bryan's principles, and caused such unpleasantness between him and the preachers and lay-delegates, as led, after two or three years, to a rupture between them. At the conference of 1829 Mr. O'Bryan, not being able to overrule the other members, declared the conference adjourned, and left. Few, if any, of the members of conference left with Mr. O'Bryan: the rest remained, and carried on the business. Some of the members of society, and two or three preachers, held with Mr.

O'Bryan and some others he called out as preachers to assist him. Each party claimed the right of property, and an unhappy conflict and rivalry continued for about two years. God, however, who so greatly blessed Mr. O'Bryan's labors at first, did not prosper him in this movement. Ultimately a reconciliation took place. The members and most of the preachers, in connection with Mr. O'Bryan, returned to the other party; and Mr. O'Bryan left England for America, and settled in New York, where he died Jan. 8, 1808. He never became nominally united to the Bible Christians after he left; but a friendly intercourse was kept up, and Mr. O'Bryan paid more than one visit to his friends in England. He also once visited the Bible Christians in Canada, and after the re-union he received a liberal annuity from the English conference till his death. His error was one of judgment rather than of principle, for he still lived an exemplary Christian life till his earthly course terminated. Before the separation from Mr. O'Bryan, the work had extended from Devon and Cornwall to the Scilly Islands, the Norman Isles, Somerset, Wales, Isle of Wight, Portsmouth, London, Kent, and Sussex. In 1831 missionaries were sent to Canada and Prince Edward Island, and subsequently to the United States, Australia, Melbourne, New Zealand, and Queensland. In 1865 the jubilee of the denomination was held, and a jubilee volume published at the book-room, 26 Paternoster Row, London, Eng. Before this, in 1854, the American work was organized into a separate conference; and the same privilege was subsequently granted to South Australia. In 1882, under the government of the Canadian conference, there were ten districts,—one in Prince Edward Island, six in Ontario, one in Manitoba, and two in the United States, one of which is in the State of Ohio, and the other in Wisconsin. On these stations there were 81 itinerant preachers and 7,531 members. The Australian conference has 31 ministers and 2,306 members. Victoria, New Zealand, and Queensland are not as yet invested with confessional powers. The entire denomination as reported in 1882 had a membership of over 31,000, with 299 ministers. The denomination has a good school, or college as it is now called, situated at Shebearn, in the County of Devon, Eng. It has three publishing-houses, one at 26 Paternoster Row, London, Eng., another in Bowmanville, Ontario, Can., and the third in Adelaide, South Australia. In doctrine the Bible Christian Church is Methodist, according to the recognized standards; and their polity is liberal, admitting to all their church courts the laity as well as ministers. The name "Bible Christian" was not assumed in disrespect to other Christian bodies, as though they were unworthy of the appellation; but having been first given them because the preachers made so much use of the Bible in their sermons, family visits, and their closets, they adopted it, as they desired that both their faith and practice should be in harmony with divine revelation as contained in the Bible, and they did not wish to be called after any mere man.

With the small sect bearing the same name in the Eastern States of America this denomination has no connection.

H. J. NOTT

(Editor *The Observer*, Bowmanville, Ont., a B. C. organ.)

**BLACKLOCK, Thomas, D.D.**, b. at Annan in Scotland, 1721; d. at Edinburgh, July 7, 1791; lost his sight when six months old, yet became a man of learning and literary activity. He studied at the university of Edinburgh, and was licensed as a preacher in 1759. Among his publications are *Poems*, 1754; *Paracelsus*, 1767; *A Panegyric on Great Britain*, 1773; *The Graham*, 1774; and a few hymns still somewhat used.

**BODEN, James, b.** at Chester, 1757; d. at Chesterfield, June 4, 1841; was Congregational pastor at Hanley, Staffordshire, for fifteen years, and at Sheffield, 1796-1839. He was one of the founders of the London Missionary Society in 1795, and in 1801, with Edward Williams, D.D., issued a collection of hymns supplementary to Watts, which was one of the most creditable and useful hymnals up to its date. It contained a few of his own.

**BOSTON UNIVERSITY, School of Theology** of. This oldest of the theological seminaries of the Methodist-Episcopal Church was projected in 1839, the first centennial year of British Methodism. In connection with the then strong academic institution in Newbury, Vt., instruction was commenced in 1840, though for lack of funds the institution could not be independently established and officered until 1847. At this latter date, under a charter from the Legislature of New Hampshire, it was opened at Concord, N.H., as the Methodist General Biblical Institute. Its first faculty included men of marked character, such as the Rev. John Dempster, D.D., later the projector and organizer of the theological school at Evanston, Ill.; the Rev. John W. Merrill, D.D., who was called from the presidency of McKendree College; the Rev. Osmon C. Baker, D.D., soon to be chosen one of the bishops of the church; the Rev. Stephen M. Vail, D.D., the enthusiastic Hebraist; the Rev. Charles Adams, D.D.; and, a little later, the saintly David Patten, D.D.

In connection with the celebration of the centennial of American Methodism, the school was more adequately endowed; and, as a consequence, it was removed to Boston, re-organized, and opened in the fall of 1876 as the Boston Theological Seminary. In 1871 it was merged into the newly established Boston University, taking the name which it now bears. Its chief benefactors were the same men who founded the university,—Isaac Rich, Lee Claffin, Jacob Sleeper, and ex-Governor William Claffin.

The curriculum of the school is of unusual breadth. In addition to all the branches ordinarily taught in similar institutions, it presents a great variety of elective studies in ancient and modern languages, philosophy, and the moral sciences. It was the first in America to maintain a regular required course in theological encyclopaedia and methodology, and another in the science of missions. It has long maintained a required course of one year in the history of Christian philosophy in its relations to Christian doctrine. It was the first to give three hours a week for one year to the study of the ethnic religions, comparative theology, and the philosophy of religion. It has had advanced classes in which the instruction was wholly in German, with the use of German text-books, and original German lectures. It has maintained missionary classes

in Spanish; and as a fruit the Methodist-Episcopal mission in Mexico is almost exclusively manned by former members of these classes. Large numbers of graduates have also gone to other missions throughout the world. Courses of lectures have been given before the school by President McCosh, ex-Presidents Hopkins and Woolsey, Presidents Martin B. Anderson and E. G. Robinson, and a great number of other foremost divines and scholars of the country.

At the present time (1883-81) the governing faculty is as follows: William F. Warren, president, professor of comparative theology and of the history and philosophy of religion; James E. Latimer, dean, professor of systematic theology; John W. Lindsay, professor of exegetical theology and New-Testament Greek; Luther T. Townsend, Harris professor of practical theology; Henry C. Sheldon, professor of historical theology; Samuel S. Curry, professor of sacred oratory; Hinckley G. Mitchell, instructor in Hebrew and Old-Testament exegesis.

WILLIAM F. WARREN.

**BOWDLER, John, jun.**, b. in London, Feb. 4, 1783; d. there Feb. 1, 1815; was a young lawyer of talent and high character, whose promising career was cut short by consumption. He studied at Sevenoaks and Winchester; was articled to a solicitor, 1800; admitted to the bar, 1807, and travelled abroad 1810-12, in a vain search for health. His *Select Pieces in Verse and Prose*, issued 1816 by his father, in two vols. 8vo, contain a few hymns of unusual elegance.

**BROWN, James**, a banker and Christian philanthropist; b. at Ballymena, County Antrim, Ireland, Feb. 4, 1791; d. in New-York City, Nov. 1, 1877. He came to Baltimore, Md., in 1800, with his father, Alexander Brown, and his three brothers, William, John A., and George. The father established himself in the Irish linen business, and greatly prospered. James Brown founded the famous banking-house of Brown Brothers and Company in New-York City, in 1826. He made wise use of his great wealth, giving freely, largely, and judiciously, but without ostentation, from mere pleasure in doing good. For many years he was president of the New-York Association for Improving the Condition of the Poor, an active elder of the University-place (Presbyterian) Church, a director of Union Theological Seminary, New-York City, and a friend to every worthy enterprise. In 1874 he greatly enlarged the usefulness of that seminary by the grant of three hundred thousand dollars for the full endowment of all the professorships, — an amount largely exceeding the aggregate of all that had been given by the founders of the several chairs.

**BROWN, Matthew, D.D., LL.D.**, b. in Northumberland County, Penn., 1776; d. at Pittsburg, Penn., July 29, 1853. He was graduated at Dickinson College, 1794; pastor at Millin; called to Washington, Penn., as first pastor of the church, and principal of the academy, Oct. 16, 1805. In 1806 a charter was obtained, and Washington College began, Dr. Brown president. Success here in all functions pronounced. Resigned presidency in 1816, continued pastorate until 1822, then called to Jefferson College, Cannonsburgh, Penn. Here ability, energy, teaching faculty, and marvellous personal influence, with experience and growing popular power, told in the rapid develop-

ment of the institution. In twenty-three years the graduates numbered seven hundred and seventy-two. "Nearly one-half entered the ministry, and not a few went as foreign missionaries" (Brownson). Six years after leaving Washington he was invited to resume his place there as pastor and president, but declined. Yet at his death he was, according to his own request, buried there.

Besides sermons and addresses, he published *Memoir of Rev. O. Jennings, D.D.*, 1832, and *Life of Rev. J. McMillan, D.D.* SYLVESTER F. SCOVEL.

**BROWN, Phœbe (Hinsdale)**, b. at Canaan, N.Y., May 1, 1783; d. at Marshall, Henry County, Ill., Oct. 10, 1861; was left an orphan at two, and never learned to read or write till eighteen. Her youth was passed under "intense and cruel suffering," and her whole life in poverty and trouble. She married Timothy H. Brown, a painter, and went to Ellington, Conn.; there, in August, 1818, her famous "I love to steal a while away" was written, under circumstances, probably, the most pathetic that have attended the origin of any hymn. It was altered and abridged by Nettleton, or some one else, and appeared, with two more by her, in *Village Hymns*, 1824. She contributed other hymns, some of them still popular, to later collections, and wrote sundry newspaper articles, tracts, and a volume of tales, *The Tree and its Fruits*, N.Y., 1836. After living some thirty years at Monson, Mass., her last years were spent with a daughter in Illinois. Her autobiography was "written at the urgent request of her children, at Chicago, in 1849," and, with her poetical manuscripts, is preserved by the family of her son, Dr. S. R. Brown, the first American missionary to Japan, who was not alone in reverently cherishing her memory. (See *New-York Independent* for Jan. 6, Jan. 20, and April 11, 1881.) "My history," she wrote, "is soon told, — a sinner saved by grace and sanctified by trials."

**BROWNE, George**, the first Protestant archbishop of Dublin; d. about 1556. He was graduated at Oxford, and was an Augustinian friar when he embraced the Reformation. On March 19, 1535, he was consecrated archbishop of Dublin. In consequence of his reformatory labors he was deposed by Queen Mary.

**BROWNE, Peter**, b. in Ireland about 1660; educated at Trinity College, Dublin; consecrated bishop of Cork and Ross, 1710; d. 1735. His principal works are *The procedure, extent, and limits of human understanding*, 1728, 2d ed., 1729 (an able critique of Locke's *Essay*); *Things divine and supernatural conceived by analogy with things natural and human*, 1733 (asserts that God's essence and attributes can only be expressed analogically).

**BROWNE, Simon**, b. at Shepton Mallet, Somersetshire, about 1680; d. 1732; was independent pastor at Portsmouth, and from 1716 at Old Jewry, London. This charge he gave up in 1723, when laboring under a singular mania, — a case long cited in books of mental philosophy. In that year, grief for the death of his wife and son, and of a highwayman whom he had killed unintentionally and in self-defence, unhinged his mind, though only in one particular. He maintained that God had "annihilated in him the thinking substance, and utterly divested him of consciousness," and replied to a friend who inquired his learned and laborious occupations, "I

am doing nothing that requires a reasonable soul: I am making a dictionary." Yet, as Toplady said, "instead of having no soul, he wrote and reasoned and prayed as if he had two." His publications numbered twenty-three, including *A Disquisition on the Trinity*, and a defence of Christianity against Woolston, etc. Prior to his misfortune had appeared *Sermons*, 1722, and two earlier treatises, besides two hundred and sixty-six *Hymns and Spiritual Songs*, 1720. This last is an important volume, and places him high in the school of Watts, whom he was the first to follow in order of time. His hymns, if not eminently poetical, are unusually solid: their strongly ethical character has caused many of them to be long and largely used by Unitarians, though Browne himself was rigidly Orthodox; and a few of them are still general favorites, as eminently, "Come, gracious Spirit."

**BRUCE, Michael**, b. at Kinrosswood, Kinross-shire, March 27, 1746; d. there July 5, 1767: is the hero of one of the most pathetic chapters in literary history. The son of a poor weaver, he was designed for the ministry, and managed to study at Edinburgh; but severe labors and privations cut short his promising career. His parents entrusted his poetical manuscripts to his friend Logan, who published a few of them in 1770, and in 1781 printed nine hymns and the famous *Ode to the Cuckoo* as his own. The Rev. A. B. Grosart, in *The Works of Michael Bruce, with Memoir and Notes*, 1865, has done justice to his memory, and exposed Logan's villany. Several of Bruce's lyrics were admitted among the *Scotch Paraphrases*, 1781, of which they are the chief ornament.

**BRYANT, William Cullen**, b. at Cummington, Mass., Nov. 3, 1794; d. in New York, June 12, 1878; entered Williams College, 1810; began to study law, 1812; admitted to the bar, 1815, and practised at Plainfield and Great Barrington; removed to New York, 1825, and became connected with the *Evening Post*, 1826. His long, honorable, and successful career is known to every reader. His poetry, which he began to write at the age of ten, and to publish in 1821, though never emotional, is always grave, and often devout. His hymns appeared in various collections from 1820 to 1878, beginning with the New-York Unitarian Collection, and ending with the Methodist Hymnal; and nineteen were privately printed in 1869. Some of them have been widely used.

**BULFINCH, Stephen Greenleaf, D.D.**, b. in Boston, June 18, 1809; d. at East Cambridge, Mass., Oct. 12, 1870; graduated at Columbia College, Washington, D.C., 1827, and at the Cambridge Theological School, 1830; Unitarian minister at Charleston, S.C. (1831), Pittsburgh (1837), Washington (1838), Nashua, N.H. (1845) Dorchester (1852), East Cambridge (1865). Besides sundry prose-works, he published *Contemplations of the Saviour*, 1832; *Poems*, Charleston, 1831; *Lays of the Gospel*, 1845; *Harp and Cross* (a selection), 1857. His hymns possess considerable merit, and have been rather extensively used.

**BURDER, George**, b. in London, June 5, 1752; d. there May 29, 1832: was Independent minister at Lancaster (1778), Coventry (1783), and Fetter Lane, London (1803). He was among the founders of the London Missionary Society, 1795,

the Religious Tract Society, 1799, and the British and Foreign Bible Society, and from 1803 to 1827 served gratuitously as secretary of the first named, besides editing the *Evangelical Magazine*. The most successful of his many publications were *Village Sermons*, 1797-1820, 8 vols., and a *Supplement to Watts*, 1781. The latter went through some fifty editions, and contained four hymns of his own.

**BURLEIGH, William Henry**, b. at Woodstock, Conn., Feb. 12, 1812; d. at Brooklyn, N.Y., March 18, 1871; was an active and zealous reformer, editing temperance and antislavery papers in Pittsburgh (1837), Hartford (1843), Syracuse (1849), and Albany. From 1855 he was harbor-master of New York. He published *Poems*, Philadelphia, 1841, enlarged edition, with memoir by his wife, New York, 1871. Several of his hymns are used in England as well as here.

**BURNHAM, Richard**, b. 1749; d. in London, Oct. 30, 1810; was a Baptist minister, and wrote some three hundred and twenty hymns, which appeared 1783 and 1796. They are of a low order, but have had success in certain quarters.

**BYROM, John**, b. at Kersall, near Manchester, 1691; d. there Sept. 28, 1763; entered Trinity College, Cambridge, 1708, and became a fellow of it, 1714; contributed to the *Spectator*: invented a system of shorthand, and taught it with much success; became F.R.S., 1724; succeeded to the family estate at Kersall, and spent his later years there in peace and honor. Though a disciple of Jacob Behmen and other mystics, he was a man of great acuteness and equanimity, and combined ardent piety with views then novel. His *Poems*, written in easy, colloquial style, for his own and his friends' amusement, were printed posthumously in 1773 and 1814, and his *Literary Remains* in 1857. He wrote some of the best epigrams in the language, and a Christmas-hymn which is in almost universal use in England.

**CARLYLE, Joseph Dacre**, b. at Carlisle, June 4, 1758; d. at Newcastle, April 12, 1804; was professor of Arabic at Cambridge, 1791, and, later, chancellor of Carlisle, and vicar of Newcastle-on-Tyne. He published *Specimens of Arabic Poetry*, 1796, etc. His *Poems* appeared in quarto, 1805, including a hymn now in nearly universal use.

**CARY**, the name of two sisters, *Alice* (b. near Cincinnati, O., April 26, 1820; d. in New-York City, Feb. 12, 1871) and *Phoebe* (b. Sept. 4, 1824; d. at Newport, R.I., July 31, 1871). They were joint workers in literature, and published a volume of poems in 1850. In 1852 they came to New-York City, and supported themselves by literary work. Their poems and prose-writings are much admired. *Phoebe Cary's* "One sweetly solemn thought," written when but seventeen years old, has passed into all hymn-books. Her *Poems of Faith, Hope, and Love* (1868) sold widely. See M. C. AMES: *Alice and Phoebe Cary*. N.Y., 1871.

**CASWALL, Edward**, b. July 15, 1814, at Yately in Hampshire; d. Jan. 2, 1878; was educated at Brasenose College, Oxford; ordained deacon 1838, and priest 1839; perpetual curate of Stratford-sub-Castle, near Salisbury, 1840. In 1846 he resigned this charge, and in January, 1847, exchanged the Church of England for that of Rome. His wife dying in 1849, he entered Dr. J. H. Newman's Congregation of the Oratory in Bir-



mingham, March 29, 1850. He has published *The Child's Manual*, 1816; *Sermons on the Seen and Unseen*, 1846; *Devotions for Confession*, 1849; *Verba Verbi*, 1855; *Confraternity Manual*, 1861, etc. To hymnody his services have been illustrious. His *Lyra Catholica* (1818) is our most important volume of translations from the Latin, and has been more or less extensively drawn upon by nearly every subsequent collection. These renderings are usually simple and unpretentious, aiming chiefly at fidelity and usefulness. His talent had freer range in *Poems* (1858) and *A May Pageant*, etc. (1865): these are sometimes marked by delicacy of thought, beauty of expression, and fervency of devotional feeling. With Faber, Newman, and Bridges, Caswall leads the roll of Roman-Catholic poets of our time and tongue, all of them bred in the Church of England; and among our hymnists of the last forty years, he, if judged by translations and originals together, may probably stand next to Dr. Neale. An apparently complete edition of his *Hymns and Poems*, *Original and Translated*, appeared 1873.

**CAWOOD, John**, b. at Matlock, Derbyshire, March 18, 1775; d. Nov. 7, 1852; was the son of a farmer; educated at Oxford; ordained 1801; curate at Ribbesford and Dowles; in 1814 became perpetual curate of Bewdley, Worcestershire. He published *The Church and Dissent*, 1831, and two volumes of *Sermons*, 1812. *Cotterill's Selection*, 1819, included nine hymns of his, two or more of which have been much used.

**CENNICK, John**, b. at Reading, Berkshire, Dec. 12, 1718 (?); d. in London, July 4, 1755; was teacher of Wesley's school at Kingswood, but joined Whitefield 1741, and the Moravians 1745. He published an autobiography, 1745; some tracts and sermons; *Sacred Hymns for the Children of God in the Days of their Pilgrimage*, 1711-42, 2 vols.; *Sacred Hymns for the Use of Religious Societies*, 1743-45, 3 parts; and *Hymns for Children*, 1751. The last is not now known to exist: the others are scarce and remarkable volumes. Cennick's talents were better than his education, and his piety in advance of both. His Muse had the Wesleyan fire without the Wesleyan elegance, but with a passionate simplicity of her own. His first book of verse was corrected, and the contents of all were more or less suggested and inspired, by C. Wesley; but he had something of his own. His hymns, extensively used during the last century, have, with a few exceptions, been condemned by the colder taste of our age; but they are vivid and curious memorials of the style of religious feeling A. D. 1740-50.

**CHANDLER, John**, b. at Witley, Surrey, June 16, 1806; d. at Putney, July 1, 1876; has a leading place among translators of Latin hymns. He studied at Corpus Christi College, Oxford, graduating, 1827; was ordained, 1831; became vicar of Witley, 1837, and afterwards rural dean. He published *Life of William of Wykeham*, 1842; *Horæ Sacre*, 1851; and sundry sermons and tracts, besides his great work (in quality, not in size, for it is a moderate 12mo), *Hymns of the Primitive Church*, 1837. This volume, now rare, contains a hundred and eight Latin hymns, with translations of his own. The renderings are simple and unpretentious, but of such solid merit that a large number of them have attained wide acceptance

in the English Church, and not a few have come into use elsewhere. In the important service of adapting to modern use the treasures of Latin hymnody, Chandler had no immediate or notable predecessors, except J. H. Newman. Bishop Mant's *Ancient Hymns* appeared the same year; and the books of Isaac Williams, Caswall, Copeland, R. Campbell, Neale, Chambers, and others, later. Chandler's influence on all these must have been great; and none of them has done as good work in this field except Caswall, and perhaps Neale: so that, both directly and indirectly, his modest labors have been very fruitful. It is one of several cases in which very moderate poetic talents have produced eminent hymnic benefactions. A much smaller work, *Hymns of the Church*, 1841, has its contents mostly selected from the former, but contains some altered or added versions, and a few originals.

**CHRISTADELPHIANS**, a small sect originating in this country half a century ago. They call themselves Christadelphians because of the belief that all that are in Christ are his brethren, and designate their congregations as "ecclesias" to "distinguish them from the so-called churches of the apostasy." John Thomas, M. D., the founder, succeeded from the Disciples of Christ, and established a separate denomination, because he believed, that, though the Disciples were the most "apostolic and scripturally enlightened religious organization in America," the religious teaching of the day was contrary to the teaching of the Bible. It is not known how many "ecclesias" there are in this country. Jersey City has one or two, and there is one in Philadelphia, and one in Washington. A few have been organized in England, where most of the literature of the denomination is printed.

Christadelphians reject the Trinity. They believe in one supreme God, who dwells in unapproachable light; in Jesus Christ, in whom was manifest the eternal spirit of God, and who died for the offences of sinners, and rose for the justification of believing men and women; in one baptism only,—immersion, the "burial with Christ in water into death to sin," which is essential to salvation; in immortality only in Christ; in eternal punishment of the wicked, but not in eternal torment; in hell, not as a place of torment, but as the grave; in the resurrection of the just and unjust; in the utter annihilation of the wicked, and in the non-resurrection of those who have never heard the gospel, lack in intelligence (as infants), or are sunk in ignorance or brutality; in a second coming of Christ to establish his kingdom on earth, which is to be fitted for the everlasting abode of the saints; in the proximity of this second coming; in Satan as a scriptural personification of sin; in the millennial reign of Christ on earth over the nations, during which sin and death will continue in a milder degree, and after which Christ will surrender his position of supremacy, and God will reveal himself, and become Father and Governor of a complete family; in salvation only for those who can understand the faith as taught by the Christadelphians, and become obedient to it.

LIT.—The works of Dr. THOMAS: *Elpis Israel*, *Eureka*, also, in pamphlet form, *Anastasis*, *Phanerosis*, *The Revealed Mystery*, *The Apostasy Un-*

veiled, *Who are the Christadelphians, The Book Unsealed, What is the Truth*, all on sale in Birmingham and London, Eng., and at No. 38 Graham Street, Jersey City, N.J.: *The Christadelphian* (monthly) pub. by R. ROBERTS, Birmingham, Eng.; *A Declaration of the First Principles of the Oracles of the Deity*, republished by the Christadelphians of Washington, D.C. H. K. CARROLL.

**COAN, Titus, D.D.**, missionary; b. at Killingworth, Conn., Feb. 1, 1801; d. at Hilo, Sandwich Islands, Sept. 16, 1882. He was graduated at Auburn Theological Seminary in 1833, and on Dec. 24, 1834, sailed for the Sandwich Islands, where he labored as missionary, under the care of the American Board of Commissioners for Foreign Missions, until his death, with great success; his conversions up to 1880 numbering 12,113. In 1870 he returned to America for a very brief visit. He published *Life in Hawaii*, New York, 1882.

**COLEMAN, Lyman, D.D.**, Congregationalist; b. at Middlefield, Mass., June 14, 1796; d. at Easton Penn., March 16, 1882. He was graduated at Yale College, 1817; principal of the Latin Grammar School at Hartford, 1817-20; tutor in Yale College; student of theology, and for seven years pastor of the Belchertown (Mass.) Congregational Church. He resigned, spent two years in foreign travel, held various positions, until in 1862 he became professor of Latin in Lafayette College. He was the author of several widely circulated volumes embodying the results of much study, — *Antiquities of the Christian Church*, Philadelphia, 1841; *Ancient Christianity Exemplified*, 1852; *Historical Text-book and Atlas of Biblical Geography*, 1854; *Prelacy and Ritualism*, 1869.

**COLENSO, John William, D.D.**, English prelate; b. Jan. 24, 1814, in the Duchy of Cornwall; d. at Durban, Natal, South Africa, June 20, 1883. He was graduated at St. John's College, Cambridge, 1836; became fellow of his college; was assistant master of Harrow School, 1838-42; resided at St. John's College, 1842-46; rector of Forncett St. Mary, Norfolk, 1846-53; and on Nov. 30, 1853, was appointed first bishop of Natal, South Africa. He made a great sensation by his *Pentateuch and Book of Joshua critically Examined* (London, 1862-79, 7 parts), calling in question the historical accuracy and the traditional authorship of these books. This work was condemned by small majorities in both Houses of Convocation of the Province of Canterbury (1864); and he was deposed by his metropolitan, the Bishop of Cape Town. Colenso appealed to the Privy Council; and this body declared his deposition null and void in law, on the ground that "the crown has no legal power to constitute a bishopric, or to confer coercive jurisdiction within any colony possessing an independent legislature; and that, as the letters-patent purporting to create the sees of Cape Town and Natal were issued after these colonies had acquired legislatures, the sees did not legally exist, and neither bishop possessed in law any jurisdiction whatever." As his stipend had been refused by the council of the Colonial Bishopric's Fund, he brought suit in the Court of Chancery, and was again sustained. The result of the trouble was, that, while Bishop Colenso remained the only bishop of the Church of England in Natal, there was at Cape Town a bishop of Maritzburg for the Province of South

Africa. In 1874 Bishop Colenso visited England, and reported to the Archbishop of Canterbury. He was a warm friend of the Zulus.

Besides the book already mentioned, and which called forth a library of attacks and replies (some of value). Bishop Colenso published *Natal Sermons*, 1866; *Lectures on the Pentateuch and the Moabite Stone*, 1873; *The New "Bible Commentary" Examined*, 1874; and several mathematical text-books, a Zulu grammar, dictionary, and translation of the New Testament, and Prayer-Book.

**COLLYER, William Bengo, D.D.**, b. at Blackheath, near London, April 14, 1782; d. in London, Jan. 9, 1854; was educated at Homerton College, and for half a century was one of the most eminent and popular dissenting ministers in the metropolis. He published *Lectures on Scripture Facts*, 1807; *Prophecy*, 1809; *Miracles* 1812; *Parables*, 1815; *Doctrines*, 1818; *Duties*, 1820; *Comparisons*, 1822; also a large and important *Supplement to Watts* (1812), containing fifty-eight hymns of his own, and a book of *SerVICES* (1837), with eighty-nine more. He also contributed thirty-nine to Leitch's *Original Hymns*, 1839. His best and most familiar lyrics are among the fifty-eight earliest, which are generally graceful, though sometimes too ornate.

**CONDER, Josiah, b.** in London, 1789; d. Dec. 27, 1855; was a Congregational layman and a voluminous author, memorable for his services to hymnology. Being a publisher in early life, he purchased the *Eclectic Review* in 1814, and conducted it till 1837. He edited *The Patriot* from 1832 till his death. His prose-works are, *Protestant Nonconformity*, 1818-19, 3 vols.; *The Village Lecturer*, 1822; *The Law of the Sabbath*, 1830; *The Modern Traveller*, 1830, 30 vols.; *Italy*, 1831, 3 vols.; *A Dictionary of Geography, Ancient and Modern*, 1834; *Epistle to the Hebrews*, 1834; *Life of Bunyan*, 1835; *View of all Religions*, 1838; *Exposition of the Apocalypse, Literary History of the New Testament*, 1845; *Poet of the Sanctuary*, 1851. The last is a eulogy on Dr. Watts, read before the Congregational Union at Southampton, 1850. In verse he published *The Associate Minstrels* (with others), 1810; *The Star in the East*, etc., 1824; and *Choir and Oratory*, 1837. His *Hymns of Praise, Prayer, and Devout Meditation* appeared posthumously in 1856. He edited *The Congregational Hymn-Book, a Supplement to Watts*, 1836, containing some sixty-two pieces of his own, and four by his wife. Of this meritorious and memorable collection ninety thousand copies were sold in seven years; and then, in a slightly revised form (1844), it remained the official book till 1859. His revised and expurgated edition of Watts (1838) was less successful, as at that date Watts's entire was ceasing to be used. Conder's own hymns always show a devout and cultivated mind, and in elegance and taste are far above the average. Some of them are widely known and used, especially "Bread of heaven, on thee I feed."

**COOPER, Peter**, an American manufacturer, inventor, and philanthropist; was b. Feb. 12, 1791, in New York, and d. there April 4, 1883. His grandfather and father were soldiers in the American Revolution, after which his father resumed business as a hatter. Peter was the fifth of nine children, seven of whom were boys. He attended

school for part of one year only; learned and practised his father's trade; and at the age of seventeen, the family having left New York, he returned thither, and apprenticed himself for four years to a carriage-maker. Upon a salary of twenty-five dollars a year and board, he kept out of debt, and saved money. His industry and inventive ingenuity won the favor of his employer, who offered to loan him the necessary capital to establish himself in business. Not wishing to assume the burden of debt, he declined this offer, and went as a workman on day-wages to a woollen-factory at Hempstead, L. I. Here he perfected a machine for shearing the nap from cloth, for which he obtained a patent. By the war of 1812 American cloth manufactures were greatly stimulated, and this machine found for a brief period a rapid sale. It is said that the first five hundred dollars realized by the inventor were devoted to the relief of his father, then seriously embarrassed. In 1813 Mr. Cooper married Sarah Bedell, a lady of Hempstead, with whom he enjoyed more than fifty-six years of wedded happiness. Of six children, two survive, — Edward Cooper, recently mayor of New York, and Mrs. Sarah Amelia Hewitt, wife of Abram S. Hewitt, several times elected a representative in Congress from New-York City.

At the close of the war with England, Mr. Cooper turned his shop at Hempstead into a manufactory of cabinet-ware. A year later he established a grocery in New York; and after another year he sold out this business, and embarked in the manufacture of glue and isinglass, which he carried on with great success, amassing from this and other enterprises the large fortune which he administered with so much generosity and public spirit. Among his business undertakings may be mentioned the establishment of iron-works at Baltimore, New York, Trenton, and Phillipsburgh, N. J., and the laying of the Atlantic cable, which he promoted with enthusiastic faith, by large advances of money at critical periods. Of his genius as an inventor, many instances might be cited: among them, the construction, in 1829, of the first steam locomotive ever made in America; the movement of canal and river boats by means of an endless chain (now revived as the Belgian towing-system); the introduction of rolled wrought-iron beams for fire-proof buildings, etc. His wide acquaintance with trades and handicrafts, the quick interest with which he watched their progress, the fruitful suggestiveness of his mind, and an unconquerably sanguine temperament, combined to make him naturally an inventor and pioneer.

But the keynote of Mr. Cooper's character was active benevolence. He was a Unitarian Christian; and through the charities of that denomination, as well as through innumerable channels, public and private, he distributed his beneficence. It is not too much to say that sympathy sometimes overpowered his judgment and reason. Some of his later political views on the subject of finance, views not altogether consistent with those he had advocated in his vigorous manhood, were doubtless the expression of his benevolence, and his notion that the measures he urged would bring immediate relief to the debtor-class. Although the Greenback party, of which he was in 1870 the

presidential nominee, was generally distrusted, and overwhelmingly defeated, no one among its opponents questioned the purity and sincerity of its candidate.

As a member of the common council of New York in early days, a trustee of its first public-school society, and subsequently a school-commissioner under the present system, he was active in all measures of public and educational improvement. But the great work of his life, and that for which he will be longest remembered with praise and thanks, is the Cooper Union for the Advancement of Science and Art, established and endowed by him in the city of New York at a cost of more than a million of dollars. This institution is in many respects unique. It is devoted to the free instruction of working men and women, and comprises day schools of drawing, painting, wood-engraving, modelling, and telegraphy for women; evening classes for both sexes in all branches of art and art-decoration, mathematics, the natural sciences, mechanics, engineering, etc.; a free library and reading-room; and a free course of popular scientific lectures. It may be said in round numbers, that nearly 4,000 students are enrolled annually in the various classes, about 1,500 persons frequent the reading-room daily, and an audience of 2,000 attends the weekly lectures. The expenses of the institution amount to over \$50,000 per year, the greater part of which is obtained from the rent of stores and offices in the building. Any deficit has been met by Mr. Cooper, who also left by his will an additional endowment of \$100,000. To this, his son and daughter have notified the trustees that they will add another \$100,000. This will make the total endowment, apart from building and apparatus, \$100,000.

The funeral of Mr. Cooper was an imposing spectacle, testifying the universal love and esteem in which he was held. A popular subscription is in progress for a monument in his honor. This purpose all must applaud. Yet, after all, his best monument is the "Cooper Union." And what epitaph can be better than that inscribed upon the scroll, which, thirty years ago, he deposited within its corner-stone? —

"The great object that I desire to accomplish by the erection of this institution is to open the avenues of scientific knowledge to the youth of our city and country, and so unfold the volume of nature that the young may see the beauties of creation, enjoy its blessings, and learn to love the Author from whom cometh every good and perfect gift."

R. W. RAYMOND.

**COTTERILL, Thomas**, b. at Cannock, Staffordshire, Dec. 1, 1779; d. at Sheffield, Dec. 29, 1823; was educated at St. John's, Cambridge; ordained, 1806; ministered two years at Tutbury, and nine at Lane End, in the Staffordshire potteries; perpetual curate of St. Paul's, Sheffield, from 1817. He published a book of family prayers, and a memorable *Selection of Psalms and Hymns*, of which the chief edition appeared at Sheffield, 1819. In this he was assisted by James Montgomery, who was the printer. They both contributed numerous originals, and altered or rewrote other people's verses very freely. The legitimacy of hymn-singing was not then well established in the English Church; and a suit was brought against the compiler, which ended in the book

being withdrawn, to be succeeded by an abridged and altered edition. Though its life was so short, its influence was great. Cotterill's hymns, while not highly poetical, were judicious, neat, and sometimes impressive. They met a want then widely if not deeply felt, and for a generation were largely copied into most Anglican hymnals; some of the chief favorites being such as were his only in part, for he was the most successful practitioner of the doubtful art of "tinkering," or amending. Several of his alterations and originals keep a place still.

**COTTON, Nathaniel, M.D.**, b. 1705; d. at St. Albans, Aug. 2, 1788; studied medicine at Leyden, and kept a lunatic-asylum at St. Albans. He was praised and loved by Cowper, who was for some time (1763-65) his patient. He published two medical books in 1730 and 1740, and *Visions in Verse*, 1751. His *Various Pieces in Verse and Prose* appeared, 1791, in 2 vols., containing a few very graceful renderings of psalms.

**COWLEY, Abraham, M.D.**, b. in London, 1618; d. at Chertsey, in Surrey, July 28, 1667; entered Trinity College, Cambridge, 1637, and was ejected as a royalist, 1643. He published various poems, essays, and *Liber Plantarum*, 1662-75. Once counted the first poet of his time, he is now mildly valued for his graver strains, which show a sober and studious mind, with moderate inclinations toward religion.

**CROLY, George, LL.D.**, b. in Dublin, August, 1780; d. in London, Nov. 24, 1860; was from 1835 rector of St. Stephen's, Wallbrook, London. He published many volumes of prose, mostly on sacred themes, and of verse, chiefly secular; besides a slight collection of *Psalms and Hymns* (1854), largely made up of unimportant originals. Mrs. Hall thought him "an almost universal poet, grand and gorgeous, but too cold and stately."

**CROSSMAN, Samuel, b.** at Bradfield, Suffolk, 1624; d. at Bristol, Feb. 4, 1683; was prebendary of Bristol, and published sundry sermons, etc., and *The Young Man's Meditation*, 1664, reprinted by D. Sedgwick, 1863. This contains nine hymns, one or two of which are meritorious and well known.

**CROSSWELL, William, D.D.**, b. at Hudson, N.Y., Nov. 7, 1804; d. in Boston, Nov. 9, 1851; graduated at Yale, 1822; studied divinity at New York and Hartford; became rector of Christ Church, Boston (1829), of St. Peter's, Auburn (1840), and of the Advent, Boston (1844). His memoir was published by his father. His *Poems*, edited by Bishop Cox, appeared 1861. They contain some meritorious hymns, one of which is widely used.

**DARBY, John Nelson, b.** in London, Nov. 18, 1800; d. in Bournemouth, April 29, 1882. He was graduated at Trinity College, Dublin, 1819; took orders, and served a curacy in Wicklow, until, in 1827, doubts as to church establishments led him to leave the Church altogether, and meet with a little company of like-minded persons gathered in Dublin. In 1830 he visited Plymouth, and carried on the work there. An assembly of Brethren was shortly formed in the town that has lent its name to this movement. James L. Harris, perpetual curate of Plymstock, resigned his living to unite with them, and in 1834 started the

*Christian Witness*, their first periodical. Darby became an assiduous writer. In the first volume of the *Witness* appeared his *Parochial Arrangement destructive of Order in the Church*. In 1836 he wrote for the same serial *Apostasy of the Successive Dispensations*, afterwards published in French as *Apostasie de l'économie actuelle*, in which he "laid the axe to the tree of the Christian Church" (Herzog, cf. "Plymouth Brethren").

Between 1838 and 1840 Darby worked in Switzerland. In the autumn of 1839 an influential member of the congregation at Lausanne invited Darby thither to oppose Methodism. In March, 1840, he came, and obtained a hearing by discourses, and a tract, *De la doctrine des Wesleyens à l'égard de la perfection*, etc. In the spring of 1841 the greater part of the Methodists joined the other dissenters of Lausanne. Some lectures by Darby on prophecy made great impression, bringing together nationalists and dissenters. The key to the prophecies had been found. Darby at the same time continued his preaching. He soon gathered young men round him at Lausanne, with whom he studied the Scriptures. The fruit of these conferences was his *Etudes sur la Parole*, a work which has appeared in English as *Synopsis of the Books of the Bible*. His associates were not long in beginning missionary enterprise among, not the indifferent or worldly, but awakened souls. Many congregations were formed in Cantons Vaud, Geneva, and Berne. Certain of his followers started a periodical, *Le témoignage des disciples de la Parole*.

When, by Jesuit intrigues, a revolution broke out in Canton Vaud (February, 1845), the Darbyites in some parts of Switzerland suffered persecution. Darby's own life was in jeopardy. He thenceforth took a more active lead among the English Brethren, and in particular, from 1845 to 1848, in respect to the disruption at Plymouth (cf. **PLYMOUTH BRETHREN**); but his heart seems ever to have turned towards Switzerland and France.

The appearance of Newman's *Phases of Faith* evoked a reply from Darby, *The Irrationalism of Infidelity* (1853). Nor did the advance made by Anglo-Catholics, inspired of old by another Newman, escape his notice. See his *Remarks on Puseyism* (1854), and review of *The Church and the World*, his *Christianity and Christendom* (1874), etc.

It was not long before Darby had formed links with several congregations in Germany. In 1853 he paid a first visit to Elberfeld. Already were there some dozen assemblies of Brethren, holding the same views of the church as those already spoken of in Great Britain and Switzerland, but without formal connection. Darby was wont to say, "The Lord has not given me Germany." Nothing was required, however, but his appearance on the scene to turn these "Baptisten" into "Darbisten." In 1854 he was in Elberfeld a second time, translating on their behalf the New Testament into German. Next he exercised his ministry far and wide.

In 1855 Darby took up independently a subject which he had before touched only in controversy with Newton (cf. **PLYMOUTH BRETHREN**),—the sufferings of Christ. Though harassed by opposition, he retained the confidence of the bulk of his supporters, manifest when he offered to withdraw from his ministry. In 1859 appeared his

*Righteousness of God*, which subject also plunged him into controversy. In the latter year he executed a French translation of the New Testament (Vevey). After the completion of this work, he made a first visit to Canada, where had been assemblies of Brethren for many years. Shortly after his return to England (1863) appeared his dialogues on the *Essays and Reviews*. In 1864-65 he was again in Canada: in 1866 he issued his analysis of Dr. Newman's *Apologia pro vita sua*, and in the same year paid a third visit to Canada, terminated in 1868, and followed by a sojourn in Germany, when he took part in a translation of the Old Testament into German. This done, in 1870 he made a fourth journey to Canada, taking also the States, and, as ever before, actively disseminated his views. Between 1870 and 1880 he was occupied at intervals in writing, amongst much else, his *Familiar Conversations on Romanism*, into which he infused much fire and energy of thought, and about 1871 gave his fellow-laborers in Italy the encouragement of his presence for a short time. His *Meditations on the Acts of the Apostles* (C. W., xxv.) was composed in Italian. In 1872-73 came a vigorous campaign in the United States. A Boston journal, the *Traveller*, records at that time his daily meetings at 3 Tremont Row, and says, "Now seventy-two years of age, he is hale and dignified, yet genial and joyful in his life of unclouded faith." At a subsequent period he visited the West Indies. He was again in the States in 1874, and visited, in 1875, the Brethren in New Zealand. Between 1878 and 1880 he was occupied very much with his translation into French of the Old Testament, in connection with which he sojourned long at Pau, after having made several other occasional visits to France.

In 1881 he wrote *Letters on the Revised New Testament*, impeaching the judgment of the revisers, principally in respect of the Greek aorist. He had already discussed this in the Preface to his *English Translation of the New Testament* (2d ed., 1872).

He had, besides, found time to make known his judgment on several points of scholarship. His view of the Greek article approximates to that expressed by Donaldson. In the *Bible Witness and Review* (1877-81) appeared several articles by him in apologetics; e.g., a review of W. Robertson Smith's well-known article in the *Encyclopædia Britannica*, another of Mill's Logic, and a paper on Miracles, with reference to Hume. In metaphysics, as in theology, he struck out his own path. Well acquainted with Kant's system, he valued the Königsberg philosophy as little as Mill's. We possess papers of his on the Relative and Absolute, Self-consciousness, and the Infinite with reference to the Baunpton Lectures of Mansel.

Though his works are largely doctrinal and controversial, his delight was to write any thing devotional and practical. How he lived in the Psalms appears from his *Practical Reflections* thereon. Never did any Englishman live more in the Bible than he, unless it were John Bunyan. He was, besides, a hymn-writer. The hymnal in general use among the Brethren was last edited by him. His writings have been collected and edited by W. Kelly. EDWARD E. WHITFIELD

(Member of the Brethren at Oxford, Eng.)

**DAVIES, Sir John**, b. in Wiltshire, 1570; d. Dec. 7, 1626, soon after his appointment as lord chief justice; was educated at Queen's College, Oxford; solicitor-general of Ireland, 1603; knighted, 1607; became attorney-general, judge of assize, and member of Parliament. His *Nosce Teipsum*, our ablest and most famous metaphysical poem, was dedicated to Queen Elizabeth, 1592, but not printed till 1599. Later editions appeared 1602, 1714, and 1773. The best parts of it have been frequently copied, and are familiar to all readers.

**DEWEY, Orville, D.D.**, Unitarian; b. in Sheffield, Mass., March 28, 1791; d. there March 21, 1882. He was graduated at Williams College, 1811, and at Andover, 1819; was, soon after graduation, Dr. Channing's assistant; pastor of the Unitarian Church at New Bedford, Mass., 1823-33; of the Second Church of New-York City, 1835-48; of the New South Church, Boston, 1858-62. He was a frequent contributor to the *North-American Review*. His works were collected in 3 vols. in 1847 (N.Y.), and were in the twentieth edition in 1876. Since 1847 he issued his Lowell Lectures on the *Problem of Human Destiny*, N.Y., and *Sermons on the Great Commandments*, 1876. A new edition of his *Works* in one volume appeared in Boston, 1883. See his *Autobiography and Letters*, edited by his daughter, Boston, 1883.

**DOBELL, John**, b. 1757; d. at Poole, Dorset, May, 1810; was an exciseman of limited education, but wrote or edited several books, among them a very important and influential *New Selection*, 1806, including some rude hymns of his own, and many others not previously published, with the authors' names.

**DODGE, Hon. William Earl**, an eminent merchant and philanthropist; son of David Low and Sarah Cleveland Dodge; b. Sept. 4, 1805, in Hartford, Conn.; d. in New York, Feb. 9, 1883. Sprung from Puritan stock, he illustrated in a marked degree the sturdiness, enterprise, and piety of his ancestry. With a lithe figure, elastic step, keen black eye, a countenance beaming with intelligence and kindness, a mind discriminating and fertile in resources; with ready tact, pleasing address, sound judgment, and unceasing energy; forgetful of self; with broad views, yet adhering firmly to religious convictions; a wise and sympathetic adviser, a forcible speaker, and apt presiding officer,—he was a natural and acknowledged leader among men. He entered a store at thirteen; and with the exception of a short interval spent at his father's cotton-mills near Norwich, Conn., his entire life was passed in New York. He was identified with its mercantile, social, and religious interests, and took part in most of the great political and national movements of the day.

At first a dry-goods merchant, he soon joined his father-in-law, Anson G. Phelps, in the metal trade, and established the firm of Phelps, Dodge, & Co., now one of the oldest houses in America. He was among the originators of the Erie, the New-Jersey Central, the Delaware, Lackawanna, and Western, the Houston and Texas Central, and other railroads. He was largely interested in manufactures, and had extensive lumber operations in different parts of the United States and

Canada. He was a prominent member of the Chamber of Commerce, and for several years its presiding officer. He acted as director in various corporations and companies, and was a member of the Thirty-ninth Congress.

Mr. Dodge's chief distinction, however, was the zeal and liberality he displayed in every form of Christian and benevolent work, not merely in his own city, but in all sections of the country, and throughout the world. Trained by godly parents, and converted during the revival days of Nettleton, it was his delight to engage in direct personal labors for the cause of Christ. He especially loved to take part in general religious awakenings, where all sects and classes united. In his early days he was an efficient promoter of the labors of Finney and other evangelists, and, more recently, of Moody and Sankey. He long held prominent positions in the church. A Presbyterian elder, a sabbath-school superintendent, a manager of the American Bible Society, a vice-president of the Tract Society, a warm supporter of young men's christian associations, and city missions, he was as conspicuous for his counsels as for his gifts. He was president of the American Branch of the Evangelical Alliance, and frequently represented it at home and abroad. He was chiefly instrumental in founding the National Temperance Society, and was its first president. He stood in a similar relation to the Christian Home for Intemperate Men, and his last work was to aid in creating a like institution for women. During the civil war his patriotic zeal was manifested in a hearty support of the government by both voice and purse, and also in the work of the Christian and the Sanitary Commissions. He felt peculiar sympathy for the freedmen, and gave largely to institutions and churches for their benefit. He believed in sound Christian education, and aided colleges and schools in every part of the land. He was a trustee of the Union Theological Seminary in New-York City, and a liberal donor to its work. He also gave freely to theological seminaries in other places. His wide railroad and business relations and frequent journeys made him familiar with the growing wants of the West and South. Impressed with the urgent need, in those sections, of gospel institutions and influences, he constantly maintained at his own expense, in different seminaries and colleges, a number of carefully selected young men, who could make special and somewhat shorter preparation for the ministry. He left a fund to continue this work. In foreign missions he took profound interest. He was vice-president of the American Board of Commissioners for Foreign Missions, and also a member of the Presbyterian Board of Foreign Missions. His regular annual subscriptions to this cause for many years amounted to ten thousand dollars, and his special contributions were frequent. Scarcely a field or station but knew his name, and enjoyed his aid. He was the principal founder of the Syrian Protestant College at Beirut, and himself laid the corner-stone.

But in his sympathies and gifts he never confined himself to his own denomination or immediate surroundings. Any cause which sought to honor his Master, and benefit his fellow-men, was sure to gain his ear, and, if wisely conducted, to

share his bounty, whatever ecclesiastical body it represented, or wherever it was located. His private charities, and his individual exertions to help the needy or degraded, were, perhaps, more generous and characteristic than any acts known to the public; and it was in the family circle, or in dispensing the hospitalities of his own home, that his engaging personal qualities shone most brightly, although in every company, and with all associates, he seemed instinctively to inspire warm and lasting affection. His business insight, industry, and integrity gave him ample means, and also the unflinching confidence of his fellow-merchants. His conscientious and scriptural views of stewardship led him to acquire wealth that he might use it for philanthropic ends, and the same spirit is manifest in the liberal bequests his will contained for the leading religious and charitable organizations. In his wife he always found the fullest sympathy and most prudent counsel for all his benevolent undertakings. She and their seven sons survive him.

**DOREMUS (Sarah Platt Haines), Mrs. Thomas C.,** b. in New-York City, Aug. 3, 1802; d. there Jan. 29, 1877. Her life was consecrated to Christ and to the relief of sorrow in every form. For thirty-two years she was a manager of the Woman's Prison Association, and from 1863 its presiding officer. For thirty-six years she was a manager of the City and Tract Mission Society, and twenty-eight years of the City Bible Society. In 1850 she was a founder of the House and School of Industry, and since 1867 its president. She was also a founder, and always second directress, of the Nursery and Child's Hospital. In 1855, by her hearty co-operation, she enabled Dr. J. Marion Sims (d. Nov. 13, 1883) to establish the Woman's Hospital in New-York City,—the first institution of the kind to be founded anywhere. In 1866 she helped to organize the Presbyterian Home for Aged Women, presided at its first meeting, and continued a manager. During the civil war she played a prominent part in distributing supplies to all the hospitals in and around the city. All her life she was a Sunday-school teacher, and greatly interested in child-life. Her own family was large, and she never forgot her home duties amid the distractions of her many public enterprises.

But her greatest work was for foreign missions. She was called the "Mother of Missionaries." No missionary entered or left the port of New York without substantial evidence of her interest. At ten years of age she attended, with her mother, meetings held by Mrs. Isabella Graham and other women to pray for the conversion of the world; and from that time on she labored in the great cause. In 1828 she organized a band for the relief of the Greek Christians persecuted by the Turks, in 1835 a society in New York in aid of Madame Feller's Baptist Mission at Grand Ligne, Canada. Her memorial is the Woman's Union Missionary Society, which she organized in New York, November, 1860, and which has led to similar organizations all over the country. It is unconnected with any church board, is supported by voluntary contributions, and devoted to work among women in heathen lands.

Mrs. Doremus was a member of the South Reformed (Dutch) Church; but in her love for

the Master she knew no denominational lines. Among all the women who have advanced the world she has a foremost place.

See *In Memoriam of Mrs. Doremus*, Edinburgh, 1877; *The Missionary Link*, vol. viii. No. 2, March, 1877.

**DRUMMOND, William**, of Hawthornden. b. Dec. 13, 1585; d. Dec. 4, 1649; "the first Scottish poet who wrote well in English;" was educated at the university of Edinburgh, and studied civil law in France, whence he returned in 1609 to occupy his beautiful ancestral seat. There Ben Jonson visited him in 1619. He wrote a *History of Scotland* and other prose-works, besides many poems, which have been published together, 1711, 1791, and, with life by Peter Cunningham, 1833. His *Flowers of Zion* appeared 1623. His *Divine Poems* include some of our earliest translations of Latin hymns.

**DUNN, Professor Robinson Porter**, b. 1825; d. Aug. 28, 1867; was a professor in Brown University, and an accomplished scholar. He translated from the Latin, German, and French a few hymns which are much used.

**EDMESTON, James**, b. at Wapping, London, Sept. 10, 1791; d. at Homerton, Middlesex, Jan. 7, 1867; was an architect, but better known as a voluminous writer of sacred verse. Besides one or two prose-works he published *The Search, and other Poems*, 1817; *Sacred Lyrics*, 1820-22, 3 vols.; *The Cottage Minstrel*, 1821; a hundred hymns for Sunday schools, 1821; another hundred for particular occasions, and fifty for missionary prayer-meetings, 1822; *Patmos*, etc., 1824; *The Woman of Shunem*, etc., 1829; *Sonnets; Hymns for the Chamber of Sickness*, 1844; *Closet Hymns and Poems*, 1844; *Infant Breathings*, 1846; *Sacred Poetry*, 1847. In all he produced near two thousand of these effusions, some of which are spirited and elegant, while many of them have been useful, and one or two are still largely used.

**ELLIOTT, Charlotte**, b. 1789; d. at Brighton, Sept. 22, 1871; was a daughter of Charles Elliott, and sister of two somewhat eminent clergymen, Henry V. and Edward B.; but her "Just as I am" has been far more widely useful than her brother Edward's *Hours Apocalypticæ*. She wrote *Hours of Sorrow*, 1836; *Morning and Evening Hymns for a Week*, 1842; *Poems by C. E.*, 1863; and over a hundred lyrics in *The Invalid's Hymn-Book*, 1834-54, the last edition of which she edited, as also *The Christian Remembrancer*, an annual. Several of her hymns have been and are very popular. The earliest of them appeared in the *Psalms and Hymns of her brother, Henry Venn*, whose wife, Julia Anne Elliott (d. 1841), also contributed to it several of great merit.

**ELLIOTT, David, D.D., LL.D.**, b. at Sherman Valley, Penn., Feb. 6, 1787, of pious ancestry, and carefully educated in religion; d. at Allegheny, Penn., March 18, 1874; diligent at academies; successful teacher at Washington, Penn., in 1805-06; valedictorian at Dickinson College in 1808; licensed, 1811; pastor from 1812 to 1829 at Mercersburg, Penn., from 1829 to 1836 at Washington, Penn. Both pastorates were filled with "well-studied, clear, convincing, and persuasive" sermons, successful conflicts with error, faithfulness in discipline, organization of Christian activity in various directions, revival-seasons, initiation of

prayer-meetings and Sunday schools, and accompanied by a steadily increasing influence in the denomination.

Dr. Elliott's educational life began with the re-organization of Washington College in 1830. Owing to his enterprise, wisdom, and resolution, the new movement rapidly attained success. He was "acting president" two years, president of the Board of Trustees thirty-three years. His transfer to Allegheny in 1836 brought him to the theological seminary at one critical period, and he continued through many others. He made the burdens of the seminary his own, laid all his gifts and experience upon its altar, pleaded its cause against all opponents, bound it upon the heart of the church, increased the number of its students, often performed the extra duties of its unoccupied chairs, accepted whatever place best suited its needs, proved equal to every exigency in teaching and administration, sustained its work alone in 1840, begged it out of difficulties in 1850, watched with delight its later rapid growth, saw nearly a thousand men go from its doors to preach the gospel, and when made *emeritus* in 1870, lived to pray for it and with its every student, and still lives as its model of piety and devotedness.

For ecclesiastical usefulness Dr. Elliott was pre-eminently fitted by clear thinking, directness in expression, perfect impartiality, and a judicial habit of mind. All these traits were often exhibited, but especially in the disruption assembly of 1837, of which his moderatorship was a marvel of fairness as tested by the feelings of the time, and his decisions unimpeachable in their accuracy as tested by subsequent judicial deliberations. Present and assenting at the re-union of the Presbyterian Church in 1869, he died, leaving to the church and the world the legacy of a great work well done, and of a character wonderfully symmetrical. SYLVESTER F. SCOVEL.

**ENFIELD, William, LL.D.**, b. at Sudbury in Suffolk, March 29, 1741; d. at Norwich, Nov. 3, 1797; was an eminent Unitarian minister and author. After studying at Davenport, he ministered successively at Liverpool, Warrington, and Norwich. His *Speaker*, 1771, and *History of Philosophy*, 1791, passed through several editions, and are well known. He also wrote *An Essay towards the History of Liverpool*, 1774; *Observations on Literary Property*, 1774; *Exercises on Elocution*, 1781; *Institutes of Natural Philosophy*, 1783; and some volumes of sermons; and compiled the *Preacher's Directory*, 1771, and a *Selection of Hymns*, 1772 (2d ed., 1797), containing a few of his own.

**EPHRAÏM**. See TRIBES OF ISRAEL.

**ERSKINE, Ralph**, b. at Monilaws, Northumberland, March 18, 1685; d. Oct. 6, 1752; was educated at the university of Edinburgh; became minister at Dunfermline 1711, and joined the seceders 1731. His *Gospel Sonnets*, 1732, which are extraordinary reading now, were long very popular, and went through many editions. They were followed by *A Paraphrase on the Song of Solomon*, 1738, and *Scripture Songs*. His entire *Poetical Works* were printed in one volume, 8vo, Aberdeen, so lately as 1858.

**EUCCHARIST** (Greek *εὐχαριστία*, "a giving of thanks"), the ancient church-name for the sacrament of the Lord's Supper as a feast of thanks giving, a thank-offering of the whole church for

all the favors of God in creation and redemption. The term denoted in the first place the prayer of thanksgiving, which was part of the communion-service and the service itself. The sacrament is not so called in the New Testament; but the designation quite naturally followed from the use of *εὐχαριστίας* ("he had given thanks") in Matt. xxvi. 27, Mark xiv. 23, Luke xxii. 19, 1 Cor. xi. 24, and is used by Justin Martyr (*Apol.* i. 65, 66), Irenæus (*Adv. hæres.* iv. 44), Clement of Alexandria (*Pædag.* ii. 2), and others. See LORD'S SUPPER.

**FAWCETT, John, D.D.**, b. at Lidget Green, near Bradford, Yorkshire, Jan. 6, 1739; d. at Brearley Hall near Waingate, July 25, 1817; was an eminent hymn-writer of the school of Watts. Converted under Whitefield in 1755, he became in 1764 Baptist minister at Waingate, and there remained through life, rejecting all allurements to larger fields. His most popular hymn, "Blest be the tie that binds," is said to have celebrated his refusal, under touching circumstances, of a London charge in 1772. He also declined the presidency of the Baptist academy at Bristol in 1793, and eked out his scanty income by taking pupils at home, and by his pen. He published *The Devotional Family Bible*, 1811, 2 vols., and sundry smaller works in prose, besides *Poetic Essays*, 1767, and a hundred and sixty-six *Hymns*, 1782, 2d ed., 1817. Many of these had merit enough to be largely used in former days, and some of them still retain a place in our collections. His *Life and Letters* were published by J. Parker, London, 1815.

**FITCH, Eleazar Thompson, D.D.**, b. at New Haven, Jan. 1, 1791; d. there Jan. 31, 1871; graduated at Yale, 1810; studied theology at Andover; and was professor of divinity, and college pastor, at Yale, 1817-63. He published some sermons, etc., and was one of the compilers of the Connecticut Congregational *Psalms and Hymns*, for which he wrote a few pieces of merit.

**FOLLEN, Eliza Lee (Cabot)**, b. in Boston, Aug. 15, 1787; d. at Brookline, Mass., Jan. 26, 1860; was a voluminous writer of prose and verse for children and adults. In 1828 she married Professor Charles Follen, who was exiled from Germany, fled to America, 1825, and was lost on the "Lexington," 1840. Her *Poems* appeared 1839. Some of her hymns have been popular and are still sometimes used.

**FRIENDS, The Society of**, commonly called **QUAKERS**. *Liberal Branch*.—Until early in this century, American Friends were generally united on the original ground of the society, viz., "conversion to God, regeneration, and holiness, not schemes of doctrines, and verbal creeds, or new forms of worship" (*Penn's Rise and Progress*), and did not "require a formal subscription to any articles, either as a condition of membership, or to qualify for the service of the church" (*London Summary*, 1700).

For more than forty years, Elias Hicks of Long Island had been an eminent minister, and apparently acceptable, when in 1819 he was publicly opposed in Philadelphia. A separation in that Yearly Meeting took place in 1827; one party styling the other "Hicksites" and "Separatists," terms which have ever been repudiated. These Friends constituted the much larger portion of

the membership in New York, Philadelphia, and Baltimore Yearly Meetings.

The utterances of Elias Hicks will bear comparison with those of ancient Friends; and Job Scott of Rhode Island, who died in 1793, acknowledged to be an acceptable minister and writer, was his contemporary and of a kindred spirit. Facts prove that other causes were potent in producing the difficulties.

The re-organized Philadelphia Yearly Meeting in 1830 wrote to London Yearly Meeting: "We are not sensible of any dereliction on our part from the principles laid down by our blessed Lord. The history of the birth, life, acts, death, and resurrection of the holy Jesus, as in the volume of the book it is written of him, we reverently believe. We are not ashamed of the gospel of Christ, because it is the power of God unto salvation to all them that believe; neither do we hesitate to acknowledge the divinity of its author, because we know from living experience that he is the power of God and the wisdom of God;" and, "under the present glorious dispensation, he is the one holy principle of divine life and light." "Neither are we sensible of any departure from the faith or principles of our primitive Friends. We are not ignorant, that, on some points of a speculative nature, they had different views, and expressed themselves diversely. . . . In the fundamental principle of the Christian faith, 'the light of Christ within, as God's gift for man's salvation,' . . . they were all united, and in that which united them we are united with them" (Printed Epistles).

The Scriptures, without this divine illumination, "will not give a knowledge of Christ" (Fox's *Great Mystery*).

"Christ is the substance of all figures, and his flesh is a figure; for every one passeth through the same way as he did who comes to know Christ in the flesh" (George Fox's *Great Mystery*).

"The true grounds of salvation by Christ . . . in all ages has been a real birth of God in the soul, a substantial union of the human and divine nature,—the Son of God and the Son of man, which is the true Emanuel state" (Job Scott).

The "second covenant is dedicated with the blood, the LIFE of Christ Jesus, which is the alone atonement unto God, by which all his people are washed, sanctified, cleansed, and redeemed to God. . . . The true witnesses of this" are "they only that have drunk of the blood of Christ, and eaten of his flesh, which he gives for the life of the world" (Fox's *Doctrinals*).

Friends do not believe in imputative righteousness, nor that "Christ died as a substitute for the whole human race in order to satisfy the offended justice of God, and render him propitious to guilty man" (*Janney's Conversations*).

They do not accept the commonly received doctrine of the Trinity, and hold that children are only sinners by actual transgression of the divine law.

(For other views held by all branches of Friends, see under FRIENDS.)

They have seven Yearly Meetings, laboring jointly on behalf of the Indians; and recently four of these agreed to co-operate in a Union for Philanthropic Labor.

First-day schools are maintained in very many



localities, and an official sanction to some extent has been extended. Swarthmore College, Pennsylvania, and Friends College, Long Island, are well patronized; and flourishing schools are supported in New York, Philadelphia, Baltimore, and other places.

LIT. — **GEORGE FOX**: *Works*, 1691-1706, Philadelphia and New York, 1831, 8 vols., and all other early Friends' writings; **JOB SCOTT**: *Journal*, New York, 1797; *Works*, 1831, 2 vols.; **ELIAS HICKS**: *Journal*, New York, 1832; *Letters*, New York, 1834, Philadelphia, 1861; *Sermons*, Philadelphia, 1825, New York, 1831; **THOMAS WETHERFORD**: *Sermons*, Phila., 1825, Baltimore, 1864; **HUGH JUDGE**: *Journal*, 1841; **EDWARD STABLER**: *Journal*, 1816; **JESSE KERSEY**: *Narrative*, 1851; *Treatise*, 1815, 1842; **JAMES COCKBURN**: *Review of Causes of Late Disorders*, 1829; **WILLIAM GIBBONS**: *Review of Charges*, 1817; **JOHN COMLY**: *Journal*, 1853; *Friends' Miscellany*, 1831-39, 12 vols.; **SAMUEL M. JANNEY**: *Memoirs*, 1881; *Conversations on Religious Subjects*, 1835, 1882; *Life of Penn.*, 1851, last ed., 1882; *Life of Fox*, 1853, last ed., 1878; *History of Friends*, 1859-1867, 4 vols.; **EZRA MICHENER**: *Portraiture of Early Quakerism*, 1860. These have mostly been issued in Philadelphia. **JOSEPH M. TRUMAN**, Jun.

**FROTHINGHAM, Nathaniel Langdon, D.D.**, b. in Boston, July 23, 1793; d. there April 4, 1870; graduated at Harvard, 1811, and was pastor of the First Church in Boston, 1815-50. He published *Sermons*, 1852; *Metrical Pieces, Translated and Original*, 1855; *Part Second* of the same, 1870. The latter includes many versions from the German. Several of his hymns have been largely used by Unitarians.

**GENERAL BAPTISTS.** See p. 2202.

**GIBBONS, Thomas, D.D.**, b. at Reak, near Newmarket, May 31, 1720; d. in London, Feb. 22, 1785; an eminent independent minister and hymn-writer; was educated at Deptford, and pastor at Haberdashers' Hall, London, from 1743 to his death. He was a friend of Dr. Watts and Lady Huntingdon. He published in prose *Sermons*, 1762; *Rhetoric*, 1767; *Memoirs of Eminent Pious Women*, 1777, 2 vols.; *Memoir of Dr. Watts*, 1780, etc.; and, in verse, *Juvenilia*, 1750; *The Christian Minister*, etc., 1772; and two volumes of *Hymns*, 1769 (including some by President S. Davies and others) and 1784. A few of these have considerable merit, and are still used. He also translated the *Latin Epitaphs in the Nonconformists' Memorial* (1775) and the Latin poems in Watts's *Horæ Lyricæ*. Three volumes of his *Sermons* appeared posthumously in 1787.

**GILMAN, Samuel, D.D.**, b. at Gloucester, Mass., Feb. 16, 1791; d. at Kingston, Mass., Feb. 9, 1858; was an eminent Unitarian clergyman. Graduating at Harvard, 1811, he was pastor at Charleston, S.C., from 1819 till his death. Besides many contributions to the reviews, he published *Memoirs of a New-England Choir*, 1829; *Pleasures and Pains of a Student's Life*, 1852; and *Contributions to Literature*, 1856. His few hymns appeared in collections of 1820 and 1823.

**GISBORNE, Thomas**, b. at Derby, 1758; d. at Yoxhall Lodge, near Barton, 1846; was educated at Harrow, and St. John's College, Cambridge; perpetual curate of Barton-under-Needwood, Staffordshire, 1783; prebendary of Durham, 1826.

He published *Principles of Moral Philosophy*, 1789; *Duties of Men*, 1795; *Duties of the Female Sex*, 1797; *Familiar Survey of the Christian Religion and History*, 1797; *On Christian Morality*, 1810; and several volumes of sermons, poems, etc. His *Walks in a Forest* (1794) was much esteemed, and one of his hymns is still valued by those who use it.

**GOODE, William, b.** at Buckingham, April 2, 1762; d. April 15, 1816; was educated at Magdalen Hall, Oxford; curate of Abbots Langley, Herts, 1784; curate to Romaine at St. Ann, Blackfriars, London, 1786; rector of the same, 1795, besides filling several lectureships; was one of the founders of the Church Missionary Society. His *New Version of the Book of Psalms* (1811, 2 vols.) has been a good deal valued and extracted from. A volume of his sermons appeared, 1812; and his *Essays on All the Scriptural Names and Titles of Christ*, etc., with a memoir, was published in six volumes by his son in 1822. *The Divine Rule of Faith and Practice* (1842), and sundry other works against the Tractarians, were written by a later London rector of the same name.

**GRAHAM, James, b.** at Glasgow, 1765; d. 1811; was educated at the university of Glasgow; was for a time a lawyer; took orders, and served as curate at Shipton, Gloucestershire, at St. Margaret's, Durham, and at Sedgefield, near Durham. He published sundry poems, as *The Sabbath* (1804), *Birds of Scotland*, etc. (1806), which were once much valued.

**GRANT, Sir Robert, b.** 1785; d. at Dapoorie, in Western India, July 9, 1838; graduated at Cambridge, 1806; was admitted to the bar, 1807; member of Parliament for Inverness, 1826; privy-councillor, 1831; governor of Bombay, 1834. He wrote one or two books on India, and twelve *Sacred Poems*, issued by his brother, Lord Glenelg, in 1839. All of these are meritorious, most of them are more or less used as hymns, and two are of the first rank. "When gathering clouds around I view" appeared in the *Christian Observer*, February, 1806, and "Saviour, when in dust to thee," November, 1815.

**GRICC, Joseph, d.** at Walthamstow, near London, Oct. 29, 1768; was a Presbyterian assistant minister in Silver Street, London, 1743-47, and after that seems to have lived at St. Albans and Stourbridge. He issued a few tracts in prose and verse. His hymns and poems were collected by D. Sedgwick, 1861: two of them have long been very popular. "Jesus, and shall it ever be," was written at the age of ten.

**GURNEY, John Hampden, b.** in London, Aug. 15, 1802; d. there March 8, 1862; was educated at Trinity College, Cambridge; curate at Lutterworth, 1827-41; district rector of St. Mary's, Marylebone, 1847. He published sundry historical sketches, lectures, etc., and two hymn-books, 1838 and 1851. These contain several good and useful originals.

**HABINGTON, William, b.** at Heudlip, Worcestershire, Nov. 5, 1605; d. there Nov. 30, 1654; wrote several books in prose and verse, chief of which is *Cæstara*, 1631, reprinted by C. A. Elton, 1812. His Muse was sober and devout.

**HAMMOND, William, b.** at Battle, Sussex, Jan. 6, 1719; d. in London, Aug. 19, 1783; was educated at St. John's College, Cambridge, but joined

the Calvinistic Methodists, and afterwards, with his friend Cennick, the Moravians. He published *Medulla Ecclesie* (1744), and *Psalms, Hymns, and Spiritual Songs* (1745). The latter show the Wesleyan influence strongly, and form a volume of considerable size and importance. Many of them were in use during the last century, and one or two of them are still somewhat popular.

**HANNA, William, D.D., LL.D.**, author of the *Life of Dr. Chalmers*, etc.; b. at Belfast in 1808, and d. in London, May 24, 1882. Having studied in Glasgow, he became a licentiate of the Church of Scotland, and was settled at East Kilbride, and subsequently removed to Korling, both in Lanarkshire. He married the eldest daughter of Dr. Chalmers. At the disruption, in 1843, he joined the Free Church. Subsequently he was called to Edinburgh as colleague to the Rev. Dr. Guthrie. He was a very graceful and impressive preacher, but his fame rests chiefly on his books. Besides the *Life and Letters of Dr. Chalmers* (Edinburgh, 1849-52, 5 vols.), he published *Lectures on Hicliiff and the Huguenots*; *The Life of Christ*, Edinburgh, 1868-69, 6 vols. He was editor of the *Letters of Thomas Erskine of Linnalthen*, London, 1877, 2 vols. Dr. Hanna retired from the duties of the ministry several years before his death.

W. G. BLAIRIE.

**HART, Joseph, b.** in London about 1712; d. there May 24, 1768; "received a classical education," and for some years was a teacher of languages, translating Herodian's *History of his Own Times* (1749), and doing other work which he afterwards considered immoral and profane; e.g., a pamphlet on *The Unreasonableness of Religion* (1741). He began preaching about 1759, and soon settled at the independent chapel in Jewin Street, where his ministry was most vigorous and effective. He was an advanced Calvinist, but not an Antinomian. Personally he was an original and striking, if not an attractive, character, with a plain and narrow mind, a temper sincere, vehement, and entirely devoted, and an utterance blunt and unpolished to the last degree. His *Hymns, with the Author's Experience*, appeared 1759, with additions in 1762 and 1765. Like nearly all the lyrics of last century dissent, they are without refinement, or any evidence of culture, but not, like them, commonplace. Hart established a new and strong type of his own. His rudeness often runs into quaint boorishness, but has occasional gleams, not only of good sense and good feeling, but of something like poetry. Such as they are, these hymns have been immensely influential. With the extreme Calvinistic sects they have always been prime favorites, and some of them are still largely used by most English-speaking Christians. But the natural effect on a cultivated man is expressed in the familiar anecdote of Dr. Johnson's giving a crown at church to "a poor girl in a bedgown, though I saw Hart's Hymns in her hand."

**HASTINGS, Thomas, Doctor of Music**; b. in Washington, Conn., Oct. 15, 1784; d. in New-York City, May 13, 1872. In 1796 he removed to Clinton, Oneida County, N.Y. In early youth he began his musical studies, and prosecuted them without a teacher, mastering every treatise that came within his reach. He began his career as a teacher in singing-schools in 1806,

and as an editor in 1816. In connection with Professor Norton of Hamilton College he published two pamphlets (1816), afterwards enlarged, and united with *The Springfield Collection*, in a volume entitled *Musica Sacra*. From 1823 to 1832 Mr. Hastings, by special request, was the editor of *The Western Recorder*, a religious paper published at Utica. In 1832, at the call of twelve churches, he removed to the city of New York. Not only had he studied his favorite art, but with great diligence he had applied himself to the study of English literature, philosophy, and theology, and had acquired facility in public address and in writing. Before leaving Utica he had begun to write hymns, impelled by the lack of variety in those then current, and by the need of adapting suitable words to the music he arranged. In the *Spiritual Songs* (1832) there are more than thirty of his hymns published anonymously. Among these are some of the best that he wrote; such as, "How calm and beautiful the morn!" "Gently, Lord, oh gently lead us," "Child of sin and sorrow." The popularity of these first attempts led him to continue and cultivate the habit thus early begun. About two hundred of his hymns are in current use, and he left in manuscript about four hundred more. Doubtless his name will live longer as a writer of hymns than as a writer of tunes. His music, with that of Dr. Lowell Mason, did important service in the church, and marks in this country the transition period between the crude and the more cultured periods of psalmody. In his lifetime Dr. Hastings was criticised, as a musician, as too far in advance of the general cultivation: now he is criticised as too far behind the present wants. Both criticisms point to the truth that he aimed to lead higher the people of his own time. His cardinal principle was, that in church music the artistic must be strictly subordinated to the devotional. He was a devout and an earnest Christian, a hard student, a resolute worker, not laying aside his pen till three days before his death, which came to his relief in his eighty-eighth year. A list of his publications, with their dates, is subjoined.

*Musica Sacra*, 1816-22; *The Musical Reader*, 1819; *A Dissertation on Musical Taste*, 1822, revised and republished, 1853; *Spiritual Songs* (Dr. Lowell Mason, co-editor), 1832-36; *Prayer*, 1831; *The Christian Psalmist* (the Rev. Dr. William Patton, co-editor), 1836; *Anthems, Motets, and Sentences*, 1836; *Musical Magazine*, 24 numbers, 1837-38; *The Manhattan Collection*, 1837; *Elements of Vocal Music*, 1839; *Nursery Songs, The Mother's Hymn-book, The Sacred Lyre*, 1840; *Juvenile Songs*, 1842; *The Crystal Fount*, 1847; *The Sunday-school Lyre*, 1848. With William B. Bradbury as joint editor from 1844 to 1851,—*The Psalmist*, 1844; *The Choralist*, 1847; *The Mendelssohn Collection*, 1849; *The Psalmista*, 1851; *Devotional Hymns and Poems*, 1850; *The History of Forty Choirs*, 1854; *Sacred Praise, The Selah*, 1856; *Church Melodies*, 1858; *Hastings's Church Music*, 1860; *Intrôits, or Short Anthems*, 1865. Dr. Hastings edited, for the American Tract Society, *Sacred Songs* (1855) and *Songs of Zion* (1856), and, for the Presbyterian Church, *The Presbyterian Psalmist* (1852) and *The Juvenile Psalmist*.

THOMAS S. HASTINGS.

**HATFIELD, Edwin Francis, D.D.**, b. at Elizabethtown, N.J., Jan. 9, 1807; d. at Summit, N.J., Sept. 22, 1883. He was graduated at Middlebury College, Vt., 1829; studied two years (1829-31) at Andover Theological Seminary; was pastor of the Second Presbyterian Church, St. Louis (1832-35), of the Seventh Presbyterian Church, New-York City (1835-56, during which time he received 1,556 persons on professions of faith, and 662 by letter), and of the North Presbyterian Church (1856-63). In 1863 he retired from the pastorate on account of loss of health. From 1864 to 1866, and again from 1870 to 1873, he acted as special agent of the Union Theological Seminary, New-York City, and raised much money. He was Stated Clerk of the General Assembly of the Presbyterian Church from 1846 until his death, first of the New-School Assembly (1846-70), and then of the united body. In 1866 he was a member of the Re-union Committee of the New-School Assembly. In 1883 he was elected moderator of the General Assembly; and, although seventy-six years old, he discharged the onerous duties of the position with surprising freshness and vigor. He was an eminent student of hymnology, had collected a large and valuable library in this branch, and in 1872 published at New York *The Church Hymn-Book, with Tunes*. His library is now in the Union Theological Seminary, New-York City. His acquaintance with ecclesiastical polity, with parliamentary law, and with the history and the members of the Presbyterian Church, was remarkable. He wrote the *Memoir of Eliku W. Baldwin, D.D.*, 1843; *St. Helena and the Cape of Good Hope*, 1852; and *The History of Elizabeth, N.J.*, 1868. For his contributions to this encyclopædia, see ANALYSIS.

**HAWES, Thomas, M.D.**, b. at Truro, Cornwall, 1732 (or 1734); d. at Bath, Feb. 11, 1820; was educated at Christ College, Cambridge; became rector of Aldwinkle, Northamptonshire, 1764, and chaplain to Lady Huntingdon. He published *Communicant's Spiritual Companion*, 1763; *Evangelical Principles and Practice*, 1762; *Evangelical Expositor*, 1765-66, 2 vols.; *Improvement of the Church Catechism*, 1775; *Translation of the New Testament*, 1795; *Life of Romaine*, 1797; *History of the Church*, 1800, 3 vols. His *Carmina Christo, or Hymns to the Saviour*, appeared 1792 and 1808: some of them are valuable and popular.

**HEGINBOTHAM, Ottiwell, b.** 1741; d. at Sudbury, 1768; was a student of Daventry, and a youth of "uncommon merit and abilities." Nov. 20, 1765, he was ordained at Sudbury as pastor of a congregation made up of two hostile parties, whose disputes drove him (being noted for "sensitivity, gentleness, and tenderness") into consumption and an early grave. His twenty-five hymns were not printed till 1794, in a small volume now rare. They are of fair merit, and have been considerably used.

**HEMANS, Felicia Dorothea (Browne)**, b. in Liverpool, Sept. 25, 1791; d. near Dublin, May 12, 1835; was married to Capt. Hemans 1812, and separated from him 1818. Her voluminous poetry, long very popular, appeared in some nineteen separate publications, beginning 1808, and was collected, with a memoir by her sister, 1839, in 7 vols. Her *Hymns for Childhood, and Scenes and Hymns of Life*, were her last publications, 1834.

**HERBERT, Daniel**, b. about 1751; d. Aug. 29, 1833; was an illiterate but indefatigable rhymier, whose *Hymns and Poems* (1819-27) fill three volumes of over a thousand pages. Despicable from a literary view point, they have been used by extreme Calvinists. He lived at Sudbury.

**HERRICK, Robert**, b. in London, Aug. 20, 1591; d. at Dean Prior's, Devon, October, 1674; one of the most eminent of our lyric poets; was educated at Trinity Hall, Cambridge; M.A., 1617; vicar of Dean Prior's, 1629; ejected by the Puritans, 1648, and reinstated 1660. His *Noble Numbers* appeared 1647, and *Hesperides, or Works both Human and Divine*, 1648. The frequent levity or licentiousness of what he calls

"My unbaptized rhymes,  
Writ in my wild, unhallowed times,"

rather heavily overweighs his occasional sober moods, and but a small proportion of his verses entitle him to be called a sacred poet; but his fresh style and joyous fancy have won so many admirers in our time as he ever had. His "Litanie to the Holy Spirit" is well known.

**HERRON, Francis, D.D.**, b. June 28, 1774, near Shippensburg, Penn.; d. Dec. 6, 1860, at Pittsburg, Penn. He was born of Scotch-Irish and pious parents, and trained by them and the times to faith and manliness; Dickinson graduate, May, 1794; studied theology with Cooper; licensed Oct. 4, 1797; toughened by severe journey West, 1798-99, kindled by great revivals in progress there; settled at Rocky Springs, Penn., in April, 1800, and, after eleven years' successful pastorate, translated to Pittsburg First Church.

Here began "labors more abundant." As preacher, he was careful in preparation, impressive, and experimental. The house, too large before, soon became too small. As pastor, he was affectionate, accessible, and progressive in methods. As presbyter, a born leader in synod and presbytery, and moderator of General Assembly in 1827. He was president of the board of directors of the Theological Seminary, Allegheny, from its beginning till his death. Having secured its location at Allegheny, he carried the institution by force of will, large influence, incessant begging, and indomitable trust in its future. As Pittsburgher, he was devoted to the city's interests, jealous of its morals, helpful in extending the churches, founding the first Moral Association, and holding the first temperance meetings.

He was pre-eminently a man to mould the times. "There are but two things in Pittsburg," was once said,—"Dr. Herron and the Devil; and the doctor seems to be getting the advantage." In personal influence he was commanding and magnetic (aided by an unequalled majesty of presence), equal to emergencies in church or city, with pronounced opinions and well-understood convictions, sound judgment, and warm sympathies, of remarkable courage, and great practical wisdom. SYLVESTER F. SCOVILL.

**HERZOG, Johann Jakob, D.D.**, b. at Basel, Sept. 12, 1805; d. at Erlangen, Sept. 30, 1882. He pursued his university studies (1823-26) at Basel and Berlin. In 1830 he became licentiate in theology, and privatdozent in the university of Basel. In 1835 he was called as provisional, but in 1838 was appointed definitely professor of

historical theology in the academy at Lausanne. There his colleague was Alexandre Vinet (see art.). He contributed to the *Studien u. Kritiken*, 1839, an essay upon Zwingli's doctrine of providence and election. Four years later he issued his sketch of John Calvin (Basel, 1843), and the same year and place his elaborate *Life of (Ecolampadius and the Reformation in Basel* (Basel, 2 vols.). In 1845 he criticised the Plymouth Brethren in his *Les frères de Plymouth et John Darby*, Lausanne, and that year resigned his professorship (November, 1845) in consequence of a radical revolution, and retired into private life, until, on Tholuck's suggestion, he was called in 1847 to Halle as professor of church history. His acquaintance with two Waldensian students at Lausanne had led him to investigate that ancient sect's early history, and he published *De Origine et pristino statu Valdensesium* (Halle, 1848), the first-fruits of such study. His essay attracted great attention; and under the patronage of the Prussian Government he made a journey through Switzerland, France, and Ireland for the inspection of manuscripts bearing upon the Waldenses. In 1853 he published *Die romanischen Waldenser* (Halle); in which he proved, that both the Waldensian and other historians were mistaken in attributing to the sect direct primitive descent from apostolic times, but, on the contrary, that the Roman-Catholic historians were right in maintaining that it started in the twelfth century. He also showed, that the sect had from the beginning biblical principles, but was first brought by the Hussite movement and the Reformation of the sixteenth century upon truly Protestant ground. His work was based upon comprehensive and careful study of the sources, and written in a friendly spirit. In 1854 Herzog went to Erlangen as professor of Reformed theology; and there he lectured until 1877, when he retired upon a pension. At the time of his death he had just finished his *Abriss der gesammten Kirchengeschichte*, Erlangen, 1876-82, 3 vols. Translations of it into Swedish, French, and Italian have been made, or are in preparation. It was Dr. Herzog's intention to add a supplementary volume, upon the church history of the nineteenth century.

But Dr. Herzog's greatest service was his *Real-Encyclopädie für protestantische Theologie u. Kirche*. The idea of a religious encyclopaedia of a very comprehensive character had long been in the minds of Protestant theologians, and preparations had been made for it under the editorship of Schneckenburger (q.v.); but the Revolution of 1848 put a temporary end to the enterprise. After the excitement of that time had passed, and their business again justified it, the publishers revived the project; and Tholuck was asked to take charge of it, Schneckenburger having meanwhile died (1818); but he recommended Herzog, his colleague, and under the latter's care the first volume appeared at Hamburg in 1854, and the twenty-second and last volume, which contained the very elaborate index, at Gotha in 1868. The encyclopaedia was an extraordinary success. It became at once a standard and indispensable work. Such a display of learning had not been previously made. And Dr. Herzog was just the man for his position, — learned, modest, energetic, wide in his sympathies, and liberal in his the-

ology; for, although of the Reformed Church, he had the friendliest feelings towards Lutherans. He treated his contributors with uniform courtesy, kindness, and liberality. Besides bearing the burden of responsibility and care necessarily attached to the editing of so extensive a work, he assumed a large part of the authorship, contributing no less than five hundred and twenty-nine articles, some of them quite extensive and elaborate. But within less than ten years after the completion of his encyclopaedia he was called upon to edit a second edition. He prudently allied to himself a younger man, Professor G. L. Plitt, his colleague; and the first volume of the new edition appeared at Leipzig in 1877. Professor Plitt died in 1880, after the completion of the seventh volume. Dr. Herzog then associated with himself another colleague, Professor Albert Hauck, and three volumes appeared under their conduct; but part 103, the third part of the eleventh volume, brought the announcement that Dr. Herzog had finished his work on earth.

See Professor F. SIEFFERT: *Wissenschaftlicher Nachruf an Dr. Herzog*, Erlangen, 1882, and the *Beilage zur allgemeinen Zeitung*, Jan. 31, 1883.

**HÖRNBLOWER, William Henry, D.D.**, b. March 21, 1820, at Newark, N.J.; son of Chief Justice Hornblower; graduated at Princeton College in 1838; led to Christ by a tract written by Dr. Archibald Alexander, and devoted himself to the ministry; graduated from Princeton seminary in 1843; ordained by presbytery of Elizabeth-town; missioned some months; ordained and installed pastor of church at Paterson, N.J., Jan. 30, 1844; resigned in October, 1871, to become professor of sacred rhetoric, pastoral theology, and church government in the Western Theological Seminary of the Presbyterian Church at Allegheny, Penn.; died in that position, July 16, 1883.

He relinquished brilliant prospects in choosing the ministry, and proved his earnestness by devotedness. He earned so good a degree in the faith as to gratify the pride felt in him by Dr. Alexander. His diligence in biblical study issued in critical skill in Scripture exegesis. This found expression in the scholarly, discriminating, and edifying work done in editing and enlarging the *Schaff-Nägelsbach-Lange Commentary on the Lamentations*, published in 1871.

Dr. Hornblower's unvarying characteristics were a firm gentleness, a dignified courtesy, a winning and unselfish interest in others, a tenderness to the suffering which overlooked none. He was the most loving, bright, and genial of friends, the staunch of advocates where principle was concerned, and eminently spiritually minded and devout.

**HOSKINS, Joseph**, b. 1745; d. at Bristol, Sept. 28, 1788; was for his last ten years an earnest and successful dissenting minister at Castle-Green Chapel, Bristol. His three hundred and eighty-four *Hymns*, published 1789, are of the humblest and most commonplace character; but a few of them are still used.

**HURN, William**, b. at Brecclas Hall, Norfolk, Dec. 21, 1754; d. at Woodbridge, Oct. 9, 1829; was ordained, 1781, and became vicar of Debenharn, Suffolk, 1790. In October, 1822, he left the Established Church, and in 1823 became Congregational pastor at Woodbridge. He wrote *The*

*Fundamental Principles of the Established Church proved to be the Doctrine of the Scripture*, 1790; *A Farewell Testimony*, 1823; *Reasons for Secession*, 1830; *A Glance at the Stage*, *A Catechism*, and four hundred and twenty *Hymns*, 1813-24. Most of these are no more than respectable; but a few have merit, and are used.

**HYDE, Abby (Bradley)**, b. at Stockbridge, Mass., Sept. 28, 1799; d. at Andover, Conn., April 7, 1872; married Rev. Lavius Hyde, 1818, and lived at Salisbury (Mass.), Bolton and Ellington (Conn.), Wayland and Becket (Mass.). She contributed to Nettleton's *Village Hymns*, 1824, nine pieces, three of which have been widely copied and used.

**INDIANS OF NORTH AMERICA.** 1. *Religion.* — The Indians universally believe in God or gods, and in the immortality of the soul, and its existence in a conscious state hereafter. There has never, probably, been an infidel among them. They believe in multitudes of spirits or gods everywhere, — gods of the woods, gods under the lakes, gods everywhere; in fact, the world to them is full of spiritual existences. Every kind of animals even, as the bears, has, according to their belief, its spiritual antitype, of which the body which they see is but the outward expression. In their religious rite, or Grand Medicine, they call all these gods, one by one, in endless numbers to their aid. Besides this, the Algonquin races now acknowledge one of these innumerable gods as God supreme: but whether this was their original belief before their discovery by white people, or whether they have insensibly imbibed this from the missionaries with whom they have come in contact from time to time for the last few hundred years, the writer does not pretend to decide; but he believes the latter to be the case. This Supreme Deity the Algonquin races call sometimes "Kitchi-Manido" ("the Great Spirit"), sometimes "Kije-Manido" ("the Kind, Cherishing Spirit"). The writer is, on the whole, inclined to believe, from all he has heard from the Indians, that their fathers had gradually lost entirely the notion of one supreme God, and had degenerated into that of gods everywhere, among whom Kije-Manido was only one. Even now the heathen Indians occasionally speak of him as such.

They are also worshippers of idols, even to this day. About their villages one may often see a rude image — carved in wood, and dressed up with clothes — placed aloft at the outskirts of their village, to ward off disease and ill luck, to which they pay their devotions. Everywhere, too, if there be a stone of striking shape or size, or naturally resembling the human face or figure, they will bow down in adoration to it, or to the spirit of which it is the outward expression; and one may everywhere see the offerings of tobacco, which, in their veneration, they have laid upon it.

As to their great religious rite, the "Grand Medicine," or "Me-da-wi-win," which is common to all the tribes, we quote from one of themselves (an educated mixed-blood, who spent his life in finding out their true beliefs on all subjects) as to its origin and purpose, and which any one who is much among them and hears them will know to be the truth.

"They fully believe that the red man mortally angered the Great Spirit, which caused the deluge;

and at the commencement of the New Earth it was only through the medium and intercession of a powerful being whom they denominate Wa-wen-a-bo-zho, that they were allowed to exist, and means were given them whereby to subsist, and support life; and a code of religion was more lately bestowed upon them, whereby they could commune with the offended Great Spirit, and ward off the approach and ravages of death. This they term 'Me-da-wi-win,' or 'Grand Medicine.'"

All the heathen Indians firmly believe, as the above writer states, that the Grand Medicine was given them by the Great Spirit. He is also right in saying that they use it in obtaining long life in this world, and warding off the ravages of sickness and death. It has no reference to life in the other world, all the Indian's hopes and fears being bounded by this life. He tries to prolong his life in this world by every means, of which he esteems this the very chief; but beyond that his thoughts do not go. He has no fear or dread of the future, nor any idea that his actions here may influence his state there. Very often, accompanying his most solemn performance of the Grand Medicine, there will be in the same vicinity gambling, lewdness, and even murder; and it is not thought that there is any thing out of consonance with what he is engaged in. Very often he is drunk when beginning its performance, and that is thought to be just as proper as if he were sober. Morality is entirely divorced from his religion, and has nothing to do with it.

As to their belief about the immortality of the soul, it cannot be more exactly told than in the words of the writer before quoted, who had it from Indian sources, and was most careful to have it exactly correct.

"When an Ojibway dies, his body is placed in a grave, generally in a sitting posture, facing the west. With his body are buried all the articles needed in life for a journey, — of a man, his gun, blanket, kettle, fire-steel, flint, and moccasins; of a woman, her moccasins, axe, portage-collar, blanket, and kettle.

"The soul is supposed to stand, immediately after the death of the body, on a deep beaten path, which leads westward. The first object he comes to in following this path is the great 'Oleimin' ('Heart-berry'), or strawberry, which stands on the roadside like a huge rock, and from which he takes a handful, and eats on his way.

"He travels on until he reaches a deep, rapid stream of water, over which lies the much dreaded 'Go-gog-ah-og-un,' or 'Rolling and Sinking Bridge.' Once safely over this, as the traveller looks back, it assumes the shape of a huge serpent swimming, twisting and untwisting its folds across the stream.

"After camping out four nights, and travelling each day through a prairie country, the soul arrives in the land of spirits, where he is greeted by his relatives accumulated since mankind were first created. All is rejoicing, singing, and dancing. They live in a beautiful country, interspersed with clear lakes and streams, forests and prairie, and abounding in fruit and game to repletion; in a word, abounding in all that the red man most covets in this life. It is that kind of a paradise which he only by his manner of life in this world is fitted to enjoy."

The Ojibways call the road which leads to this place "Tehi-be-kum," or "the Road of Souls."

They all — good, bad, and indifferent — expect to go there, and to find all their relatives there. There, also, they believe they will be waited on by the souls of those whom they have slain in battle, as slaves.

When entering on manhood, the heathen Indian practises a rigid fast, that he may, if possible,

obtain a vision of the Great Spirit, or of some subordinate spirit, and may in consequence be directed to a long and prosperous life. He builds himself a sort of nest in a tree, or on the top of a rock, and there retires, and fasts for from four to ten days, till he obtains the much desired vision, or is compelled by hunger to desist. By this vision, if he obtain it, all his subsequent life is directed. He never mentions it but with the utmost veneration, and even with the sacrifice of tobacco, or some other thing precious to him, to the spirit of the vision he sees.

They often hang up an offering of tobacco or clothing on poles to the sun (whom they suppose to be a god, a man) and the moon his wife. They have some sense of guilt, though faint till it is aroused by contact with Christianity; for in circumstances of great distress they will take a dog, and, carrying him out in a canoe, drop him into the middle of a lake as a sacrifice to appease the angry powers unseen.

2. *Influence of Christianity.*—Within the last twenty-five years almost have serious efforts been begun to Christianize the Indians. These efforts have been attended with, on the whole, good success, and have done more towards preventing wars, saving the treasury, protecting the frontier settlers, spreading peace, prosperity, and advancement, as well among the Indians as among the whites, than have all the countless wars, tens of thousands of lives, and hundreds of millions of dollars spent in hostile operations against them during the last hundred years. There are now very many native clergy and Indian congregations; and in consequence, though a very remote and unexpected consequence, there are now tens of thousands of acres of land tilled, and hundreds of thousands of bushels of grain of all kinds raised by them, and more progress made by them since that policy was inaugurated than in all the previous hundred years of gospelless wars.

3. *Prospects of the Indian.*—If the present policy of peaceful Christian missions to civilize and Christianize the Indians be continued and zealously prosecuted, their prospects are brighter than ever before, and not many years will pass till they will be self-sustaining Christian farmers and herdsmen. Experience shows that there is no use trying to make a civilized man out of an Indian, without first making a Christian of him: it is beginning at the wrong end. In our experience, no heathen man ever amounts to any thing as a farmer. The two are inseparably bound up together,—to be a farmer Indian and to be a Christian Indian.

Christianity changes the very expression of their faces, especially of the women. One can tell a Christian Indian woman, by her expression, from a heathen as far as one can see her. She has lost that hard, wild, and forbidding expression, more like that of a wild animal than of a human being; and in its place an expression of softness, gentleness, mildness, and love, has crept over her features. She is no longer a wild animal and a slave: she has become human by the gospel.

The Indians are not so quick to adopt Christianity, or any new thing, as the negroes, being very slow and deliberate in the movement of their

minds; but, once embraced, they cling faster to it. They seem to value religion, when they do embrace it, far higher than we, as, indeed, it is often all they have. It makes them well dressed, clean, quiet, and industrious.

What the Indian needs now is to have all law extended over him the same as over all the other people of the land, to have schools like little district schools established everywhere by the government wherever there are Indian children, to have their lands allotted to them in severalty the same as white people, to be made to pay taxes as soon as possible, to be made citizens, and allowed to vote.

The system of free rations should cease the earliest possible moment, and in its stead a complete outfit for farming should be offered to every Indian family willing to commence that life; namely, a hundred and sixty acres of land in severalty, a yoke of oxen, wagon, sleigh, cow, plough, harrow, and all necessary farming-implements, seed for his land, and provisions to last until he can raise a crop; and, having once given him this complete outfit, let him then shift for himself. Cease to baby him. If white people were always so babyed, it would take all the manliness and self-reliance out of them.

And, with all this, let missions be sustained among them by the good Christian people; so that Christianity can have an opportunity to do its work among them, and raise them, as it has raised all other people with whom it has come in contact. And, as the chiefest means to this end, let native Indian clergy be raised up and employed, of whom there are now very many, and whose labors have been blessed with abundant success. Thus employing the two powerful arms,—the temporal and the spiritual, education and Christianity,—an end will be reached which will gladden every lover of humanity, and solve the most difficult of problems.

J. A. GILFILLAN (indorsed by Bishop Whipple).

**IRONS, Joseph**, b. at Ware, Herts, Nov. 5, 1785; d. in London, April 3, 1852; was originally a builder, but became an Independent minister, and settled at Hoddesdon 1812, Sawston 1815, and Camberwell 1818, where he was pastor of Grove Chapel from 1819. He wrote *Jazer*, and other works in prose, besides *Calvary*, *Zion's Hymns*, 1816; *Judah*, a paraphrastic version of the Psalms, 1847; and *Nymphs*, being Canticles similarly treated, 1841. Some of his hymns have been used by advanced Calvinists. A memoir by C. BAYFIELD appeared 1852.

**IRONS, William Josiah, D.D.**, b. at Hoddesdon, Herts, Sept. 12, 1812; d. June 19, 1883; was a son of the above, but became an advanced Anglican. He was educated at Queen's College, Oxford; curate of Newington, 1835; vicar of Walworth, 1837; of Barkway, Herts, 1838; of Brompton, London, 1842; since then prebendary of St. Paul's, and rector of St. Mary Woolnoth. He published many theological works, besides a *Metrical Psalter*, 1857, and a hundred and ninety original *Psalms and Hymns for the Church*, 1875. He has made the best version of *Dies Irae*, now generally used.

**JOHNS, John, D.D.**, b. in New Castle, Del., July 10, 1796; d. April 5, 1876, at the Protestant-Episcopal Theological Seminary of Virginia. Bishop Johns entered Princeton College in 1812,

and graduated with the first honors in 1815. In 1816 he entered the theological seminary of Princeton. In both the college and seminary he was the classmate of Rev. Dr. Charles Hodge. Their friendship was lasting, and, like that of David and Jonathan, was "wonderful." On hearing of Bishop Johns's death, Dr. Hodge said, "I have no such friend on earth."

He was ordained by Bishop White in 1819. His first charge was in Frederick, Md.; from thence, in 1829, he became rector of Christ Church in Baltimore, where he remained till he was elected assistant bishop of the diocese of Virginia. He was consecrated in 1842, and on the death of Bishop Meade, in 1862, became bishop.

Bishop Johns was no ordinary man. He was by his natural gifts "fashioned to much honor." His classmate, Dr. Hodge, said of him, "He was always first, — first everywhere, and first in every thing." He had a well modulated voice, an earnest and impassioned delivery, a tenacious memory, and extraordinary fluency of language, which made him very popular as a preacher. As bishop, in the administration of his diocese and of the affairs of the church generally, he manifested wisdom, prudence, and gentleness. He was also a professor of homiletics and pastoral theology in the Protestant-Episcopal Theological Seminary of Virginia. As a man he was greatly beloved for the indescribable charm of his manner and the warmth of his friendship. His last hours were cheered by the full assurance of faith in that gospel he had always preached. The sting of death was taken away, and the grave robbed of its victory.

JOSEPH PACKARD.

**JOYCE, James**, b. at Frome, Somersetshire, Nov. 2, 1781; d. at Dorking, Oct. 9, 1850; was vicar of Dorking, and wrote *A Treatise on Love to God*, 1822, *The Lay of Truth*, 1825, and some hymns, one of which, on the Jews, is much used.

**KENT, John**, b. at Bideford, Devonshire, December, 1766; d. at Plymouth, Nov. 15, 1843; was a shipwright in Plymouth doekyard, and a warm believer in the tenets of extreme Calvinism. His *Original Gospel Hymns*, 1803, were enlarged to two hundred and fifty-nine in 1833, and reached a tenth edition, 1861; they are remarkable for "height of doctrine." Christians of ordinary altitude have found but one or two of them adapted to general use.

**KEY, Francis Scott**, b. in Frederick County, Md., Aug. 1, 1779; d. in Baltimore, Jan. 11, 1843; is remembered as the author of *The Star-spangled Banner*, 1814. He was educated at St. John's College, Annapolis; began to practise law at Frederick, Md.; removed to Washington, and became United-States district attorney. His *Poems*, 1857, include three hymns of some value.

**KRAUTH, Charles Porterfield, D.D., LL.D.**, b. in Martinsburgh, Va., March 17, 1823; d. in Philadelphia, Jan. 2, 1883. He was the oldest son of Charles Philip Krauth, D.D.; was educated at Pennsylvania College, Gettysburg, Penn. (of which his father was president), graduating in 1839, and at the Lutheran Theological Seminary at the same place; was pastor at Baltimore, Md. (1841-47), Shepherdstown, Va. (1847-48), Winchester, Va. (1848-55), Pittsburgh (1855-59), and of several churches in Philadelphia after 1859; editor of *Lutheran and Missionary*, 1861-67; professor of

systematic theology in the Lutheran seminary at Philadelphia from its foundation in 1864 until his death; professor of mental and modern science, University of Pennsylvania, from 1868; vice-provost of same institution from 1873. He was a member of the American Oriental Society, of the American Philosophical Society, and of the Old-Testament Company of the American Bible Revision Committee. He was by universal acknowledgment the most accomplished scholar and theologian of the Lutheran Church in the United States. Furnished with a well-selected library of fourteen thousand volumes, which, in some of the departments represented, was almost exhaustive with respect to primary sources of information, a most exact and conscientious student of a wide range of learning, especially fond of the most minute and thorough investigations that penetrated all the ramifications and development of a subject concerning which he was searching, endowed with rare powers as a thinker, writer, and debater, and with social gifts that always made him the centre and admiration of every circle in which he moved, he has left a permanent impress on the life and heart of the entire church. His associates in the Bible Revision Committee record their estimate in the words, "America has produced few men who united in their own persons so many of the excellences which distinguish the scholar, the theologian, the exegete, the debater, and leader of his brethren, as did our accomplished associate. His learning did not smother his genius, nor did his philosophical attainments impair the simplicity of his faith." His greatest work, *The Conservative Reformation and its Theology* (Philadelphia, 1872), is both historical and doctrinal. He translated Tholuck's *Commentary on John* (1859) and Uriei's *Review of Strauss* (1874), and edited Berkeley's *Principles of Human Knowledge* (1874) and Fleming's *Vocabulary of Philosophy* (1860), to the last edition of which (1877) he added a Vocabulary of the Philosophical Sciences of almost equal size with the main work. He was an associate editor of Johnson's *Cyclopaedia*. His review articles are numerous. In the controversy in the Lutheran Church which resulted in a division in 1866, Dr. Krauth was the leader of the wing, which, after the separation in the General Synod, established the General Council upon the confessional basis he has defended in *The Conservative Reformation*, viz., that of a strict adherence to the symbolical books. The revised doctrinal basis of the General Synod (1868) is a modification of a form of subscription to the Augsburg Confession he had prepared for the Pittsburgh synod (1868). Of the General Council he was president for ten years, composed its Fundamental Principles of Faith and Church Polity, co-operated largely in the determination of its liturgical forms, moulded to a great extent all its legislation involving doctrinal questions, while, in the defence of doctrinal theses he at various times presented, all his exalted gifts shone with their fullest brilliancy. Failing health prevented the completion of a life of Luther for the fourth Luther centenary, for which he had made extensive preparations, including a visit to the homes of Luther in 1880. A memoir is in preparation by his son-in-law and colleague, Dr. A. Spaeth. See also biographical

sketch by Dr. B. M. Schmucker, in *Lutheran Church Review* for July, 1883 (separately printed), where Dr. Krauth's bibliography fills five pages of fine type.

**LELAND, John**, b. at Grafton, Mass., May 14, 1751; d. at North Adams, Jan. 14, 1841; was an eminent and active Baptist minister and politician in Virginia, 1775-90, and thenceforth at Conway, Cheshire, and New Ashford, Mass., excepting the years 1804-06 in New-York State. His influence contributed largely to the election of Madison instead of Patrick Henry to the Virginia Convention, and the consequent ratification of the United-States Constitution. Leland was a man of some talent and immense energy, and a local celebrity and power through life. He preached near eight thousand sermons, baptized 1,278 persons, and published some thirty pamphlets. He wrote some hymns, one or two of which are still used. His autobiography, sermons, etc., appeared 1845.

**LENOX, James**, b. in New-York City, August, 1800; d. there Feb. 17, 1880. He inherited and possessed all his life great wealth, but lived in noble simplicity. He was educated at Princeton College, and studied law, but never practised it. His means enabled him to gratify his taste for art and rare books. He accumulated a most valuable library of some twenty-five thousand volumes, and a gallery of choice paintings. These he removed to the Lenox Library, on Fifth Avenue, opposite Central Park, New York, which he founded in 1870, and built at an expense of nearly half a million of dollars. The library is particularly rich in Bibles (including a Mazarin Bible, the Complutensian Polyglot, and one of the two extant copies of Tyndale's *Pentateuch*), in Shakespeare, Dante, Milton, and Bunyan literature, and in American history. He founded the New-York Presbyterian Hospital in 1872, and in 1873 gave the site of the Presbyterian Home for Aged Women. He contributed liberally to literary and theological institutions, especially to Princeton Theological Seminary, and perhaps, in the aggregate, still more largely in ways unknown to the public. He was president of the American Bible Society from 1864 to 1871, and a lifelong member of the Presbyterian Church. He had such an aversion to even posthumous fame that he enjoined it upon his family to furnish no details for any sketch of his life.

**LE QUIEN, Michael**, b. at Boulogne-sur-Mer, Oct. 6, 1661; d. in Paris, March 12, 1733. He became a Dominican in his twentieth year, studied particularly Greek, Hebrew, and Arabic, and on account of his learning and services was made librarian of the convent of St. Honoré, Paris. He was a modest, pious, and zealous man, and constantly corresponded with the most learned men of his time. The most important of his writings are *Sancti Joannis Damasceni opera omnia*, 1712, Paris, 2 vols.; *Stephani de Altamura Ponticensis contra schisma Græcorum Panoplia adversus Nectarii patriarch. Hieros*, 1718; *Oriens Christianus*, 1740, 3 vols.

**LLOYD, William Freeman**, b. at Uley, Gloucestershire, Dec. 22, 1791; d. at Stanley Hall, in the same county, April 22, 1853; lived mainly in London, and long served as a secretary of the Sunday-school Union and of the Religious Tract

Society, editing their publications. He wrote a few good hymns.

**LOWRIE, Hon. Walter**, b. near Edinburgh, Scotland, Dec. 10, 1784; d. in New-York City, Dec. 14, 1868. He was brought to America at eight years of age; wrought on the farm in Butler County, Penn., until after conversion at eighteen; sought the ministry, and studied with marked zeal and swift progress, but provisionally hindered from finishing his studies, went into politics, and in 1811 he was chosen to the Senate of Pennsylvania; after seven years' service, elected to the United-States Senate, and, after six years in that office, made secretary of the Senate. This honorable life-station he surrendered in 1836 for a call to the secretaryship of the infant missionary society of the synod of Pittsburgh, which became, the year following, the Board of Foreign Missions of the Presbyterian Church.

The place for the man was the result of Christian faith and moral heroism; the man for the place, the result of a long chain of preparatory providences. His public life had proven his ability, integrity, sagacity, practical judgment, systematic study, and thorough mastery of every question considered, and had demonstrated permanency and depth of his Christian convictions and character under the most trying circumstances. The man who had elicited the respect of Webster and Clay as "authority upon all points of political history and constitutional law," and had opposed slavery, studied and befriended the Indians, founded the congressional prayer-meeting and temperance society, was just the man in mental power and furniture, and he who gave three sons to foreign missions, and robbed himself of sleep to study Chinese, was just the man in heart, to undertake the new and difficult cause, to allay the irritations of the times while developing the true principles, to awaken the churches, to enlist the public authorities, to grasp comprehensively the world to be evangelized, and rapidly to develop the latent energies, and shape the hitherto unknown instrumentalities.

That he did all this is simple matter of precious history. Walter Lowrie lives everywhere in missionary zeal and efficiency. In the work he constantly manifested executive energy, unflagging industry, self-sacrificing readiness to endure the exposure of distant journeys, and the utmost patience with minutest detail. His religion of principle, joined with his calm and judicial mind, and enkindled by his ardent love for souls and their Saviour, and supported by unquestioning and invincible faith in the promises of God, made him for thirty years the efficient head of the mission-work.

SYLVESTER F. SCOVEL.

**LYNCH, Thomas Toke**, was b. at Dunmow, Essex, July 5, 1818, and brought up in Islington, London. He was successively pastor at Highgate, 1847; Mortimer Street, London, 1849; Fitzroy Chapel, 1852; and Mornington Church, Hampstead Road, 1862. Always in feeble health, and in later years able to preach on Sunday mornings only, he died May 9, 1871.

He was a brilliant man, with a vivid and subtle imagination, and a temperament essentially poetical. He wrote *Memorials of Theophilus Trinal* (which is largely autobiographic), 1850; *Essays on Some of the Forms of Literature*, 1853; *Lectures*



in *Aid of Self-Improvement*, 1851; *Among Transgressors*, 1860; *A Group of Six Sermons*, 1863; *The Morningside Lecture*, 1870; and *Sermons for my Curates*, 1871, reprinted as *The Moral of Accidents*, etc. Some of these were not so much written by him, as reported from his delivery.

In 1855 he published *The Rivulet, a Contribution to Sacred Song*. This was attacked with great virulence by James Grant in the *Morning Advertiser*, and Dr. John Campbell in *The British Banner*. Newman Hall, Thomas Binney, and other leading Independents stood by Mr. Lynch; and thus arose the once famous "Rivulet Controversy," which filled some thousand pages, chiefly of closely printed octavo. The most memorable part in it was borne by Lynch himself, as "Silent Long," in *Songs Controversial and The Ethics of Quotation*, and under his own name in the *Christian Spectator* for November, 1856. In his puny frame dwelt an indomitable spirit, with the indignation as of a Hebrew prophet for meannesses, shams, compromises. *The Rivulet* won him many friends, and the assaults upon it many enemies. The book itself is full of fresh thought, delicate poetry, uncommonplace experience, and quiet devotion: it reached a third edition, much enlarged, in 1858. Selections from it are found in many recent hymnals, both English and American; the most familiar of them beginning, "Gracious Spirit, dwell with me." See LYNCH'S *Memoirs*, edited by William White, London, 1874.

**MACURDY, Elisha**, b. Oct. 15, 1763, in Carlisle, Penn.; d. at Pittsburgh, Penn., July, 1845. Education interrupted by the Revolution and family embarrassment. Character early developed. Total abstainer from boyhood. Advised by presbytery, because of zeal and success, to prepare for the ministry. Cannonsburgh Academy entered at twenty-nine years of age; theology from McMillan; finished in 1799. Ardent piety further developed through Philip Jackson, the "praying elder." Licensed in 1799. Missionary tour to Erie and thereabouts; second one. Decided with difficulty to settle at Cross Roads, Penn., in connection with Three Springs; installed in 1800. Preaching expository, condensed, pithy; work largely blessed. Refused to ask a blessing on whiskey at a funeral, and persuaded presbytery to exclude it from its meetings. Missionary tour in 1802.

Most eminent as factor in revivals of 1802. Much in prayer. Originated the sunset, fifteen-minute concert of prayer for revival. On fourth sabbath of September, 1802, after sermon on "Choose ye this day," etc., whole night spent by people in prayer; interest deepened; bodily prostrations were experienced. Other neighborhoods stirred. People continued together, despite rain and snow. Enlarged communion seasons. Ten thousand present at Upper Buffalo, 14th November. There Macurdy preached, as if by inspiration, from Ps. ii., the famous "war sermon." Scene at close, says an eye-witness, "like the close of a battle in which every tenth man had fallen, fatally wounded." Revival continued from two to four years; saved the district from infidelity and immorality, and exerted powerful influence on the West. Macurdy's Indian work as remarkable for sagacity, bravery, perseverance, and self-sacrifice. Eight missionary journeys

to Wyandottes, Maumees, etc., travelling forty-five hundred miles, all on horseback. Pastorate resigned, 1835, for infirmity. Labored unremittingly in Allegheny City as long as strength endured.

**MADAN, Martin**, b. 1726; d. 1790; was a cousin of Cowper, and the founder and first chaplain of Lock Hospital, in London. There he was long useful, but lost repute through his *Thelyphthora*, which favored polygamy. His *Collection of Psalms and Hymns*, 1760, was one of the most important and influential of early hymnals. He wrote no originals, but altered and enlarged some verses of others, and with unusual judgment and taste, so that several favorite hymns as now used are his in part.

**McMILLAN, John, D.D.**, Presbyterian; b. Nov. 11, 1752, of Scotch-Irish parents, at Fagg's Manor, Penn.; d. at Cannonsburgh, Penn., Nov. 16, 1833. His sisters labored in the field to aid in educating him, first at academy, and then at Princeton College, from 1770. Awakened in the academy when less than seventeen years old, he passed through characteristically strong religious struggles, but finally yielded his will to God's call to the ministry. His theological studies were with Dr. Robert Smith of Pequea. He was ordained at Chambersburg, Penn., June, 1776, as pastor of Chartiers and Pigeon Creek in Washington County. Revolution intervening, he visited the congregations frequently, but removed with his family only in November, 1778. Once settled among a people grappling with the forests, and surrounded by savages housed in log huts, clothed in linsey-woolsey, fed from the products of their own labor, but true to God and their standards, he shared their lot, organized their churches, rebuked rising immorality, kept the generations true to the faith, provided for a needed ministry, visited, catechised, preached and lived the truth through the nearly sixty years' most fruitful ministry, whose fruits remain. He was prominent in the revivals of 1781, when the people spent whole nights in prayer, of 1795, of 1799, of 1802, and of 1823. As ecclesiastic, he was the nucleus of presbyteries, the stern advocate of sound discipline, the relentless opponent of laxity in doctrine; as citizen, he was the defence of law and order during the whiskey insurrection (1794); as educator, he was the father of the "Log-cabin College," the "founder of Jefferson," and the teacher in theology of more than a hundred ministers, who were well taught despite defective apparatus. He resigned his pastoral charge in 1830.

**MEDLEY, Samuel**, b. at Cheshunt, Herts, June 23, 1738; d. at Liverpool, July 17, 1799; was apprenticed to an oilman in London, 1752; entered the navy as a midshipman, 1755; was wounded, 1759, and soon after "converted;" opened a school in London, 1760 or 1761; became Baptist pastor at Watford, Herts, 1767, and at Liverpool, 1772, where his ministry was earnest and efficient. His *Hymns* appeared on leaflets or broadsides: seventy-seven of them were gathered in a volume, 1789, and two hundred and thirty-two in 1800. They show some talent, but no taste; yet several of them have been very popular. He was fond of building a hymn on some text or catchword, repeated as often as possible and usually at the end of

every stanza: the result is sometimes successful, but oftener weak and offensive.

**MERRICK, James**, b. at Reading, Jan. 8, 1720; d. there Jan. 5, 1769; was educated at Trinity College, Oxford, and became a fellow of it; took orders, but no parochial charge. Bishop Lowth called him one of the best of men and most eminent of scholars. He published *Annotations on the Psalms*, 1767, and on the *Gospel of St. John*, 1764-67; a translation of Tryphiodorus' *Destruction of Troy*, 1742; *Poems on Sacred Subjects*, 1763; and *The Psalms Translated, or Paraphrased in English Verse*, quarto, 1765, divided into stanzas, etc., by W. D. Tattersall, 1789. The weakness of this important version is its excessive verbosity: had the author known how to condense, he might have done excellent work. Yet some have greatly valued and largely used his renderings. Of his few other lyrics, those on *The Providence of God* and *The Ignorance of Man* possess great beauty and interest; and the last half of the latter makes a popular and admirable hymn.

**MILLS, Henry, D.D.**, b. at Morristown, N.Y., March 12, 1786; d. at Auburn, June 10, 1867; graduated at Princeton, 1802; taught for some years; received Presbyterian ordination, 1816; professor of biblical criticism at Auburn, 1821-54. He published *Horæ Germanicæ, a Version of German Hymns*, 1845, enlarged edition, 1856.

**MOFFAT, Robert, D.D.**, African missionary; b. at Ormiston, Haddingtonshire, Scotland, Dec. 21, 1795; d. at Leigh, near Tunbridge Wells, Eng., Aug. 9, 1883. He was of humble parentage. Became a gardener, but in 1814 offered himself to the London Missionary Society, and by it was sent to South Africa, Oct. 31, 1816. He at first lived in Namaqua Land, with Africaner, a dreaded chief whom he converted; but after his marriage at Cape Town, in 1819, with Miss Mary Smith (b. at New Windsor, near Manchester, Eng., May 24, 1795; d. in England, Jan. 10, 1871), he settled at Kuruman, among the Bechuana tribes, translated the Bible into Bechuana, and carried it through the press after his return to England in 1870. In all his labors and dangers he had a most efficient helper, counsellor, and friend in his remarkable wife. As the result of his vigorous, large-minded, and spiritual labors, civilization and Christianity have been spread through his field of operations.—Kuruman to the Zambesi. In 1842, while on a visit home, he published *Missionary Labors and Scenes in South Africa*. On his final return, in 1870, he was enthusiastically welcomed, and in 1873 given a testimonial of six thousand pounds. David Livingstone was his son-in-law.

See *Scenes and Services in South Africa, the Story of Moffat's Missionary Labors*, Lond., 1876; Mrs. E. R. PITMAN: *Heroines of the Mission-Field*, Lond., 1880; JOHN S. MOFFAT: *Lives of Robert and Mary Moffat*, London and N.Y., 1885.

**MONCREIFF, Sir Henry Wellwood, Bart., D.D.**, a distinguished and much valued minister of the Free Church of Scotland; was b. at Edinburgh in 1809, and d. there Nov. 4, 1883. He was the eldest son of Sir James Wellwood Moncreiff, Bart., known as Lord Moncreiff, a judge in the supreme court of Scotland. He was the head of a family that for many generations had been noted for their attachment to the Presbyterian Church

of Scotland, and had given to that church in almost unbroken succession a line of most estimable ministers. The baronetcy in the family is one of the oldest in Scotland, having been created in 1626. The grandfather of Sir Henry was long known and widely esteemed as minister of St. Cuthbert's, Edinburgh, and a leader of the evangelical party in the church.

After receiving education at the high school and university of Edinburgh, young Moncreiff entered the university of Oxford, where he was a fellow-student of Mr. Gladstone and other eminent men. Influence was brought to bear on him to join the Church of England; and, as the Archbishop of Canterbury was the husband of his aunt, his prospects there were excellent. But he preferred to labor in the church of his fathers, and, returning to Edinburgh to study at the Divinity Hall, he was ordained to the ministry in the country parish of Baldernoch in 1836, whence he was translated to East Kilbride, near Glasgow, in 1837. At the disruption in 1843 he joined the Free Church, and in 1852 was translated to Free St. Cuthbert's, Edinburgh, in which charge he remained till his death. Sir Henry was one of the principal clerks of the General Assembly of the Free Church; and he likewise held the situation of secretary to the Queen's printers in Scotland, in which capacity it was his duty to see to the correctness of the various editions printed of the Bible. In 1869 he was moderator of the General Assembly of the Free Church. He was the first lecturer under the foundation of the Chalmers Lectureship, and had but recently delivered and published his course of lectures on the *Principles of the Free Church*.

Sir Henry had quite a genius for ecclesiastical law and ecclesiastical procedure and forms. His services as clerk of the Free-Church Assembly were of great value, not only in promoting the orderly course of business, but likewise in guiding deliberations, and elucidating the principles that were applicable to difficult questions. The whole question of the relation of Church and State in Scotland, especially as it came to a crisis in 1843, was the subject of his very profound and careful study. He published several treatises on the subject, including *A Letter to Lord Melbourne*, in 1840; *The Practice of the Free Church in her Several Courts*, 1871; *A Letter to the Duke of Argyll*, in 1875; *Indication of the Claim of Right of the Free Church*, 1877; and, most elaborate of all, his Chalmers Lectures, just referred to. *The Practice of the Free Church* is the book by which he will probably be most remembered. He deemed it quite competent, in harmony with Free-Church principles, to negotiate for union with the United Presbyterians; although, when the question of disestablishment came up, he thought that step inconsistent with these principles. He equally disapproved of the existing Established Church, and of the attempt to pull it down without rearing a purer establishment in its room.

Sir Henry Moncreiff was an assiduous and faithful minister. His discourses were earnest, evangelical, substantial, and often powerful, though he was not a very popular preacher. He was regular and unwearied in visiting the members of his congregation, and in all the other parts of pastoral duty. Personally he was kind, affable, and

unobtrusive, ready to do any service to the poorest of his brethren, quite cordially accepting the humble place of a minister of a nonconformist church, and content to see the favors of the state bestowed upon others. His personal earnestness as a Christian, his sympathy with evangelistic work, his desire for the spiritual good of his people and for the presence of God's spirit in the church at large, were very sincere. Few men have enjoyed a more general esteem for integrity and purity of character, for the true bearing of a Christian minister and a Christian gentleman, throughout his whole life.

W. G. BLAİKIE.

**MONSELL, John Samuel Bewley, LL.D.**, b. at St. Columb's, Londonderry, March 2, 1811; d. at Guildford, April 9, 1875; was educated at Trinity College, Dublin; B.A., 1832; became examining chaplain to Bishop Mant, rector of Ramoan, and chancellor of the diocese of Connor; vicar of Egham, Surrey, 1853, and rural dean; rector of St. Nicholas', Guildford, 1870. Besides *Our New Vicar*, 1867, and other prose-works, he published *Hymns and Poems*, 1837; *Parish Musings*, 1850; *Hymns of Love and Praise for the Church's Year*, 1863; *Spiritual Songs*; *The Parish Hymnal*, 1873; *Simon the Cyrenian*, etc., 1873, and several pamphlets, etc. His devotional verses combine warmth with refinement, and are greatly valued by many of schools widely different from his own.

**MOORE, Thomas**, b. in Dublin, May 28, 1779; d. at Sloperton, Wilts, Feb. 25, 1852; enters into religious literature by his *Sacred Songs*, 1816. These have their full share of the spirited elegance which usually marks his lyrics, and some of them touch deep subjects with apparent feeling; so that a few are much valued and sometimes sung by Christians of almost every denomination.

**MORGAN, Edwin Denison**, b. in Washington, Berkshire County, Mass., Feb. 8, 1811; d. in New-York City, Feb. 14, 1883. He was of genuine New-England descent in the eighth generation of a Connecticut family. His early years were spent in Hartford, where he began his business-life. In 1836 he removed to New-York City, and entered upon a commercial career, which was from the first one of marked and growing success, and gave him a high place among the merchant princes of the metropolis. His political career began with his election, at the age of twenty-one, to the city council of Hartford. In 1849 he was made one of the assistant aldermen of the city of New York, and from this time forward was engaged in public service for twenty years, holding positions of highest honor and responsibility. He was State senator from the Sixth District in 1850 and in 1852, commissioner of emigration from 1855 to 1858, governor of New York from 1858 to 1862, senator of the United States for New York from 1862 to 1869. He was nominated for the secretaryship of the treasury twice by President Lincoln, and in 1861 by President Arthur, but declined the appointment. His services to the country during the first years of the civil war were excelled by none; they are still held in most honorable remembrance; and his name is marked as that of one of our most upright, energetic, and capable public men.

In all this he ever declared and proved his personal adherence to the religion of Jesus Christ.

Christianity was the foundation of his character. In 1847 he became a member of the Presbyterian Church, to which he remained bound by a love and loyalty which deepened with every year of his life. Connected during his later years with the Brick Church of New York, and devoted to its interests, he brought forth abundant fruits of Christian benevolence in large gifts and earnest labors for many good causes. His benefactions to Union Theological Seminary, Williams College, the Woman's Hospital, the Presbyterian Boards of Missions, the Presbyterian Hospital, and other similar objects, were most generous. He furnished funds for a fire-proof building of the valuable library of the Union Theological Seminary in New York, now called "the Morgan Library." He was a director in many of the religious and charitable societies; and his name abides in honor in the church as one who feared God, adorned his faith, and did great good in the world.

HENRY J. VAN DYKE, JUN.

**PATTERSON, Joseph**, b. County Down, Ireland, March, 1752; d. at Pittsburgh, Feb. 4, 1832. Accepted Christ beside his father's plough, and held prayer-meetings with his playmates at ten years of age. Married and immigrated in 1772. Present at first public reading of the Declaration of Independence; in the army until 1777. Came to Washington County, Penn., 1779. Shared perils of time and place until 1785. Prepared for the ministry, at much sacrifice, by suggestion of the presbytery; licensed, August, 1788; settled at Raccoon and Montours churches, April, 1789. Preached to people who walked ten to fifteen miles to worship without house or fire even in winter. Made missionary journey to Maunee Indians in 1802. Resigned pastorate in 1816. Removed to Pittsburgh, where he sought the river population, distributed Bibles (6,863 copies in all), formed the Sabbath-school Association (in 1817), stimulated the piety of all the churches, led the "sunrise" prayer-meetings, conversed with inquirers in all the revivals, helped every good work, prayed in every room of the unfinished theological seminary for its future tenant, visited the sick, and gave tender exhortations at the communion-table. SYLVESTER F. SCOVELL.

**PRIMITIVE BAPTISTS.** See ANTI-MISSION BAPTISTS (Appendix).

**SCHWAB, Gustav**, b. at Stuttgart, June 19, 1792; d. there Nov. 4, 1850. He studied theology and philosophy at Tübingen as a classmate of Baur; was appointed professor of ancient literature in the gymnasium of Stuttgart in 1817, pastor at Gemaringen in 1837, and at the St. Leonard Church in Stuttgart in 1842, and member of the highest ecclesiastical tribunal of Württemberg. His reputation is chiefly literary. He belonged to the Swabian school of poets, with his intimate friend Ludwig Uhland; and his poems are distinguished by purity and warmth of feeling, and simplicity and *novetè* of form. A few of them are religious, and one (*Lass dich nicht den Frühling täuschen*) was admitted into the new hymn-book of Württemberg. The first collected edition of his *Gedichte* appeared in 1828-29 in 2 vols.; a second revised edition, *Neue Auswahl* (1832), has often been reprinted. Of his prose-works, mostly consisting of sketches from nature and history, the most remarkable are *Schiller's Leben* (1840),

*Sagen des classischen Altherthums* (1840), *Deutsche Volksbücher* (1843), and *Wegweiser durch die Literatur der Deutschen* (1846). He wrote with his friend Ullmann against the pantheistic worship of genius, and some witty epigrams against the *Leben Jesu* of Strauss and modern infidelity, one of which is worthy of preservation:—

“Ich bin der Weg, die Wahrheit und das Leben,  
Sprach Der, den Gott zum Führer uns gegeben;  
Doch wie spricht der, mit dem ihr uns bedroht?  
Ich bin der Weg, die Wahrheit und der Tod.”

**STARK, Johann Friedrich**, b. at Hildesheim, Oct. 10, 1680; d. at Frankfort-on-the-Main, July 17, 1756. He was the author of the famous German devotional works, *Tägliches Handbuch in guten und bösen Tagen* (Frankfort, 1727; 52d ed., 1875; other editions elsewhere; Eng. trans., Philadelphia), *Morgen- u. Abend-Andachten frommer Christen auf alle Tage im Jahr* (Frankfort, 9th ed., 1862; other editions elsewhere), *Göldenes Schatz-Kästlein*, and also of the sermons, *Predigten über die Sonn-Fest- u. Feiertags-Engelien*, many editions. Among his other works may be mentioned a commentary (in Latin) upon Ezekiel, Frankfort, 1731. The biography of Stark is found in the modern Frankfort edition of his *Handbuch*.

**STARKE, Christoph**, b. at Freienwalde, March 21, 1684; d. as chief pastor at Driesen-in-the-Neumark, Dec. 12, 1744. He wrote in German a well-known and excellent homiletical commentary upon the Bible under the Latin title *Synopsis Bibliotheca exegetica in V. et N. Testamentum*, Leipzig, 1733–41, 9 vols., reprinted Berlin.—New Testament, 1865–68, 10 vols., 2d ed., 1870–73; Old Testament, 1870–72, 3 vols. The commentary is constantly quoted in the homiletical portion of Lange's Commentary.

**STUART, Robert L.** (b. in New-York City, July 21, 1806; d. there Dec. 12, 1882) and Alexander his brother (b. in New-York City, Dec. 8, 1810; d. there Dec. 23, 1879), two philanthropists, whose princely gifts entitle them to lasting honor. From 1828 until 1873 they carried on, under the firm name of R. L. & A. Stuart, an extensive business, at first as candy-manufacturers only (1828–32), then in connection with steam sugar-refining (1832–56), but since 1856 as refiners only. They accumulated large wealth, and their reputation for integrity was such that their name upon an article was a guaranty of its excellent quality. They refined annually about forty million pounds of sugar. They made no concealment of their religion. To each new employee they presented a Bible. During their long business-experience their workmen never struck once; and when their establishment was threatened by the rioters in 1863, they stood to a man in its defence. They were zealous Presbyterians, but to many an enterprise which did not bear this name they gave liberally. Princeton College and Theological Seminary received from them, probably, more in buildings and endowments than other institutions. One of their plans was to devote a certain sum each year to charity. Mr. R. L. Stuart was also a liberal patron of art; and both brothers were public-spirited, influential citizens, held in esteem by all good men.

**UEBERWEG, Friedrich, Ph.D.**, b. near Solingen, Rhenish Prussia, Jan. 22, 1826; d. at Königsberg, June 7, 1871. He studied at Göttingen and Ber-

lin, from 1852 to 1862 was *privatdocent* at Bonn, and from 1862 to his death professor of philosophy at Königsberg. His principal works are *System der Logik und Geschichte der logischen Lehren*, Bonn, 1857 (5th ed. by J. B. Meyer, 1882; Eng. trans. from 3d ed., 1868, by T. M. Lindsay, *System of Logic and History of Logical Doctrines*, London, 1871), and *Grundriss der Geschichte der Philosophie*, Berlin, 1862–66, 3 vols. (6th ed. by M. Heinze, 1880–83; Eng. trans. from 4th ed., 1871, by Professor G. S. Morris, with supplementary chapters by Professor Bolta on Italian, and by President Porter on American philosophy, New York, 1871, London, 1872, 2 vols.). The latter work is extensively used as a text-book in Great Britain and the United States, and is also well adapted for general reading. It is noted for its objectivity, and fulness of reference to the literature.

**VENI, CREATOR SPIRITUS.** The authorship of this hymn has been very much disputed. George Fabricius (1564) assigns it to Ambrose; Thomasius and Daniel, to Charlemagne; the *Encyclopaedia Britannica* (art. “Hymns”), to Charles the Bald (Carolus Crassus, grandson of Charlemagne); and Mone, Wackernagel, and March, to Gregory the Great. It is first mentioned in the *Annales Benedictorum* in an account of the removal of the relics of St. Marculfus, A.D. 898. The Anglican Church retains it in the offices for ordering of priests, and consecrating of bishops; the Roman Church, additionally, in the consecration of the Pope. Superstitious reverence attached to its repetition as a charm against enemies. It is found, generally, in the German breviaries and missals of the thirteenth to the fourteenth century. Its true author is doubtless Rabanus Maurus, pupil of Aleuin, bishop of Mayence, and poet-laureate of the time of Charlemagne. The arguments in behalf of this view are, (1) The hymn can only be attributable to a scholar, a theologian, and a poet. (2) Its latest date is restricted by the considerations just offered, and its earliest date depends on the doctrinal point of the procession of the Holy Spirit from both the Father and the Son. This was affirmed (by adding *Filioque* to the Creed) by the Council of Toledo, A.D. 589, and re-affirmed by the synod of Aquisgranum (Aachen), A.D. 809. (3) The word “paracletus” (παράκλητος) in the hymn is scanned differently from Prudentius and Adam of St. Victor, who in the usual manner make the penultimate syllable short. This would go far to establish the author as a person who pronounced Greek by quantity rather than by accent, and certainly shows him to have understood that language. (4) The hymn (divested of its modern stanza, *Da gaudiorum*, etc., and of Hincmar of Rheims' doxology, *Sit laus*, etc.) was found by Christopher Brower (1559–1617) in “an approved and very ancient manuscript.” Brower was a Jesuit, and the antiquarian and rector of the college at Fulda, and published the poems of Rabanus Maurus as an appendix to those of Fortunatus (Cologne, 1617). Wackernagel (i. 75) admits that this assignment deserves “some notice,” though he prefers the Gregorian authorship. (5) But this hymn does not appear among the eight which are included in the works of Gregory the Great (cf. Migne: *Patrol.*, 78, 849), and does appear in those of Rabanus Maurus (Migne: *Patrol.*, 112,

1657). (6) Charlemagne was not scholar enough to have composed it without Alcuin's help (Wackernagel, i. 75). (7) The hymn is really a paraphrase of Rabanus Maurus' own chapter on the Holy Spirit (Migne, III, 25); and in his hymn "*Asterie verum conditor, et clarus*," etc., Rabanus Maurus scans "paracletus" as in the "*Veni, Creator*." (8) In respect to the lines "*Infirmi*," etc., and its companion, it is noticeable that these are in the "very doubtful" stanza of Ambrose's "*Veni, Redemptor gentium*," where they probably are an interpolation.

For an exhaustive treatment of the point at issue, see the undersigned's book, *The Latin Hymn-Writers and their Hymns*, New York, 1886; DANIEL: *Thesaurus Hymnologicus*, i. 213 and iv. 121; and WACKERNAGEL: *Das Deutsche Kirchenlied*, i. 75. On Charlemagne's scholarship comp. BELINGTON: *Literary History of Middle Ages*, London, 1814, p. 102. [Comp. art. VENI, CREATOR SPIRITUS, p. 2452.] SAMUEL W. DUFFIELD.

**WHITE, Norman**, a New-York merchant and Christian philanthropist; son of Daniel White; was b. at Andover, Conn., Aug. 8, 1805; and d. at New Rochelle, N.Y., June 13, 1883. He was a lineal descendant of John White, one of the original settlers, in 1635, of Hartford, Conn. Mr. White commenced his life as a merchant in New York, in 1827, and for more than fifty years was actively and successfully in business-life. He was principally engaged in the manufacture and sale of paper, but was also interested in various other branches of trade, and was for several years president of the Mercantile National Bank.

During all this period of more than half a century he was prominent in works of benevolence and in the religious movements of the day. He was an active member of the Presbyterian Church, and for more than forty years a ruling elder. He was president of the Young Men's Bible Society, and afterwards an influential manager and vice-president of the American Bible Society. To his wise foresight and practical sagacity when upon its building committee, this latter society is largely indebted for its present site and its model building. He was interested in the Union Theological Seminary from the time of its founding, was for twenty-five years one of the directors upon its board, and for twelve years its vice-president.

The chief public work of Mr. White's life was in connection with the New-York Sabbath Committee. He had long been deeply impressed with the danger to morality and religion from the increasing desecration of the Lord's Day, especially in our larger cities; and, after much thought and prayer, it was at his suggestion that in 1857 a meeting of Christian men was held in New York at which the Sabbath Committee was formed. The details of the work of this organization are given elsewhere [see art. *in loco*], and need not be repeated. Of this committee Mr. White was made the chairman, a position he held until his death; and, while he was nobly seconded in his efforts by the eminent Christian men who were associated with him, it is beyond doubt that the very successful results of the work were largely due to the zeal, courage, and patience with which for so many years he guided the undertaking. He was also instrumental in the establishment of similar committees in other places, and when

abroad in 1871 was invited to address a meeting held in London, and explain the methods of his work for the sabbath, which had attracted the interest of Christians in that city.

Mr. White's character and influence are well expressed in the following words extracted from the resolutions passed at the time of his death by the directors of the Union Theological Seminary:—

"While energetic in action, he was eminently sagacious in council. In difficult emergencies his advice was always sought, and had great weight. It may be said with perfect truth that both in the church and in society he was characterized by the same union of boldness and wisdom. He was prompt in every good cause, and during his long Christian life was one of the most influential laymen which this city has produced."

**WILSON, Samuel Jennings, D.D., LL.D.**, b. July 19, 1828, in Western Pennsylvania (Washington County), of godly parentage; converted in Washington College (Dr. Brownson, pastor) at twenty-one years of age; graduated thence in 1852; entered the Western Theological Seminary (Presbyterian) the same year; licensed at close of his course, in 1855, by presbytery of Washington; during 1855-57 instructor in Hebrew in the same seminary, elected to its chair of ecclesiastical history and homiletics by the General Assembly in 1857, and ordained *sine titulo* by presbytery of Washington the same year; relinquished homiletics to Dr. William M. Paxton in 1860; became senior professor in 1876, and about 1879 added history of doctrines; preached as stated supply at Wheeling and at Sharpsburgh; pastor of Sixth Church from 1862 to 1877; completed twenty-five years of continuous service in his professorship, an event celebrated with enthusiasm, on the 18th of April, 1883; died four months later, Aug. 17, 1883, at Sewickley, Penn., on the Ohio, twelve miles from Pittsburgh.

He was an excellent teacher, preacher, and speaker, and in private life unselfish, sympathetic, and sincere. He had great influence in the region of his birth. He was a staunch Presbyterian, and sat as delegate in the Presbyterian Conference in London (1873), and in the Pan-Presbyterian Council in Philadelphia (1880). On the latter occasion he read a paper upon "The Distinctive Principles of Presbyterianism." (See *Report of Second General Council of the Presbyterian Alliance*, Philadelphia, [1880], pp. 148-156.) He contributed the art. WESTERN THEOLOGICAL SEMINARY in the third volume of this ENCYCLOPEDIA. SYLVESTER F. SCOVILLE.

**ZSCHOKKE, Johann Heinrich Daniel**, b. at Magdeburg, March 22, 1771; d. at Biberstein, June 27, 1848. He studied at Frankfort-on-the-Oder, and in 1792 began to lecture there upon literary and historical subjects. In 1796 he was refused the appointment as professor, in consequence of his opposition to the Prussian minister's (Wöllner) order, that all preachers should conform their discourses to the Confessional statements. He went to Switzerland, and for the rest of his life played a prominent part in Swiss affairs, especially at Aarau. He was a poet, a novelist, an historian (cf. especially his *Die Schweizerlands Geschichte für das Schweizervolk*, 1822, Eng. trans., N.Y., 1855); but he is best known as the author of *Stunden der Andacht* (1806, last ed., 1874, 6 vols.; twice translated, last in 1892, *Meditations on Death*

and *Eternity*). It is the best devotional volume produced by rationalism, and has received great popularity in England by royal favor. It was partly to counteract its influence that Tholuck wrote his *Hours of Christian Devotion*.

Just as we concluded this volume, the intelligence of Bishop Martensen's death arrived.

**MARTENSEN, Hans Lassen, D.D.**, an eminent Danish theologian and bishop; b. at Flensburg, Aug. 19, 1808; d. in Copenhagen, Feb. 4, 1884. He was brought up in the ideas of Hegel and Franz Baader, and these ideas influenced his Lutheran theology. He obtained the gold medal for his ecclesiastical examination (1832), and, at state expense, studied at Berlin, Munich, Vienna, and Paris, particularly the philosophy of the middle age. On his return, in 1836, he took the degree of licentiate in theology, for which he presented a remarkable thesis on the autonomy of the human conscience, *De autonomia conscientie sui humane*, Copenhagen, 1837 (translated into Danish, 1841, and into German, Kiel, 1844). He began lecturing upon moral philosophy, at the university of Copenhagen, in 1837, and was made ordinary-professor in 1840.

He attracted throngs of hearers. In 1843 he was made bishop of Seeland, and in 1845 court-preacher, but still continued his lectures and writing. He was a man of great spirituality, learning, and ability. He sympathized with the old German mystics, whom he knew so well, and of whom he has written so charmingly. His principal writings (all published in Copenhagen) are *Principles of Moral Philosophy*, 1841 (German trans., Kiel, 1841); *Master Eckart* (German trans., Hamburg, 1842), *Christian Baptism*, 1843 (2d ed., 1847; German trans., 2d ed., 1860); *Christian Dogmatics*, 1849 (2d ed., 1850; German trans., 4th ed., 1858; English trans., Edinburgh, 1866); *Christian Ethics*, 1871-78, 2 vols. (German trans., Gotha, 3d ed., 1878-79, 2 vols.; English trans., 1873-82, 3 vols.); *Catholicism and Protestantism* (German trans., Gütersloh, 1884); *Jacob Boehme*, 1879 (Eng. trans., London, 1885); *Autobiography*, 1883 (German trans., Carlsruhe, 1883). Besides these, Bishop Martensen published *Sermons* (four series, 1849-54), and occasional discourses, in which with great skill he opposed destructive tendencies in the Danish Church, of which he is one of the most distinguished ornaments.

# ANALYSIS.

Whole number of writers, 446; number of special contributors to the Schaff-Herzog Encyclopedia, 173. The numerous unsigned articles are by the editors, and are not included in this Analysis.

- \***Abbot, EZRA, D.D., LL.D.,** Cambridge, Mass.  
Bible Text, New Testament.
- Acquoy, J. G. R., D.D.,** Leyden.  
Moli, Willem.
- \***Alexander, ARCHIBALD, Ph.D.,** New-York City.  
Bacon, Francis.
- Alt, HEINRICH, D.D.,** Berlin.  
Advent.  
All-Saints' Day.  
All-Souls' Day.  
Eaoreisia.
- \***Apple, THOMAS GILMORE, D.D.,** Lancaster, Penn.  
Reformed (German) Church in the United States.
- Archibald, ANDRÉ, Geneva.**  
Tronchin.
- Arnold, FRIEDRICH AUGUST, D.D.** (D. 1869.)  
Bible Versions (Syriac, O. T.).  
Cities.  
Lebanon.  
Money among the Hebrews. See under Kikéschel.  
Rehland, Hadfran.  
Schultens, Albert.  
Sinnl.  
Tychsen, Ouf Gerhard.  
Vatilius, François.  
Vater, Johann Severin.  
Vitringa, Campegius.  
Wilderness.
- \***Attebury, WILLIAM WALLACE, D.D.,** New-York City.  
New-York Sabbath Committee, The.  
Sunday Legislation.
- Auberlen, CARL AUGUST, D.D.** (D. 1864.)  
Oettinger, Friedrich Christoph.
- \***Avery, GILES B.,** Mount Lebanon, N.Y.  
Shakers.
- \***Ayres, ANNE, Miss, St. John'sland, N.Y.**  
Muhlenberg, William Augustus.
- Bachmann, JOHANN, D.D.,** Rostock.  
Hengstenberg, Ernst Wilhelm.
- \***Baird, HENRY MARTYN, D.D., LL.D.,** New-York City.  
Hugenots.  
Pallwy, Bernard.  
Paris.
- Baluch, FRANZ, D.D.,** Debrezsin.  
Puzinowsky, Peter.
- Barde, EDWARD, VANDSOVRE.**  
Host, Paul Ami Isaac David.  
Milan, 4 near Henri Abraham.
- Bandissin, GUST WOLF WILHELM FRIEDRICH, Ph.D.,** Marburg.  
Abadon.  
Aramamelech.  
Anamamelech.  
Apharsathelites.  
Archevites.  
Arkte.  
Asblma.  
Asmodens.  
Astarte and Asherah.  
Margaris.  
Baal and Bel.  
Beelzebub.  
Belial.  
Calf and Calf-Worship.
- Bodanim.**  
Dragon.  
Edom, Idumaea.  
Gad.  
Hadad.  
Hadad-Rimmon.  
Hadad-Rimmon.  
Hazael.  
Meul.  
Molech.  
Monuments.  
Moon.  
Nebo.  
Nergal.  
Nibhaz.  
Nis-roch.  
Rimmon.
- Baur, WILHELM, Berlin.**  
Kirchentag.
- Baymann, RUDOLF, Bonn.**  
Wichelus, Georg.
- Wittenberg, Concord of.**
- Berk, CARL, Schwäbisch Hall.**  
Blasphemy. See under Frommüller.  
Major and the Majoristic Controversy.  
Meritum de Comigino.  
Natural Law.  
Resignation.
- Berk, HERMANN, Osternohe.**  
Müller, Heinrich.  
Roos, Magnus Friedrich.
- \***Berell, GREGORY THURSTON, D.D.,** Cleveland, O.  
Melvahe, Charles Pettit.
- \***Bescher, EDWARD, D.D.,** Brooklyn, N.Y.  
Beecher, Lyman.
- \***Beecher, WILLIS JUDSON, D.D.,** Auburn, N.Y.  
Temperance.
- Berath, CARL, Ph.D., Bonn.**  
Borromeo, Carlo.  
Carranza, Bartolomé de.  
Hillegarde, St.  
Inquisition. See under Neudecker.  
John of Avila.  
Leon, Luis de.  
Lorente, Juan Antonio.  
Pacca, Bartolommeo.  
Palcarlo, Aonio.  
Paul IV.  
Pole, Reginald.  
Riel, Solpome de'.
- \***Berger, D. D.D.,** Dayton, O.  
United Brethren in Christ.
- Berthelm, CARL, D.D.,** Hamburg.  
Ablagar.  
Goetze, Johann Melchior.  
Jew, Wandering.  
Krantz, Albert.  
Lessing, Gotthold Ephraim.  
Mayer, Johann Friedrich.  
Melchior, Rupertus.  
Nominus.  
Rambach.  
Wolfenbüttel Fragments.
- Bertheau, ERNST, D.D.,** Göttingen.  
Buxtorf.  
Cappel, Louis.  
Friedus, Johannes.  
Ehrenfechter, Friedrich August Eduard.  
Hebrew Language.
- \***Bevan, LLEWELYN D., D.D.,** London.  
Bennett, James.  
Binney, Thomas.  
Halley, Robert.  
Jay, William.
- Beyer, JOHANN HEINRICH FRANZ, Ned-demlin.**  
Works, Good.
- Bewschlag, WILLIBALD, D.D., Halle.**  
Hunds-hagen, Karl Bernhard.  
Ulmann, Karl.
- \***Bird, FREDERIC M.,** Rev. Professor, South Bethlehem, Penn.  
Neale, John Mason.  
Nesbham, John.  
Noel, Baptist Wilthelesley.  
Noel, Gerard Thomas.  
Norris, John.  
Ogilvie, John.  
Oliver, Thomas.  
Underlock, Henry Udc.  
Osler, Edward.  
Parnell, Thomas.  
Peachey, William Bourne Oliver.  
Perronet, Edward.  
Pierpont, John.  
Pouffret, John.  
Pope, Alexander.  
Quarles, Francis.  
Raffles, Thomas.  
Raleigh, Sir Walter.  
Reed, Andrew.  
Rippon, John.  
Robinson, Robert.  
Rons, Francis.  
Row, Thomas.  
Rowe, Mrs. Elizabeth.  
Ryland, John.  
Saudy, George.  
Scott Paraphrases.  
Scott, Elizabeth.  
Scott, Thomas.  
Seagrave, Robert.  
Scars, Edmund Hamilton.  
Sedgwick, Daniel.  
Shepherd, Thomas.  
Shirley, Walter.  
Shrubsole, William.  
Sldney, Philip.  
Signourney, Lydia Howard Huntley.  
Smart, Christopher.  
Southwell, Robert.  
Spenser, Edmund.  
Steele, Anne.  
Sternhold, Thomas.  
Storck, John.  
Stowell, Hugh.  
Straphan, Joseph.  
Swain, Joseph.  
Sylvester, Joshua.  
Tappan, William Bingham.  
Tate, Nahum.  
Taylor, Jane.  
Taylor, John.  
Taylor, Thomas Rawson.  
Thomson, James.  
Toplady, Augustus Montague.  
Turner, Daniel.  
Vaughan, Henry.  
Very, James.  
Waller, Edmund.  
Wallin, Benjamin.  
Ware, Henry, Jun.

Wesley, Charles.  
Wesley, Samuel, jun.  
White, Henry Kirkc.  
Wigglesworth, Michael.  
Williams, Helen Maria.  
Williams, Isaac.  
Williams, William.  
Wither, George.  
Wood, Basil.  
Wotton, Sir Henry.  
Young, Edward.

## APPENDIX.

Adams, Sarah Flower  
Allen, James.  
Anetic, Joseph.  
Auber, Harriet.  
Austin, John.  
Baker, Sir Henry Williams.  
Bakewell, John.  
Bartou, Bernard.  
Bathurst, William Hiley.  
Beaumont, Joseph.  
Beddome, Benjamin.  
Berridge, John.  
Blacklock, Thomas.  
Boden, James.  
Bowdler, John, jun.  
Brown, Phoebe.  
Brown, Simon.  
Bruce, Michael.  
Bryant, William Cullen.  
Bulfinch, Stephen Greenleaf.  
Burger, George.  
Burlingh, William Henry.  
Burnham, Richard.  
Byrom, John.  
Carlyle, Joseph Dacre.  
Caswall, Edward.  
Cawood, John.  
Cennick, John.  
Chandler, John.  
Collyer, William Bengo.  
Corder, Josiah.  
Cottrell, Thomas.  
Cotton, Nathaniel.  
Cowie, Abraham.  
Croy, George.  
Crossman, Samuel.  
Crosswell, William.  
Dacres, Sir John.  
Dobell, John.  
Drummond, William.  
Dunn, Robinson Porter.  
Edmeston, James.  
Elliott, Charlotte.  
Enfield, William.  
Erskine, Ralph.  
Fawcett, John.  
Fitch, Eleazar Thompson.  
Follen, Eliza Lee.  
Frothingham, Nathaniel Langdon.  
Gibbons, Thomas.  
Gilman, Samuel.  
Gisborne, Thomas.  
Goode, William.  
Graham, James.  
Grant, Sir Robert.  
Grigg, Joseph.  
Gurney, John Hampden.  
Habington, William.  
Hammoud, William.  
Hart, Joseph.  
Havels, Thomas.  
Heslinbootham, Otwell.  
Hemans, Felicia Dorothea.  
Herbert, Daniel.  
Herrick, Robert.  
Hoskins, Joseph.  
Hurn, William.  
Hyde, Abby.  
Irons, Joseph.  
Irons, William Josiah.  
Joyce, James.  
Kent, John.  
Key, Francis Scott.  
Leland, John.  
Lloyd, William Freeman.  
Lynch, Thomas Toke.  
Madan, Martin.  
Medley, Samuel.  
Merrick, James.  
Mills, Henry.  
Monell, John Samuel Bewley.  
Moore, Thomas.  
\***Jerrling, NICHOLAS, Rev.**, New-York  
Russia.

\***Blakie, WILLIAM GARDINER, D.D.**,  
L.L.D., Edinburgh, Scotland.  
Cameronians.  
Candlish, Robert Smith.  
Covenanters.  
Crawford, Thomas Jackson.  
Cunningham, William.  
Duff, Alexander.  
Keith, Alexander.  
Livingstone, David.  
Presbyterian Church, The Free, of  
Scotland.  
Wilson, John.

## APPENDIX.

Begg, James.  
Hanna, William.  
Moncreiff, Rev. Sir Henry Wellwood.  
\***Blair, WILLIAM, D.D.**, Dunblane, Scot-  
land.  
Leighton, Robert.  
\***Bliss, GEORGE RIPLEY, D.D., LL.D.**,  
Chester, Penn.  
Theological Seminary, The Baptist  
Crozer, Philadelphia.  
**Boehm, EDUARD, Ph.D.**, Strassburg.  
Valdes, Alonso and Juan de.  
\***Bomberger, J. H. A., D.D.**, Freeland,  
Penn.  
Theological Seminary, Reformed Theo-  
logical Department of Ursinus Col-  
lege.  
**Bunnet, L., Ph.D.**, Fraankfort-am-M.  
Momod, Adolphe.  
\***Briggs, CHARLES AUGUSTUS, D.D.**,  
New-York City.  
Arrowsmith, John.  
Ball, John.  
Bridgman, Thomas.  
Burgess, Cornelius.  
Byfield, Adoniram.  
Byfield, Nicholas.  
Calanay, Edmund, sen.  
Cartwright, Thomas.  
Dury, John.  
Gunge, William.  
Herle, Charles.  
Hoyle, Joshua.  
Love, Christopher.  
Marshall, Stephen.  
Palmer, Herbert.  
Perkins, William.  
Poole, Matthew.  
Tuckney, Anthony.  
Vines, Richard.  
\***Broadus, JOHN ALBERT, D.D., LL.D.**,  
Louisville, Ky.  
Theological Seminaries, Southern Bap-  
tist.  
**Brockhaus, CARL, Leipzig.**  
Ambo.  
Archæology, Ecclesiastical.  
\***Brown, FRANCIS, Professor in Union**  
Seminary, New-York City.  
Cuneiform Inscriptions.  
Cush.  
Cyrus the Great.  
Ebatana.  
Eden.  
Ksarhaddon.  
Euphrates.  
Evlmerodach.  
Gozan.  
Media, Medes.  
Merodach.  
Merodach-Baladan.  
Nebuchadnezzar.  
Samballat.  
Sargon.  
Sennacherib.  
Sepharvaim.  
Shalmaneser.  
Shinar.  
Shu-shan.  
Tizlath-Pileser.  
\***Brown, JOHN, Rev.**, Wrentham, Suff-  
olk, Eng.  
Congregationism, English.  
Puritan, Puritanism.  
Robinson, John.  
**Buchrucker, Deaa, Munich.**  
Adam.  
Discipline.  
Heaven.  
**Bürchenschatz, GEORO, St. Denis.**  
Saint-Martin, Louis Claude de.  
Saint-Simon de Rouvroy, Count Claude  
Henri.

**Banz, GEORO, Ph.D.**, Ohmenhausen.  
Vestments and Insignia in the Christian  
Church.  
**Barger, C. H. A. von, D.D.**, Manich.  
Calling.  
Clergy.  
Conversion.  
Lord's Supper, Lutherau View of the.  
**Barger, KARL, Kempton.**  
Cha-tity.  
Love.  
Mary Magdaleue.  
Prophecs in the New Testament.  
War.

**Bark, CARL, Chief pastor, Stuttgart,**  
Württemberg.  
Chrysoptom, Joannes.  
Cyril of Alexandria.  
Cyril of Jerusalem.  
Kapff, Sixt Karl.  
\***Barcus, JOHN, D.D.**, Edinburgh.  
Infidelity.  
**Calaninus, Pastor in Eberfeld.**  
Kohlbrügge, Hermann Friedrich.  
\***Caldewood, HENRY, D.D., LL.D., Ed**  
inburgh.  
Aerosticism.  
Hamilton, Sir William.  
Kant, Immanuel.  
Mausel, Henry Longueville.  
Reid, Thomas.  
Stewart, Dognald.  
\***Caldwell, SAMUEL LUNT, D.D.**, Pough-  
keepsie, N.Y.  
Vassar College.  
\***Capen, ELMER HEWITT, D.D.**, Collego  
Hill, Mass.  
Kelly, James.  
Theological Seminary (Universalist) of  
Tufts College.  
Universalism.  
\***Carroll, HENRY KING, New-York City.**  
Wesley, John.  
Whitefield, George.  
Winebremerians.

## APPENDIX.

Adventists.  
Christadelphians.  
**Carstens, Tondern.**  
Barms, Claus.  
**Cassel, PAULUS, D.D.**, Berlin.  
Jephthah.  
\***Cattell, J. P., Miss**, Philadelphia.  
Young Women's Christian Associa-  
tions.  
\***Cattell, WILLIAM CASSIDAY, D.D.**,  
LL.D., Easton, Penn.  
Tunkers.  
\***Chambers, TALBOT WILSON, D.D.**,  
New-York City.  
Holland. See under Gerth van Wijk.  
Lewis, Taylor.  
Reformed (Dutch) Church in America.  
Zechariah.  
\***Chase, THOMAS, LL.D.**, Haverford Col-  
lege, Pennsylvania.  
Fox, George.  
Friend, Society of.  
\***Chlebus, W.**  
Augustinian Monks and Nuns.  
**Christlich, THEODOR, D.D.**, Bonn.  
Apologies and Apology.  
Homiletics from the German Point of  
View.  
HomilBarium.  
Scottas Erigena, John.  
Warburton, William.  
Waterland, Daniel.  
Watson, Richard.  
Watts, Isaac.  
Whiston, William.  
Whitby, Daniel.  
Wilfrid.  
William of Malmesbury.  
\***Chifford, JOHN, D.D.**, London.  
Smyth, John, and General Baptists.  
Taylor, Dan.  
\***Colf, THOMAS WINTHROP, D.D., LL.D.**,  
Middletown, Conn. (D. 1886).  
Theological Seminary (Episcopal),  
Berkeley.  
**Comba, ENILLO, D.D.**, Florence.  
Lezer, Jean.  
\***Coak, ALBERT S.**, Baltimore, Md.  
Beowulf.  
Cadmon.  
Heland.



- \***Cuning, J. LEONARD**, Morristown, N.J.  
Painting, Christian. See under Ulrich.  
Sculpture, Christian.
- \***Cuve, ANTOINE**, CLEVELAND, D.D.,  
L.L.D., Buffalo, N.Y.  
Pan-Anglican Synod.  
Seabury, Samuel.
- \***Crelchton, MANDELL**, Rev., Chatham,  
Northumberland, Eng.  
Lollards.  
Pis. Councils of.  
Poldredar, George of.  
Procopius, The Great.  
Rokycana, John.  
Siena, Council of.  
Utraquists and Tabornets.
- Cramer, HERMANN**, D.D., Greifswald.  
Flesh, Biblical Meaning of.  
Gifts, Spiritual.  
Inspiration.  
Righteousness, Original.  
Spirit, The Human, in the Biblical  
Sense.
- \***Crooks, GEORGE R.**, D.D., L.L.D., Madi-  
son, N.J.  
Drew Theological Seminary.
- Cunitz, EDUARD**, D.D., Strassburg.  
Hoffmann, Melchior.  
Hilsmier.
- \***Carliss, SAMUEL IVES**, Ph.D., D.D.,  
Chicago, Ill.  
Priest and Priesthood in the Old Testa-  
ment.
- \***Cahey, ROBERT LEWIS**, D.D., L.L.D.,  
Austin, Tex., formerly in Hampden  
Sidney, Va.  
Theological Seminary, Union (Presby-  
terian), of Virginia.
- \***Dale, JAMES WILKINSON**, D.D. (D.  
1881).  
Baptism, A Pedobaptist View of.
- \***Dales, JOHN B.**, D.D., Philadelphia.  
Presbyterian Church, United, of North  
America.
- Daniel**.  
Agenda.
- \***De Costa, BENJAMIN FRANKLIN**, D.D.,  
New York City.  
Episcopal Church, The Protestant, in  
the United States of America.
- \***Deems, C. F.**, D.D., L.L.D., New York  
City.  
Philosophy, Christian, American Insti-  
tute of.
- De hoop Scheffer, J. G.**, D.D., Amster-  
dam.  
Memo Simons.
- Deitzsch, FRANZ**, D.D., Leipzig.  
Blood, Revenger of. See under Oehler.  
Cherub, Cherubim.  
Colors in the Bible.  
Court and Legal Proceeding among the  
Hebrews.  
Daniel.  
Decalogue.  
Elohim. See under Oehler.  
Hagel.  
Hezekiah. See under Oehler.  
High Priest.  
Holiness of God.  
Jehovah. See under Oehler.  
Proselytes of the Jews. See under  
Leyrer.  
Job.  
Proverbs of Solomon.  
Psalms.  
Vows among the Hebrews. See under  
Oehler.  
Zephaniah.
- Deitzsch, FRIEDRICH**, Ph.D., Leipzig.  
Abyss and Assyria.
- \***Demarest, HAYD D.**, D.D., New Bruns-  
wick, N.J.  
New Brunswick Theological Seminary.
- \***De Schweinitz, EDUARD**, D.D., Bethle-  
hem, Penn.  
Moravian Church.  
Stuehmann, David.  
Spangenberg, Augustus Gottlieb.  
Zeluberger, David.  
Zinzendorf, Nicholas Lewis, Count von.
- \***Dever, HENRY MARTYNS**, D.D., Bos-  
ton, Mass.  
Mather Family.
- Dibellus, FRANZ**, D.D., Dresden.  
Butlar, Eva von. See under Cohl, M.
- Fuleu.  
Henry of Lausanne.
- Diesel, LUDWIG**, D.D. (D. 1879).  
Dreams.  
Samson.  
Seeing God.  
Solomon.  
Soothsayer.  
World.
- Dillmann, CHRISTIAN FRIEDRICH AU-  
GUST**, D.D., Berlin.  
Bible Text, Old Testament.  
Bible Versions (Ethiopic).  
Chronicles, First and Second Books of.  
Pseudepigrapha of the Old Testament.  
See under Schodde.
- Dittley, WILHELM**, D.D., Breslau.  
Marcelon and his School.
- Döring, HEINRICH**.  
Nüssell, Johann August.  
Dörner, AUGUST, Ph.D., Wittenberg.  
Augustinus, Theology and Ethics.  
Duns Scotus, Johannes.  
John of Damascus.
- Dörner, ISAAC AUGUST**, D.D. (D. 1884).  
Ethics.  
Poet, Anton Friedrich Ludwig.
- Dörsching, GEORG**, Veitstag.  
Roumania.
- Dortembach, F.** (D. 1865).  
Sin.  
Sins, Forgiveness of.
- Dryander, HERMANN**, Halle.  
Breithaupt, Joachim Justus.  
Olearius.  
Scheller, Johann.  
Schmolke, Benjamin.
- \***Dubbs, JOSEPH HENRY**, D.D., Lancas-  
ter, Penn.  
Schlatter, Michael.
- Duchenin, Lyons**.  
Merle d'Aubigny, Jean Henri.
- \***Duff, FREDERICK S.**, M.A., Rev., Glasgow.  
Australia.  
Cameron, Andrew.  
Lang, John Dunmore.  
New Zealand.  
Paterson, John Coleridge.  
Tasmania.
- \***Duffell, SAMUEL W.**, Rev., Bloomfield,  
N.J.  
Peter the Venerable.  
Robert the Second.  
Sequence.  
Veni, Creator Spiritus. (Appendix.)  
Meyer, Heinrich August Wilhelm.
- Düsterdick, FRANZ**, D.D., Hannover.  
Cameron, Andrew.
- \***Eason, PETER ZACHARUS**, Rev., Mis-  
sionary in Persia.  
Persia.
- Eberl, ADOLPH**, Ph.D., Leipzig.  
Cassiodorus, Magnus Aurelius.  
Clandannas.  
Comedianas.  
Laetantius Fulvianus.  
Prudentius, Augustus Clemens.
- Ehrard, JOHANN HEINRICH AUGUST**,  
D.D., Erlangen.  
Caecilius, Johannes.  
Demosthenes.  
Harmony of the Gospels.  
Jesus Christ, Thee Offices of.  
John the Apostle and his Writings.  
Judgement, The Divine.  
Lord's Prayer.  
Wendelin, Markus Friedrich.  
Wichus, Hermann.  
Wolke, Johannes.
- Eibach, K.**, Nentetoth.  
Milton, John.
- Engelhardt, J. G. V.**, D.D. (D. 1855).  
France, of Anselm.
- Engelhardt, M. VON**, Ph.D. (D. 1861).  
Justi Martyr  
Lüscher, Valentin Ernst.
- Erkman, HEINRICH V. BILHEM**, D.D.  
D. Jan. 9, 1744.  
Carlsbad, Andreas Rudolphs Boden-  
stein.
- Erman, CHRISTIAN FRIEDRICH DA-  
VID**, D.D., Breslau.  
Johann.  
Suetonius Paulus.
- Eucken, S.**, Ph.D. (D. 1870).  
Leibniz, Gottfried Wilhelm.
- Euler, CARL**, Ph.D., Berlin.  
Wierum.
- \***Fisher, GEORGE PARK**, D.D., L.L.D.,  
New Haven, Conn.  
Bacon, Leonard.  
Dwight, Timothy.  
Taylor, Nathaniel William.  
Henderson, Alexander.  
Menville, Andrew.
- \***Fichtner, GEORGE FREDERICK**, Rev.,  
New York City.  
Smith, John Cotton.
- Fleiderer, FRITZ**, Madrid, Spain.  
Matamoros, Manuel.  
Portugal, The Kingdom of.  
Inet, Francisco de Paula.
- \***Fliin, ROBERT**, D.D., L.L.D., Edu-  
burgh.  
Materialism.  
Opiumism and Pessimism.  
Theism.  
Unitarianism.
- Floet, HARTWIG**, D.D., Berlin.  
Gregory II. to VII.
- \***Foster, ROBERT FERRELL**, Rev. Prof.,  
Lebanon, Tenn.  
Cumberland Presbyterian Church.
- \***Fox, NORMAN**, Rev., New York City.  
Pouring.  
Scars, Barnes.  
Wayland, Francis.  
Williams, Roger.
- Frank, FRANZ HERMANN REINHOLD**,  
D.D., Erlangen.  
Concord, Formula of.  
Plitt, Gustav Leopold.
- Frank, GUSTAV WILHELM**, Vienna.  
Bannmann, Nicodemus.  
Pudendorf, Samuel.  
Rühr, Johann Friedrich.  
Rückert, Leopold Immanuel.  
Sternberg.  
Wolff, Christian.
- Frank, ALBERT**, Ph.D., Paderm.  
Klotzbeck, Friedrich Gottlieb.
- Friedberg, EMIL**, Ph.D., Leipzig.  
Sulzbach.
- Fritzsch, OTTO FRIEDRICH**, D.D., Zü-  
rich.  
Bible Versions (Greek, Syriac, Sa-  
maritan, Egyptian, Latin, Gothic,  
Armenian, Georgian, Old Slavonic;  
N. T., Syriac, Persian, Arabic).  
Catech.  
German Translations of the Bible.
- Fronmüller, P. F. C.**, Pastor in Reut-  
lingen. (D. 1877).  
Phenopheny.  
Tyana, Synod of.
- \***Frothingham, OCTAVIUS BROOKS**,  
Rev., Boston, Mass.  
Transcendentalism in New England.
- Gallitz, EDUARD**, D.D., Geneva.  
Hourlyday, Franz.
- Gass, WILHELM**, D.D., Hettelberg.  
Ahoos.  
Bible Reading, in the Greek Church.  
Benedictine.  
Cecularius, Michael.  
Constantinople.  
Eunomius and the Eusebians.  
Eusebius of Thebesalonia.  
Eusebius Zaccarius.  
Eusebius Ponticus.  
Eusebius Sebastianus.  
Gregory Nazianzen.  
Hosychasts, The.  
Hosychius.  
Jerusalem II.  
Jerusalem, Patriarchate of.  
John X.  
John Philoponus.  
John Scholasticus.  
Leontius of Byzantium.  
Marcus Eusebius.  
Memnon.  
Mendogion.  
Mentzer, Balthasar.  
Metaphrastes, Simas.  
Metaphrastes (Theophrastus).  
Mogilas, Peter.  
Monachus, Greg.  
Nectarius (Patriarch) of Constantinople.  
Nectarius, Patriarch of Jerusalem.  
Nestor.  
Nicaea, Councils of.  
Nisephorus.  
Nisephorus (Patriarch) II.  
Nisephorus Anemianus.

- Nicholas, Bishop of Methone.  
Nicholas, Bishop of Myra.  
Nikon.  
Nilus.  
Palamas, Gregorius.  
Panaga.  
Peter of Alexandria.  
Philo Carpathius.  
Philopatris.  
Philoxenus.  
Photius.  
Pselus.  
Schleiermacher, Friedrich Daniel Ernet,  
Theology of.  
Solitarius, Philipp.  
Sophia.  
Sophronius.  
Symphorianus.  
Synchrosos.  
Theodore (Araptus).  
Theodore Lector.  
Theophanes of Byzantium.  
Theophylact.  
Trithemism.  
Zacharias Scholasticus.  
\***Gast, FREDERICK AUGUSTUS, D.D.**,  
Lancaster, Penn.  
Theological Seminary, Reformed (German), at Lancaster.  
**Gebarth, OSKAR VON, Ph.D.**, Göttingen.  
Bible Text, New Testament. See under Tischendorf.  
**Geffcken, JOHANN, Ph.D.** (D. —)  
Winkler, Johann.  
**Gelpke, E. F., D.D.**, Bern.  
Marius of Aventinum.  
Sintam.  
\***Gerhart, EMANUEL VOGEL, D.D.**, Lancaster, Penn.  
Mercersburg Theology.  
Rauch, Frederick Augustus.  
**Germaan, WILHELM, Ph.D.**, Windsheim.  
John the Presbyter.  
**Gerth Van Wijk, J. A.**, The Hague.  
Holland.  
\***Giles, CHANCEY, Rev.**, Philadelphia.  
New-Jerusalem Church.  
Swedenborg, Emanuel.  
\***Gillilan, J. A., Rev.**, Missionary to the Iolians, White Earth Reservation, Minn.  
Indians of North America. (Appendix.)  
**Gillet, J. F. A., D.D.**, Breshan.  
Crato von Carfthelm.  
Ursinus, Zacharias.  
\***Gilman, ARTHUR, M.A.**, Cambridge, Mass.  
Cary, Henry Francis.  
Chancellor, Geoffrey.  
Hymnology, English and American.  
\***Gilman, DANIEL COIT, LL.D.**, Baltimore, Md.  
College.  
Degrees, Academic.  
Penbody, George.  
University in America.  
\***Gilman, EDWARD WHITING, D.D.**, New-York City.  
Thompson, Joseph Parrish.  
\***Godel, FREDÉRIC, D.D.**, Neuchâtel.  
Miracles.  
Neuchâtel, The Independent Evangelical Church of.  
Parables.  
\***Göebel, JULIUS, Ph.D.**, New-York City.  
Schelling, Friedrich Wilhelm Joseph von (trans.). See under Heyder.  
Sjibozs, Franz de.  
Walther von der Vogelweide (trans.). See under Wackernagel.  
**Goebel, KARL, Ph.D.** (D. 1881).  
Krafft, Johann Christian Gottlob Ludwig.  
**Goebel, MAXIMILIAN, D.D.** (—)  
Brill, Jacob.  
Buttlar, Eva von. See under Dibelinus.  
Elizabeth Albertine.  
Kollenbusch, Samuel.  
Krummacker, Gottfried Daniel.  
Lahde, Jenn.  
Lodenstein, Jodokus von.  
Marburg Bible.  
Marsay, Charles Hector de St. George.  
**Goltz, VON DER, HEINRICH, D.D.**, Berlin, Prussia.  
\***Good, JEREMIAH HAAK, D.D.**, Tiffin, O.  
Theological Seminary, Reformed (German), Heidelberg.  
\***Goodspeed, THOMAS WAKEFIELD, D.D.**, Chicago, Ill.  
Theological Seminary, Baptist Union, Chicago.  
\***Goodwin, DANIEL RAYNES, D.D.**, LL.D., Philadelphia.  
Theological Seminary (Episcopal), Philadelphia.  
**Goethe, H. A., Ph.D.**, Halle.  
Ebel Josi.  
Echelensis, Abraham.  
Eliseus.  
Erpeolus, Thomas.  
**Göschel, KARL FRIEDRICH, Ph.D.** (D. 1861).  
Meth (Ezechiel) and Stiefel (Esau).  
Soul-Sleep.  
\***Graham, WILLIAM, D.D.**, London.  
Presbyterian Church in England.  
\***Gray, GEORGE ZABRISKIE, D.D.**, Cambridge, Mass.  
Theological School, The Episcopal of Massachusetts.  
\***Green, SAMUEL G., D.D.**, London.  
Tract Societies, Religious, in Great Britain.  
\***Green, WILLIAM HENRY, D.D., LL.D.**, Princeton, N.J.  
Pentateuch.  
**Gregory, CASPAR RENÉ, Ph.D.**, Leipzig.  
Grégoire, Henri.  
Tischendorf, Lobegott Friedrich Constantin.  
\***Grills, WILLIAM ELLIOT, Rev.**, Schenectady, N. Y.  
Japan, Christianity in.  
Shin-shiu.  
Shinto.  
**Gründemann, R., Ph.D.**, Mörz, Prussia.  
Propaganda, Missionary Operations of the, among the Heathen.  
**Grüneisen, CARL VON, D.D.**, (D. 1878).  
Hahn, Johann Michael.  
Religious Dramas in the Middle Ages.  
Saints, Worship of the.  
**Güder, EDUARD, D.D.** (D. 1882).  
Adoption.  
Heidelberg Catechism.  
Hell, Christ's Descent into.  
Hemmerlin, Felix.  
Jerusalem, The Episcopal See of St. James in.  
John the Baptist.  
Limbus.  
Luke.  
Lutz, Johann Ludwig Samuel.  
Lutz, Samuel.  
Mark.  
Matthew.  
Megander, Kaspar.  
Nicolomus.  
Regua Fiddi.  
Switzerland (before the Reformation).  
Usterl, Leonard.  
Zwinger, Huldreich.  
**Gandert, HERMANN, Ph.D.**, Calw.  
Schwartz, Christian Friedrich.  
\***Günther, MARTIN, St. Louis, Mo.**  
Theological Seminary (Lutheran), Concordia.  
**Guthrie, HEINRICH, Ph.D.**, Leipzig.  
1-shohseth.  
**Hackenschmidt, KARL, Jügerthal.**  
Hesshusen, Tilenann.  
Oberlin, Jean Frédéric.  
**Hachenin, PHILIPP E.**, Erlangen.  
Möcken, Gottfried.  
**Hagendorf, KARL RUDOLPH, D.D.** (D. 1874).  
Bretschneider, Karl Gottlieb.  
Casarius of Arles.  
Claudian, Matthias.  
Colledanis.  
Cotelerus, Jean Baptiste.  
Cyprianus, Thascius Cecilius.  
Drabietus, Nicol.  
Encyclopaedia of Theology.  
Ernesi, Johann August.  
Fandanus.  
Farel, Guillaume.  
Felgenhauer, Paul.  
Gehert, Christian Föhrethegott.  
Giffthel, Ludwig Friedrich.  
Grotius, Hugo.  
Hochmann, Ernst Christof.  
Jerome Sophronius Eusebius Hieronymus, Johann Friedrich Wilhelm, Jonas.  
Kirchhofer, Melchior.  
König, Johann Friedrich.  
Kortholt, Christian.  
Kuchat, Abraham.  
Schmid, Konrad.  
Serlver, Christian.  
Spalding, Johann Joachim.  
Sulzer, Sinaou.  
Theatre and the Church.  
Theophilanthropists.  
Vadian.  
Werenfels, Samuel.  
Wetstein, Johann Jakob.  
Wette, de, Wilhelm Martin Leberecht.  
**Hahn, H. A., D.D.** (D. —)  
Introduction (Old Testament). See under Köhler, A.  
\***Hall, ISAAC HOLLISTER, Ph.D.**, Philadelphia.  
Chapters and Verses, Modern.  
Syriac Literature.  
**Hall, JOHN, D.D.**, New-York City.  
Ireland.  
**Hall, ROBERT W.**, New-York City.  
Ireland.  
Palladius, Secutorum Episcopus.  
Patrick, St.  
Servian.  
**Hamberger, JULIUS, Ph.D.**, Munich.  
Hechne, Jacob.  
Staudenmaier, Franz Anton.  
Stigmatization.  
Theologia Germanica.  
**Harnack, ADOLF, D.D.**, Giessen.  
Apostles' Creed, The.  
Athemgoras.  
Barnabas.  
Calus.  
Gratian.  
Hesychius.  
Hieracas.  
Julian, Emperor.  
Julius Africanus Sextus.  
Lapsed, The.  
Litera Formata.  
Lucian the Martyr.  
Luchm of Samosata.  
Marcellinus.  
Marcellus (popes).  
Marcus.  
Marcus Aurelius.  
Mehlahades.  
Miltiades.  
Monarchianism.  
Niceo-Constantinopolitan Creed.  
Novatian.  
Optatus.  
\***Harper, JAMES, D.D.**, Xenia, O.  
Psalms, Use of, in Worship.  
\***Harris, J. RENDEL**, Baltimore, Md.  
Stichometry.  
\***Harsha, W. W., D.D.**, Jacksonville, Ill.  
Theological Seminary (Presbyterian) of the North-West.  
\***Hastings, THOMAS SAMUEL, D.D.**, New-York City.  
Hastings, Thomas. (Appendix.)  
Music, Sacred.  
Pastoral Theology.  
\***Hatfield, EDWIN FRANCIS, D.D.** (D. 1882).  
Presbyterian Church (Northern Assembly) in the United States of America.  
Presbyterianism.  
Revivals of Religion.  
Theological Seminary, Union (Presbyterian), New-York.  
**Hauack, ALBERT, D.D.**, Erlangen.  
Constantine (popes).  
Hofmann, Johann Christian Karl von.  
Leipzig, The Colloquy of.  
Latus.  
Maternus, Julius Firmicus.  
Münseher, Wilhelm.  
Ordines.  
Organ.  
Ostary.  
Patriarch.  
Perpetua, Ste.  
Peru.  
Possidius.  
Priesthood in the Roman-Catholic Church.  
Prosper of Aquitana.

- Quadratus.  
 Rabanus Maurus.  
 Relles.  
 Roscellin. See under Landerer.  
 St.  
**Rupert**, St., Erlenbach.  
**Bullinger**, Heinrich.  
 Flüe, Niklaus von.  
 Hess, Johann Jakob.  
 Lavater, Johann Kaspar.  
**Heller**, Ludwig, (D. —)  
 Ferrer, Vincentius.  
 Macevius, Johannes.  
 Martyrs, Forty.  
 Rathmann, Hermann.  
 Rosenbach, Johann Georg.  
 Schade, Georg.  
**Heman**, C. F., Ph.D., Basel.  
 Jews, Misions amongst the.  
**Henke**, ERNST LUDWIG THEODOR, D.D. (D. 1872.)  
 Callixtus, Georg.  
 Gabler, Johann Philipp.  
 Meyfart, Johann Matthäus.  
 Molanus, Gerhard Walther.  
 Mosheim, Johann Lorenz von.  
 Musäus, Johann.  
 Paulinus Nolanus.  
 Syneretism.  
 Thoro, Conference of.  
 Wicheraft. See under Pflü, G.  
**Hepe**, HEINRICH LUDWIG JULIUS, D.D. (D. 1879.)  
 Cassel, The Conference of.  
 Corpus Doctrinae.  
 Corpus Evangelicorum.  
 Dort, Synod of.  
 Eglinus, Raphael.  
 Episcopus, Simon.  
 Guyon, Jeanne Marie Bouvier de la Mothe.  
 Salm, Georg.  
**Herald**, MAX, Schwabach.  
 Agnus Dei.  
 Ambrosian Music.  
 Breviary.  
 Zoology.  
**Herringer**, Nürtingen.  
 Melancthon. See under Landerer.  
**Herzog**, JOHANN JAKOB, D.D. (D. 1882.)  
 Abellites, or Abelonians.  
 Abrahamites.  
 Acacius.  
 Agatho.  
 Alegambe.  
 Allix, Peter.  
 Aloq, or Alogians.  
 Aloysius of Gonzaga.  
 Anathema.  
 Apollinarianism.  
 Aquila and Priscilla.  
 Barclay, Robert.  
 Bernard, Archbishop of Toledo.  
 Bernard, Claude.  
 Bible-Reading in Roman-Catholic Church.  
 Blair, Hugh.  
 Blemmyde, or Blemmida.  
 Borel, Adam.  
 Calixtus I.  
 Calvin, John. See under Jackson, S. M.  
 Claudius.  
 Collicchio.  
 Collyridians.  
 Commodus.  
 Compustella, The Order of.  
 Deacons.  
 Deacons.  
 Didymus of Alexandria.  
 Didymus, Gabriel.  
 Dimercites.  
 Dionysius the Carthusian.  
 Doctrinaires.  
 Donatian.  
 Druthmar, Christian.  
 Du Cange, Charles Dufresne.  
 Dunth, Andreas.  
 Emperron, Jacques Davy.  
 Eufoli, Jean Philippe.  
 Egbert, St.  
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 Euthentius, Bishop.  
 Elizabeth, St., of Hungary.  
 Engelbrecht, Hans.  
 Epiphanius, Bishop of Pavia.  
 Equitine.  
 Erasmus, St.  
 Eudes, Jean, and the Eudistes.  
 Eustathius, Bishop of Sebaste.  
 Flagellants.  
 Francis of Sales, St.  
 History of Arles, St.  
 Hading, Johann Wilhelm Friedrich.  
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 Lord's Supper, Reformed View of the.  
 Mariana, Juan.  
 Neander, Joachim.  
 (Ecolampadius, John.  
 Orosius, Paulus.  
 Pallavicino, Sforza.  
 Parabolani.  
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 Pelagius, Alvarus.  
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 Pilg, Julius.  
 Pietet, Benedict.  
 Pighius, Albert.  
 Piscator, Johannes.  
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 Reute, Heinrich Christian Michael.  
 Rüdinger, Kerom.  
 Saller, Johann Michael.  
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 Schwieger, Albert.  
 Sochius, Faustus, and the Sochians.  
 Spiera, Francesco.  
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 Utenheim, Christoph von.  
 Vergerius, Petrus Paulus.  
 Waldenses.  
 Waldhausen, Conrad von.  
 Westen, Thomas von.  
 Xuenece de Cisneros, Francisco.  
**Hoyd**, WILHELM, Ph.D., Stuttgart.  
 Mongols, Christianity among the.  
**Heyder**, KARL LUDWIG WILHELM, Ph.D., Erlangen.  
 Schelling, Friedrich Wilhelm Joseph von.  
**Hinschius**, PAUL, Ph.D., Berlin.  
 Advocate of the Church.  
 Anselm.  
 Chapters.  
 Investiture.  
 Irregularities.  
 Liber Diurnus Romanorum Pontificum.  
 Papacy and Papal System.  
 Patrioage.  
 Sancton, Pasmatie.  
**Hiltbreck**, ROSWELL DWIGHT, D.D., L.L.D., New-York City.  
 Chorazin.  
 Elijah.  
 Palestine.  
**Huchthal**, C. W. H., Ph.D., Cassel.  
 Philadelphia Society.  
 Porridge, John.  
**Hodge**, ARCHIBALD ALEXANDER, D.D., L.L.D., Princeton, N.J.  
 Atonement.  
 Calvinism.  
 Imputation of Sin and of Righteousness.  
 Princeton.  
**Hoffman**, EUGENE AUGUSTUS, D.D., New-York City.  
 Theological Seminary (Episcopal), The Central.  
**Hoffmann**, J. A. G., D.D. (D. 1864.)  
 Pruses.  
**Holmann**, RUDOLF, D.D., Leipzig.  
 Accommodation.  
 Apocrypha of the New Testament.  
 Jerusalem, Synod of.  
 Purgatory.  
 Superstition.  
**Hoge**, MOSES D., D.D., Richmond, Va.  
 Plummer, William Swan.  
 Presbyterian Church Southern Assembly in the United States of America.  
 Thorowell, James Henley.  
**Holland**, HENRY SCOTT, M.A., Oxford.  
 Ritualism.  
**Hollenberg**, W. A., Ph.D., Saarbrücken.  
 Gosner, Johannes Evangelista.  
 Schneider, Nicolaus.  
 Sigismund, Johann.  
 Vincent de Paul.  
 William of St. Amour.  
**Holtzmann**, HEINRICH, D.D., Straßburg.  
 Tradition.  
**Hopf**, GREGOR WILHELM, Ph.D., Nuremberg.  
 Sachs, Hans.  
**Hopkins**, F. W., New-York City.  
 Washburn, Edward Abel.  
**Hopkins**, SAMUEL MILES, D.D., Auburn, N.Y.  
 Auburn Theological Seminary.  
 Auburn Declaration.  
 Liturgy.  
 Worship.  
**Hovey**, ALVAH, D.D., Newton Centre, Mass.  
 Newton Theological Institution.  
**Hüneshagen**, CARL BERNHARD, D.D. (D. 1880.)  
 Abbo of Fleury.  
 Agobard.  
 Schwarz, Friedrich Heinrich Christian.  
**Huppeld**, DAVID, Ph.D., Schleusingen.  
 Müller, Julius.  
**Jackson**, GEORGE THOMAS, M.D., New-York City.  
 Leprosy.  
 Medicine of the Hebrews.  
**Jackson**, SAMUEL MACALEY, Rev. (associate editor), New-York City.  
 Antioch in Syria.  
 Apostolic Council at Jerusalem.  
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 Baxter, Richard.  
 Beckel, Thomas.  
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 Cromwell, Oliver.  
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 Kelm, Carl Theodor.  
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 Lowder, Charles Fuge.  
 Minor Prophets.  
 Paine, Thomas.  
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**Jarvis**, JUSTUS LUDWIG, D.D., Halle.  
 Anselm of Canterbury.  
 Borengarius of Tours.  
 Clemens, Titus Flavius.  
 Gnosticism.  
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**Jarvis**, HENRY EYSTER, D.D., Philadelphia.  
 Krauth, Charles Porterfield (Appendix).  
**Jacobson**, HEINRICH FRANZ, Ph.D. (D. —)  
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 Bishop.  
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Westphalia, Peace of.  
Zonaras, Johannes.
- \***JOSIAS, HENRY HARRIS, D.D.**, Beirut, Syria.  
Syria, and Missions to Syria.
- JUNDI, A.**, Straßburg.  
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- KÄHLER, M.**, D.D., Halle.  
Antichrist.  
Biblical Theology.  
Conscience.  
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Paulus, Heinrich Eberhard Gottlob.
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Beek, Friedrich.  
Barnes, Christian Karl Josias.  
Hitzig, Ferdinand.  
Hupfeld, Hermann.  
Umbreit, Friedrich Wilhelm Karl.
- KANTZSCH, EMIL FRIEDRICH, D.D.**, Tübingen.  
Joktan.  
Jotham.
- KEIM, CARL THEODOR, D.D.** (D. 1879.)  
Haetzer, Ludwig.  
Vespasian, Titus Flavius.
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Premillennialism.
- KESSLER, K.**, Ph.D., Marburg.  
Manicheism.  
Mendacians.  
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- \***KINGSLEY, WILLIAM L.**, New Haven, Conn.  
Yale University.
- KIRCHHOFFER, G.**  
Müller, Johann Georg.
- KLAHER, KARL FRIEDRICH, Ph.D.**, Göttingen.  
Felicissimus.  
Firmilian.
- KLEINERT, HUGO WILHELM PAUL, D.D.**, Berlin.  
Comenius, Johann Amos.  
Jablonski, Daniel Ernst.
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Klenker, Johann Friedrich.  
Koppe, Johann Benjamin.  
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Saphyus, Friedrich.  
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- KLOSE, CARL RUDOLPH WILHELM, Ph.D.**, Hamburg.  
Klüpfel, Engelbert.
- Spain.  
Spreng, Jakob.  
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- KLOSTERMANN, AUGUST, D.D.**, Kiel.  
Isalah.
- KLUCKHOLZ, AUGUST, Ph.D.**, Munich.  
Hlumlndt.
- KLÜPFEL, KARL, Ph.D.**, Tübingen.  
Alemani.  
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Frankenberg, Johann Heinrich.  
Frederick the Wise.  
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Lambruschini, Luigi.  
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- KNAPP, JOSEF**, Stuttgart.  
Oehler, Gustav Friedrich.  
Kügel, RUDOLF, D.D., Berlin.  
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Gerlach, Otto von.  
Hoffmann, Ludwig Friedrich Wilhelm.  
Stabl, Friedrich Julius.
- KÜHLER, AUGUST, D.D.**, Erlangen.  
Amos.  
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- KÜHLER, KARL, D.D.**, Friedberg, Hesse.  
Hesse.
- KULBE, ALEXANDER, Ph.D.**, Stettin.  
Otho of Bamberg.
- KUNIG, FRIEDRICH EDUARD, Ph.D.**, Leipzig.  
Purification.
- KÜSLER, ADOLF, Ph.D.** (D. —.)  
Salzburg.  
Anadie.
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Irving, Edward.  
Luther, Martin.  
Miracles, Historical View of.  
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Rites.
- KRAFT, C.**, Elberfeld.  
Klarenbach, Adolf.  
Mouheim, Johannes.
- KRAFT, WILHELM LEDWIG, D.D.**, Bonn.  
Krazer, Martin.  
Hasse, Friedrich Radolf.  
Südbert.  
Tersteegen, Gerhard.
- KRAMER, Ph.D.**, Halle.  
Franck, August Hermann.
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Adiaphora.  
Hofecker, Ludwig and Wilhelm.  
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- LANDERER, MAX ALBERT VON, D.D.** (D. 1878.)  
Lombardus, Petrus. See under Nitzsch.  
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Scholastic Theology.  
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Tübingen School, The Old.
- LAUCE, JOHANN PETER, D.D.**, Bonn.  
Gives.  
Hamann, Johann Georg.
- Imposition of Hands.  
Joan of Arc.  
Klee, Heinrich.  
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Roussseau, Jean Jacques.  
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Simon, The Name in Biblical History.  
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Thomas the Apostle.
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Mabilion, Jean.  
Maranus, Prudentius.  
Martianay, Jean.  
Nassonet, Jean.  
Montfaucon, Bernard de.  
Quinart, Thierry.
- LAUNMANN, Stuttgart.**  
Jacopone da Todt.  
Knapp, Albert. See under Palmer.  
Lobwasser, Ambrosius.
- LECHLER, GOTTLIEB VIKTOR, D.D.**, Leipzig.  
Allan, William.  
Bradwardine, Thomas  
Council.  
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Erasmus, Thomas.  
Fénelon, François de Salignac de la Mothe.  
Hus, John.  
Hussites.  
Janot, Matthias von.  
Jerome of Prague.  
John Nepomuk.  
Marsilius Patavinus.  
Milicz of Kremzier.  
Morgan, Thomas.  
Netter, Thomas.  
Presbyter and the Presbyterate.  
Wiclif, John.  
Winer, Georg Benedikt.
- LEE, WILLIAM, D.D.**, Glasgow.  
Erskine, Ebenezer.  
Erskine, John.  
Erskine, Ralph.  
Ferguson, David.  
Henderson, Ebenezer.  
Knox, John.  
Laud, William.  
Lorimer, Peter.  
Macleod, Norman.  
Presbyterian Church of Scotland.  
Weir, Duncan Harkness.  
Whicheote, Benjamin.  
Wishart, George (1).  
Wishart, George (2).  
Wodrow, Robert.
- LEIMBACH, C. L.**, Ph.D., Goslar.  
Cyprianus, Thascius Caecilius. See under Hagenbach.  
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- LEPSIUS, KARL RICHARD, Ph.D.**, Berlin.  
Egypt.
- LEYRER, E.**, Plochingen, Württemberg.  
Clothing and Ornaments of the Clergy.  
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Zebediah.  
**List, FRANZ**, Ph.D., Munich.  
Maniel, Niklaus.  
Murner, Thomas.  
**\*Livermore, ABEL ABBOT**, Rev., Mendocille, Penn.  
Theological School (Unitarian), Mendocille.  
Unitarianism.  
Unitarians.  
**\*Loyd, H. S.**, Rev., Hamilton, N.Y.  
Theological Seminary (Baptist), Hamilton.  
**Lührs, FR.**  
Talsy, William.  
**Luthardt, CHRISTOPHER ERNST**, D.D., Leipzig.  
Graul, Karl.  
**Lütke, MORITZ**, Schenkentz.  
Abyssinian Church.  
Coptic and the Coptic Church.  
**Mallet, HERMANN**, Bremen.  
Krummacher, Friedrich Adolf.  
Martinius, Matthias.  
Peucer, Caspar.  
Pezel, Christof.  
Scolictus, Abraham.  
Spina, Alphonso de.  
Spinola, Cristoval Rojas de.  
Stark, Johann August.  
Staupitz, Johann von.  
Styblus.  
**Mangold, WILHELM JULIUS**, D.D., Bonn.  
Henke, Heinrich Philipp Konrad.  
Hyperius, Andreas Gerhard.  
Maldonatus, Johannes.  
Minnicus Felix, Marcus.  
Moris, Samuel Friedrich Nathaniel.  
Pachomius.  
Philaster.  
Plus IV., V.  
Rupert of Deutz.  
**Mann, WILLIAM JULIUS**, D.D., Philadelphia.  
Kunze, John Christopher.  
Lotze, Hermann Rudolf.  
Möhlenberg, Heinrich Melchior.  
Schaeffer, Charles Frederick.  
Schmucker, Samuel Simon.  
Theological Seminary, Evangelical Lutheran, Philadelphia.  
**\*Marling, FRANCIS H.**, Rev., New York City.  
James, John Angell.  
Smith, John Pyc.  
Cardinal, Ralph.  
**\*Mathews, GEORGE D.**, D.D., Quebec.  
Alliance of the Reformed Churches, Canada, Dominion of.  
**Mattier, JACQUES**, (D. 1864.)  
Gallenheim.  
Saltmann, Friedrich Rudolph.  
Sortomne, The.  
Stilling.  
**\*Maxson, DARWIN ELDRIDGE**, D.D., Alfred Centre, N.Y.  
Seventh Day Baptists.  
**\*McAsh, JAMES**, D.D., LL.D., Princeton, N.J.  
Evolution and Development.  
Hume, David.  
Locke, John.  
Scottish Philosophy.  
**\*McFarland, HENRY HORACE**, Rev., New York City.  
Seaman, Misdone to.  
**\*McKim, RANDOLPH H.**, D.D., New York City.  
Sparrow, William.  
**Mejer, Creso**, Ph.D., Göttingen.  
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Honthelm, Johann Nicolaus von.  
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Propaganda, Definition of the.  
Taxation, Ecclesiastical.  
**Merkel, PAUL JOHANNES**, Ph.D. (D. 1861)  
Aoso.  
**Merz, HEINRICH VON**, D.D., Stuttgart.  
Bibles, Pictorial, and Biblical Pictures.  
Calendar Brethren.  
Candles, Use of, in Divine Service.  
Catacombs.  
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Kyrie Eleyson.  
Monstrance.  
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Temple at Jerusalem.  
**Meurer, MORITZ**, Callenberg, Saxony.  
Altar, Hebrew.  
Tabernacle, for the Preservation of the Eucharist.  
**Meyer von Knonau, Ph.D.**, Zürich.  
Einsiedeln.  
Gall, Monastery of St.  
Notker.  
**Michael**, Chemnitz.  
Liebner, Karl Theodor Albert.  
**Micheleson, ALEXANDER**, Lübeck.  
Brelitta, St.  
Egede, Hans.  
Olaf, St.  
Reuterdahl, Henrik.  
**\*Mitchell, ALEXANDER F.**, D.D., St. Andrews, Scotland.  
Columba, St.  
Culdees.  
Hamilton, Patrick.  
Iona.  
Kilke Church.  
**Müller, WILHELM ERNST**, D.D., Kiel.  
Adoptionism, Adoptionists.  
Alopi.  
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Athanasius.  
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Simon Magus.  
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Three Chapter Controversy.  
Walch.  
**\*Mombert, JACOB ISIDOR**, D.D., Paterson, N.J.  
Ebel, Johannes Wilhelm.  
English Bible Versions.  
Prayer, Book of Common.  
schönherr, Johann Heinrich.  
Tyndale, William.  
**\*Moore, DUNLOP**, D.D., New Brighton, Penn.  
Talmud.  
Wine, Bible.  
**\*Morris, EDWARD DAFYDD**, D.D., Cincinnati, O.  
Lane Theological Seminary.  
Soteriology.  
**\*Morse, RICHARD CARY**, Rev., New York City.  
Young Men's Christian Association.  
**Müller, CARL**, Ph.D., Tübingen.  
Joseph II.  
Leo (popes).  
Lucius (popes).  
**Müller, IWAN**, Ph.D., Erlangen.  
Apollonius of Tyana.  
**Müller, JOHANN GEORG**, D.D. (D.—) Animals.  
Sun, Worship of the.  
**Nägelsbach, EDUARD**, D.D. (D.—) Jerusalem.  
Judges of Israel.  
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Malachi.  
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**Nesle, EBERHARD**, Ph.D., Ulm.  
Ibas.  
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Jacob of Edessa.  
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**Neudeker, CHRISTIAN G.**, D.D. (D. 1806).  
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Pöschl, Thomas.  
Sabas, St.  
Sagittarius, Kaspar.  
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- Spengler, Lazarus.  
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Uytengbaert, Jan.  
Valésius, Henri de Valois.  
Vienna.  
Vigils.  
Vincent of Beauvais.  
Vorsius, Conrad.  
Westphal, Joachim.  
Wigand, Johann.  
Zosimus.
- Vey**, Pastor in Speler.  
Parents, David.
- \*Nide, WILLIAM XAVIER**, Evanston, Ill.  
Theological Seminary (Methodist), Garrett Biblical Institute.
- Nitzsch, FRIEDRICH AUGUST BERTHOLD, D.D.**, Kiel.  
Abelard.  
Albert the Great.  
Lairfrance.  
Lateran Church and Councils.  
Lectonaries.  
Lector.  
Legend.  
Lombardus, Petrus. See under Landerer.  
Nitzsch, Karl Emmanuel.  
Union of Churches.
- \*Nott, HENRY J.**, Rev., Bowmanville, Ont.  
Bible Christians. (Appendix.)
- \*Nutting, MARY O.**, Miss, Mount Holyoke.  
Mount Holyoke Female Seminary.
- Oehler, GUSTAV FRIEDRICH, D.D.** (D. 1876).  
Atonement, Day of.  
Blood, Revenger of.  
Elohim.  
Gideon.  
Hezekiah.  
Israel, Biblical History of.  
Jealousy, Trial of.  
Jehovah.  
Kings of Israel.  
Messiah, Messianic Prophecy.  
Names in the Old Testament.  
Nazarites.  
Offerings in the Old Testament.  
Propheic Office in the Old Testament.  
Patriarchs.  
Reich, Jakob.  
Saboth.  
Saboth.  
Sabbatical Year and Year of Jubilee.  
Slavery among the Hebrews.  
Testament, Old and New.  
Titles of Israel.  
Vows among the Hebrews.
- Oldenberg, F.**  
Inner Mission, The.
- Oosterzee, JAN JAKOB VAN, D.D.** (D. 1882).  
Christo Sacrum.  
Da Costa, Isaac.  
Haag Association.  
Rooyard, Hermann Jan.  
Schyn, Hermannus.  
Voeltus, Gysbertus.
- Orelli, CARL VON**, Basel.  
Baking, Bread.  
Bath among the Hebrews.  
Benajah.  
Canticles.  
Circumcision.  
Elisha.  
Enoch.  
Ether.  
Ezekiel, Book of.  
Gog and Magog.  
Isaac.  
Ismael.  
Israel, Biblical History of. See under Oehler and Pick.  
Jacob.  
James and James.  
Jehoshaphat.  
Joseph.  
Judah.  
Kings of Israel. See under Oehler.  
Lamentations.  
Levites. See under Pick.  
Lot (person).  
Messiah, Messianic Prophecy. See under Oehler.  
Moses.  
Names, Biblical Significance of. See under Oehler.  
Offerings in the Old Testament. See under Oehler.  
Passover.  
Pentecost, The Jewish.  
Propheic Office in the Old Testament. See under Oehler.  
Ruth.  
Samuel, Books of.
- \*Ormiston, WILLIAM, D.D., LL.D.**  
New-York City.  
Presbyterian Church in Canada.  
Proudfoot, William.  
Ryerson, Adolphus Egerton.  
Taylor, William.  
Thornton, Robert H.
- \*Osgood, HOWARD, D.D., LL.D.**, Rochester, N.Y.  
Baptism, The Baptist View of.  
Baptists.
- Oslander, ERNST, Ph.D.** (D. —).  
Cadmor.  
Tarsish.
- Osterbeck, JOSEPH, Ph.D.**, Sandhurst, Eng.  
Wilberforce, William.  
Wolsey, Thomas.
- \*Packard, JOSEPH, D.D.**, Alexandria, Va.  
Johns, John. (Appendix.)  
Meade, William.  
Virginia, Protestant-Episcopal Theological Seminary of.
- Palmer, CHRISTIAN VON, D.D.** (D. 1875).  
Freylinghausen, Johann Anastasius.  
Gerhardt, Paul.  
Knapp, Albert. See Lauxmann.  
Mozarable Liturgy.  
Oratorio.  
Rieger, Georg Conrad.  
Seminaries, Theological, Continental.  
spee, Friedrich von.  
Thomas of Celano.  
Werkmeister, Benedikt Maria von.  
Wessenberg, Ignaz Heinrich.  
Woltersdorff, Ernst Gottlieb.  
Zollkofer, Georg Joachim.
- Paret, HEINRICH.** (D. —).  
Affections.  
Bible. See under Kugel.
- \*Park, EDWARDS AMASA, D.D., LL.D.**, Andover, Mass.  
Andover Theological Seminary.  
Bellamy, Joseph.  
Edwards, Bela Bates.  
Edwards, Jonathan, the Elder.  
Edwards, Jonathan, the Younger.  
Emmons, Nathanael.  
Homer, William Bradford.  
Hopkins, Samuel.  
Hopkinsianism.  
New-England Theology.  
Peters, Eliphalet.  
Smalley, Jobn.  
Spring, Samuel.  
Strong, Nathan.  
Stuart, Moses.  
West, Stephen.  
Worcester, Samuel.
- \*Patterson, R. M., D.D.**, Philadelphia, Philadelphia.  
Philadelphia.
- \*Patton, FRANCIS LANDEY, D.D.** LL.D., Princeton, N.J.  
Hodge, Charles.  
Probation, Future.  
Punishment, Future.  
Will, The.
- \*Peabody, ANDREW PRESTON, D.D.** LL.D., Cambridge, Mass.  
Parker, Theodore.
- Peip, ALBERT, Ph.D.**, Güttingen, Trinity.
- Pelt, A. F. L. A., Ph.D.** (D. 1861).  
Arminianism, Historical.  
Impianatio.  
Lesuis, Leonhard.  
Michaëlis.  
Molina, Luis.  
Münter, Friedrich Christian Karl Heinrich.  
Olshausen, Hermann.  
Polemics.
- Peniz, A.**, Jabel.  
Mecklenburg, Ecclesiastical Statistics of.
- Pestalotzi, KARL, Zürich.**  
Komander, Johann.  
Schinner, Mathäus.
- Peter, H.**  
Singer.
- Petermann, JULIUS HEINRICH, Ph.D.** (D. 1876).  
Armenia.  
Mekhitarists.  
Mesrob.  
Neres.  
Nestorians, History of, the, after 489. See under Kessler.  
Sabians.  
Samarita and the Samaritans. See under Pick.  
Twin, Councils of.
- \*Peterseu, CLEMENS, M.A.**, New York City.  
Allegory.  
Balle, Nicolai Edtinger.  
Baschlin, Christian.  
Bible Versions (scandinavian).  
Charlemagne.  
Charles V.  
Church and State.  
Church, States of the.  
Comte, Auguste.  
Constantine the Great, and his Sons.  
Cramer, Johann Andreas.  
Denmark.  
Finland, The Christianization of.  
Friskens.  
Goerres, Johann-Joseph.  
Grundtvig, Nicolai Frederik Severin.  
Hegel, Georg Wilhelm Friedrich.  
Humboldt.  
Kierkegaard, Sören Aaby.  
Mill, John Stuart.  
Miralda, Giovanni Meo della.  
Moral Philosophy.  
Voltaire.
- Pfender, CARL, Paris.**  
Lamennais, Hugues Félicité Robert de.  
Lefant, Jacques.  
Maimbourg, Louis.  
Nielle, Pierre.  
Quésnel, Pasquier.
- Pfeiderer, J. G., Ph.D.**, Bern (formerly in Korpthal).  
Korpthal.
- \*Pick, BERNHARD, Rev., Ph.D.**, Allegheny, Penn.  
Catala. See under Reuss.  
Cattle-Raising among the Hebrews.  
Chassadin.  
Colors in the Bible. See under De Ritzsch, Franz.  
Dance among the Hebrews. See under Leyrer.  
Dove.  
Esenes.  
Fasting among the Hebrews. See under Pressel, W.  
First-Born. See under Pressel, W.  
First-Fruits. See under Rüetschli.  
Israel, Biblical History of. See under Oehler and Orelli.  
Israel, Post-Biblical History of.  
Karaité Jews.

- Levites. See under Orelli.  
 Malmoude, Moses. See under Schultz.  
 Marriage among the Hebrews (trans.).  
 See under Kletschli.  
 Masora. See under Strack.  
 Physlactry (trans.). See under Leyrer.  
 Proverbs of Solomon (trans.). See  
 under Delitzsch, Franz.  
 Psalms (trans.). See under Delitzsch,  
 Franz.  
 Purifications (trans.). See under König.  
 Sabbatical Year and Year of Jubilee  
 (trans.). See under Oehler.  
 Samaria and the Samaritans (trans.).  
 See under Petermann.  
 Tabernacle (trans.). See under Leyrer.  
 Targum (trans.). See under Vulck.  
 Temple at Jerusalem. See under  
 Merz.  
 Tribes of Israel. See under Oehler.  
 Writing among the Hebrews (trans.).  
 See under Leyrer.  
 Zimri. See under Kletschli.
- PIPER, KARL WILHELM FERDINAND,**  
 D.D., Berlin.  
 A and O.  
 Calendar, Hebrew.
- PIHL, GUSTAV LEOPOLD, D.D. (D. 1880.)**  
 Agrefolia.  
 Antinomianism.  
 Athanasian Creed.  
 Augsburg, Confession of.  
 Bolivia.  
 Bugenhagen, Johann.  
 Camerarius, Joachim. See under  
 Schwarz.  
 Causlus, Peter.  
 Central America.  
 Colombia, United States of.  
 Ecuador, The Republic of.  
 Fideles, St.  
 Flacius, Matthias.  
 Florus.  
 Francis Xavier.  
 P'rusus.  
 George II.  
 Germain d' Auxerre, St.  
 Germain de Paris, St.  
 Gouar, St.  
 Gregory of Utrecht.  
 Gregory XVI.  
 Henry of Ghent.  
 Jubilee Year.  
 Karg, George.  
 Kulpetro, Johann.  
 Mathesius, Johann.  
 Witeheraft. See under Henke.
- PIHL, THEODOR, D.D., Dossenheim,**  
 Baden.  
 Ambrosus.  
 Ambrosiaster, or Pseudo-Ambrosius.  
 Pöhlmann, K., Ph.D., Erlangen.  
 Nero.  
**Polenz, Gottlob von, Halle.**  
 Cambraris.  
 Court, Antoine.  
 Du Plessis-Mornay.  
**\*Poer, Daniel Warren, D.D., Phila-**  
 delphia.  
 Education, Ministerial.  
 Innocents (popes), (trans.). See under  
 Zöpfel.  
**\*Popoff, P. J., Ph.D., New-York City.**  
 Russian Sects.  
**\*Power, Frederick D., Washington,**  
 D.C.  
 Disciples of Christ, or Christians.  
**Preger, Wilhelm, D.D., Munich.**  
 Annals of Bens.  
 Mechtildis.  
 Rulman Merwin.  
**\*Prentiss, George Lewis, D.D., New-**  
 York City.  
 Brauner, David.  
 Brauner, John.  
 Brauner, Thomas.  
 Coleridge, Hartley.  
 Coleridge, Samuel Taylor.  
 Coleridge, Sara.  
 Coleridge, Sir John Taylor  
 Elliot, John.  
 Humphrey, Heman and Zephaniah  
 Moore.  
 Law, William.  
 Longfellow, Henry Wadsworth.  
 Tyson, Edward.  
 Skinner, Thomas Harvey.  
 Smith, Henry Boynton.
- Pressel, Theodor, Ph.D. (D. —.)**  
 Fontevraud, The Order of.  
 Gilbert de la Porree.  
 John the Little.  
 Laurentius, St.  
 Libanius.  
**Pressel, Wilhelm, Lustnau, Württem-**  
 berg.  
 Bar-cocheba.  
 Bath Kol.  
 Eisenminger, Johann Andreas.  
 Fastung among the Hebrews. See un-  
 der Pick.  
 First-Boro. See under Pick.  
 Galbanim.  
 Gehenna.  
 Meribah.  
 Nimrod.  
 Ophir.  
 Rabbinism.  
 Raah.  
 Red Sea, The.  
 Sait.  
 Simon ben Yochai.  
 Tabernacles, Feast of.
- \*Rand, William W., D.D., New-York**  
 City.  
 Tract Societies, Religious, in the United  
 States.
- Ranke, Ernst, D.D., Marburg.**  
 Pericopes. See under Schodde.
- \*Raymond, Rossiter Worthington,**  
 Ph.D., Brooklyn, N.Y.  
 Cooper, Peter. (Appendix.)
- Reuchlin, Hermann, Ph.D. (D. 1873.)**  
 Janesmen. See under Vincent.  
 Lacordaire, Jean Baptiste Henri.  
 Milan, The Church of.  
 Neri, Philippi. See under Zöckler.  
**Reuss, Eduard Wilhelm Eugen, D.D.,**  
 Straßburg.  
 Bible Versions, N. T. (French, Italian,  
 Spanish, Portuguese).  
 Cahala.  
 Gesenius, Wilhelm.  
 Glosses, Biblical.  
 Griesbach, Johann Jakob.  
 Hebrew Poetry.  
 Hellenistic Idiom.  
 Hellenists.  
 Maccabees.  
 Sadducees.  
 Seneca, Lucius Annæus.  
 Simon, Richard.  
 Stephen.  
 Stephens (family).  
 Strabo, Walafried.  
 Wetherelm, The Bible of.
- Reuter, Hermann Ferdinand, D.D.,**  
 Göttingen.  
 Baronus, Cæsar.  
 Revez, Emerich, Debreczin, Hungary.  
 Deavy, Matyas Bró.
- \*Rees, Edwin Wilbur, Rev., Philadel-**  
 phia.  
 Sunday Schools.
- \*Riddle, M. B., D.D., Hartford, Conn.**  
 Hellenistic Idiom, or Hellenistic Con-  
 struction.  
 Hellenists. See under Reuss.  
 Theological Seminary (Congregational),  
 Hartford.  
 Tyler, Benoit.
- Riggenbach, Bernhard, Aarau,**  
 Switzerland.  
 Billian, Theobald.  
 Castello, Sebastian.  
 Eck, Johann Adler von.  
 Emer, Hieronymus.  
 Epistole Obscurorum Virorum  
 Joris, Johann David.  
 Kantz, Jakob.  
 Kessler, Johannes.  
 Kettenbach, Heinrich von.  
 Pfleum.
- \*Roberts, William Henry, D.D.,**  
 Princeton, N.J.  
 Welsh Calvinistic Methodist Church.
- Rüdiger, Emil, Ph.D. (D. 1874.)**  
 Ephraim.  
 Jacobites.  
 Maronites.
- Rönnke, K., Rome.**  
 Italy, Ecclesiastical Statistics of.
- Rüschli, Rudolf, Ph.D., Bern.**  
 Archeology, Biblical.  
 Architecture, Hebrew.  
 Ase.
- Baasha.**  
 Bellinum.  
 Bee-Culture among the Hebrews.  
 Burial among the Hebrews.  
 Caleb.  
 Camel.  
 Candace.  
 Caphtor.  
 Carchemish.  
 Citizenship among the Hebrews.  
 Doge.  
 Embalming.  
 Excommunication (Hebrew).  
 First-Fruits.  
 Fortifications among the Hebrews.  
 Gadara.  
 Girdle among the Hebrews.  
 Hair.  
 Hamath.  
 Harvest among the Hebrews.  
 Hoshen.  
 Hospitality among the Hebrews.  
 Inheritance among the Hebrews.  
 Inn among the Hebrews.  
 Iturea.  
 Jacob's Well.  
 Jacobites.  
 Jason.  
 Javan.  
 Keulies.  
 Lud.  
 Maudrake.  
 Marriage among the Hebrews.  
 Mesulhem.  
 Mesopotamia.  
 Mills among the Hebrews.  
 Money among the Hebrews. See under  
 Arnold.  
 Myrrh.  
 Myrtle.  
 Nebuzar-adan.  
 Necho.  
 No.  
 Noph.  
 Oath in the Old Testament.  
 Palm-Tree.  
 Precious Stones.  
 Punishment among the Hebrews.  
 Rahab.  
 Rehoboth.  
 Tabar.  
 Tarsus.  
 Zimri.
- \*Sabine, William T., Rev., New-York**  
 City.  
 Episcopal Church, Reformed.
- Sack, Karl Heinrich, D.D. (D. 1875.)**  
 Sack, A. F. W. and F. S. G.  
 Union of Churches.
- \*Savage, George S. F., D.D., Chicago.**  
 Theological Seminary (Congregational-  
 ist), Chicago.
- Schaa-schmidt, Carl, Ph.D., Bonn.**  
 Raymond of Sabunde.
- Schaff, David Scibley, Rev. (Associate**  
 editor), Kansas City, Mo.  
 Baibel, Chronology and Genealness  
 of the Books of.  
 Deaconesses, Institution of.  
 Dean.  
 Death.  
 Death, Dance of.  
 Deaconize.  
 Devil.  
 Dickinson, Jonathan.  
 Easter.  
 England, Church of.  
 Ephesus.  
 Episcopacy.  
 Ezra, Book of.  
 Faber, Frederik William.  
 Fiji Islands.  
 Finney, Charles G.  
 Fletcher, John William.  
 Fox, John.  
 Fry, Elizabeth.  
 Fundamental Doctrines of Christian-  
 ity.  
 God.  
 Grossenste, Robert.  
 High Places.  
 Hillel.  
 Holy Spirit.  
 Hooker, Richard.  
 Hooper, John.  
 Hymnology.  
 India.  
 Inspiration.

- Judas Isearot.  
 Judson, Adoniram.  
 Kéble, John.  
 Kempis, Thomas à.  
 Martyn, Henry.  
 Mexico.  
 New-York City.  
 Ridley, Nicholas.  
 Woman.
- Schaff, PHILIP, D.D., LL.D., New-York City.**  
 Alliance, Evangelical.  
 Arrianism.  
 Articles of Religion, English, Thirty-nine.  
 Baptism of Infants.  
 Bishop, Nathan.  
 Channing, William Ellery.  
 Christology.  
 Church History.  
 Deacon.  
 Exegesis, Exegetical Theology.  
 Fliedner, Theodor.  
 Gospel, Gospels.  
 Greek Church.  
 Hades.  
 Hare, Julius Charles.  
 Heusser, Mrs. Meta.  
 Immaculate Conception of the Virgin Mary.  
 Infidelity.  
 Infallibility of the Pope.  
 Logos.  
 Lutheran Church in Europe.  
 Mohammed, Muhammedanism.  
 Reformation.  
 Robinson, Edward.  
 Roman Catholic Church.  
 Sacrament.  
 Savonarola, Hieronymus.  
 Schleiermacher, Friedrich Daniel Ernst.  
 Scotch Confession of Faith.  
 Syllabus, The Papal.  
 Tertullian.  
 Tholuck, Friedrich August.  
 Transfiguration.  
 Transubstantiation.  
 Trent, Council of.  
 Tridentine Profession of Faith.  
 United States of America.  
 Vatican Council.  
 Westminster Assembly.  
 Westminster Standards.
- Scherer, EDMOND, Ph.D., Paris.**  
 Abraham, A-Sancta-Clara.
- Scheurl, G. T. GOTTLÖB, Ph.D., Erlangen.**  
 Interdict.  
 Oath in Canon Law.  
 Simony.
- Schmid, HEINRICH, D.D., Erlangen.**  
 Doctrines, History of Christian.  
 Ems, Congress of.  
 German Catholics.  
 Hermes and Hermesians.
- Schmidt, CARL WILHELM ADOLF, D.D., Strassburg.**  
 Alanus.  
 Albigenes.  
 Ancillon, Jean Pierre Frédéric.  
 Arnold of Brescia.  
 Aroldists.  
 Blandrata, George.  
 Bossuet, Jacques Bénigne.  
 Brethren of the Free Spirit.  
 Bude, Guillaume.  
 Cathari.  
 Claudius of Turin.  
 Clemanges, Nicolas de.  
 Cuzby.  
 Doicino.  
 Du Moulin, Pierre.  
 Ebrard of Bethune.  
 Eckliat.  
 Eon, or Eudo de Stella.  
 Faber Stapulensis, Jacobus.  
 Fratricelli.  
 Geller, Johann.  
 Gerson, Jean Charlier.  
 Huzo of St. Cher.  
 Jacobus de Voragine.  
 John of Chur.  
 Lukas of Tuy.  
 Lya, Nicolaus de.  
 Malvenda, Thomas.  
 Mariach, Johann.  
 Marot, Clement.  
 Martin, David.
- Massillon, Jean Baptiste.  
 Matthew of Paris.  
 Maur, Congregation of St.  
 Maurus.  
 Meuzetaz, Jean.  
 Morone, Giovanni de.  
 Nicholas of Strasburg.  
 Ochino, Bernardino.  
 Olier, Jean Jacques.  
 Olivetan, Pierre Robert.  
 Olivi, Pierre Jean.  
 Ossi, Arnold d'.  
 Oudin, Casimir.  
 Pasagius.  
 Pastorelli.  
 Patarenes.  
 Paulicians.  
 Peter of Bruys and the Petrobrusians.  
 Peter Martyr.  
 Peter Martyr Veruigli.  
 Poirer, Pierre.  
 Possevino, Antonio.  
 Rainerio Sacconi.  
 Richard of St. Victor.  
 Richer, Edmund.  
 Rivet, André.  
 Rousset, Gérard.  
 Rusbroeck.  
 Simon of Tournay.  
 Stephen de Vellavilla.  
 Sturm, Jakob.  
 Sturm, Johann.  
 Suso, Heinrich.  
 Tellier, Michael le.  
 Tillomont, Louis Sébastien le Nain de.  
 Turpinus, The.  
 Viret, Pierre.  
 Walter of St. Victor.  
 Wimpfeling, Jakob.  
 Yvonetus.  
 Zanchi, Hieronymus.
- Schmidt, HERMANN, Breslau.**  
 Chemnitz, Martin.  
 Landerer, Maximilian Albert von.  
 Katsibou, The Conference of.  
 Stancaro, Francesco.  
 Titus, Bishop of Bostra.  
 Trisagion.  
 Tübingen School, The Modern.  
 Valeos.  
 Vigilantius.  
 Vigilius (popes).  
 Vigilius, Bishop of Tapus.  
 Weigel, Valentin.  
 Wesel, Johann von.  
 Wesel, Johann.
- Schmidt, J. Frauenfeld.**  
 Viret, Alexandre Rodolphe.
- Schmidt, KARL, Erlangen.**  
 Abgarus.  
 Andrew. (Appendix.)  
 Apostle.  
 Bartholomew.  
 Felix and Festus.  
 Judas of Galilee.
- Schmidt, OSWALD GOTTLÖB, D.D. (D. Strassburg.)**  
 John the Constant.  
 Jonas, Justus.  
 Kiell, Nikolaus.  
 Marburg, Conference of.  
 Meenus, Justus.  
 Prietias, Sylvester.
- Schmidt, WOLDEMAR GOTTLÖB, D.D., Leipzig.**  
 Canon of the New Testament.  
 Hermeneutics, Biblical.  
 Keil, Karl Augustus Gottlieb.  
 Paul the Apostle and his Epistles.  
 Schneider, H. E., D.D., Wittenberg.  
 Goeschel, Karl Friedrich.
- Schneider, J., Finkenbach.**  
 Weiss, Pantaleon.
- Schulerlein, LUDWIG, D.D. (D. 1881.)**  
 Faith.  
 Image of God.  
 Redemption.
- Schoide, GEORGE H., Ph.D., Columbus, O.**  
 Pentecost, The Christian (trans.). See under Orrell and Zwickler.  
 Ptoleptes trans., see under Ranke.  
 Philistinus (trans.). See under Schultz.  
 Pseudepigrapha of the Old Testament (trans.). See under Dillman.  
 Sibylline Books.  
 Spener, Philipp Jakob (trans.). See under Tholuck.
- SchoeH. CARL, Ph.D., London.**  
 Alfred the Great.  
 Anglo-Saxons, their Conversion to Christianity.  
 Bible Societies, British and Foreign.  
 Giraldus Cambrensis.  
 Malaby, St.  
 Methodism.  
 Milner.  
 Nennius.  
 Neubrigensis, William.  
 Parker, Matthew.  
 Usher, James.  
 Warham.  
 Whately, Richard.
- Schuff, THEODOR, Stuttgart.**  
 Brousson, Claude.  
 Coligny, Gaspard de.  
 Dubourg, Anne.  
 Froment, Antoine.  
 Hôpital, Michel de l'.  
 Jean d'Albret. See under Klippel.  
 Languet, Hubert.  
 Marlorat, Augustin.  
 Marix, Philipp van.  
 Pascal, Blaise.  
 Port Royal.  
 Rabaut, Paul.  
 Renata.  
 Spifame, Jacques Paul, Sieur de Passy.
- Schultz, FRIEDRICH WILHELM, D.D., Breslau.**  
 Aaro.  
 Aben Ezrn.  
 Abrahamael, Isaac.  
 Agriculture among the Hebrews.  
 Abasuerus.  
 Abaz.  
 Abaziab.  
 Amalekites.  
 Ammonites.  
 Anan.  
 Amorites.  
 Arabia.  
 Araxerxes.  
 Asa.  
 Balm.  
 Baschian.  
 Bethlehen.  
 Calaphas.  
 Calu and the Caiutes.  
 Canaan.  
 Capernaum.  
 Caracas.  
 Elders among the Hebrews.  
 Elias Levita.  
 Gomer.  
 Holy Sepulchre.  
 Jericho, The City of.  
 Jerusalem.  
 Maimonides, Moses.  
 Melchizedek.  
 Metals in the Bible.  
 Moab.  
 Murder among the Hebrews.  
 Nazareth.  
 Philistines.  
 Schürer, EMIL, D.D., Giessen.  
 Apocrypha of the Old Testament.  
 Archelaus.  
 Josephus, Flavius.
- Schwarz, JOHANN KARL EDUARD D.D., (D. 1870.)**  
 Biddets, Johann Franz.  
 Caucerius, Joachim. See under Platt, G.  
 Casuistry.  
 Cosmas Evangelica.  
 Crasius, Christol August.  
 Humility.  
 Loci Theologici.  
 Stiefel, Michael.  
 Stiefel, Victorinus.  
 Venetorius, Thomas.
- Schweizer, ALEXANDER, D.D., Zürich.**  
 Alsted, Johann Heinrich.  
 Amyraut, Moise.  
 Camero, John.  
 Jurieu, Pierre.  
 Keckermann, Bartholomäus.  
 Knecher, Kaspar.  
 Leydecker, Melchior.  
 Mumpelgart, The Colloquy of.  
 Naudaus, Philippus.  
 Neostadtiensium.  
 Oswald, Jean Frédéric.  
 Pajon, Claude.



Paeus, Josua.  
Sulecrus, Johann Caspar.  
**FITHIAN, SYLVESTER FITHIAN, Rev.**  
Woolster, O.  
Swift, Eliza Pope.

## APPENDIX.

Brown, Matthew.  
Elliott, David.  
Hefron, Francis.  
Hornblower, William Henry.  
Lowrie, Wulter.  
Macurdy, Eliza.  
McMillan, John.  
Patterson, Joseph P.  
Wilson, Samuel Jennings.  
**Semisch, CARL EXOTHEUS, D.D., Ber-  
lin.**  
Diodorus.  
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**\*Shea, JOHN GILMERY, LL.D., Eliza-  
beth, N.J.**  
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States.  
**\*Shedd, WILLIAM GREENOUGH TRAY-  
NER, D.D., LL.D., New-York City.**  
South, Robert.  
**\*Shields, CHARLES WOODRUFF, D.D.,  
LL.D., Princeton, N.J.**  
Philosophy and Religion.  
**Siefert, FRIEDRICH LUDWIG, Ph.D.,  
Erlangen.**  
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**Siewart, CHRISTIAN, Ph.D., Tübingen.**  
Jewel, John.  
Mote, Sir Thomas.  
**\*Sloan, J. R. W., D.D., Pittsburgh,  
Penn.**  
Presbyterian Church in United States  
of America, Synod of the Reformed.  
**\*Smith, ROBERT COFFIN, D.D., And-  
over, Mass.**  
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**\*Smith, NEWMAN, D.D., New Haven,  
Conn.**  
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**Spielgel, FRIEDRICH, Ph.D., Frankfurt-  
am Main.**  
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**\*Sprague, EDWARD E., New-York City.**  
Sprague, William Buel.  
**Stahelin, ERNST, D.D., Basel.**  
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**Stahelin, RUDOLF, Basel.**  
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Hagenbach, Karl Rudolf.  
**Stahlin, ADOLF, D.D., Munchen.**  
Lohe, Johann Konrad Wilhelm.  
**\*Stearns, LEWIS FRENCH, D.D., Bangor,  
Me.**  
Theological Seminary, Congregation-  
al, Bangor.  
**\*Steele, DAVID, D.D., Philadelphia,  
Penn.**  
Presbyterian Church in United States  
of America, General Synod of the  
Reformed.  
**Stell, GEORG EDUARD, D.D. (D. 1879.)**  
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Faber, Pierre François.  
Frensius, Johann Philipp.  
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**\*Stevens, WILLIAM BACON, D.D., LL.D.,  
Philadelphia.**  
Potter, Abnzo.  
**\*Stille, CHARLES JANEWAY, LL.D.,  
Philadelphia.**  
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**\*Stoughton, JOHN, D.D., London.**  
Kingsley, Charles.  
Lardner, Nathaniel.  
Maurice, John Frederic Denison.  
Newton, John.  
Owen, John.  
Patrick, Symon.  
Pearson, John.  
Pym, John.  
Raikes, Robert.  
Romaine, William.  
Shertford.  
Stanley, Arthur Bernbyn.  
Stillingfleet, Edward.  
Taylor, Jeremy.  
Tenison, Thomas.  
Thorndike, Herbert.  
Tillotson, John.  
Vane, Sir Henry.  
Vaughan, Robert.  
**Strack, HERMANN LEHR, D.D., Berlin.**  
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**\*Strieby, MICHAEL E., D.D., New York  
City.**  
Negro Evangelization and Education in  
America.  
**\*Strong, JAMES, S.T.D., LL.D., Mad-  
ison, N.J.**  
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**Sudhoff, CARL, (D. 1865.)**  
Garasse, François.  
Garve, Karl Bernhard.  
Helvetic Confessions.  
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**\*Taylor, WILLIAM MAURER, D.D.,  
LL.D., New-York City.**  
Eadie, John.  
Guthrie, Thomas.  
Hall, Robert.  
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**Thelenmann, KARL OTTO, Detmold.**  
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**Thiersch, HEINRICH, D.D., Basel.**  
Bellarmine, Robert François Romulus  
Cassinius, Johannes.  
**Tholuck, FRIEDRICH AUGUST GOTT  
THE, D.D., (D. 1871.)**  
Calovius, Abraham.  
Danhauer, Konrad.

Deutschmann, Johann.  
Dravseke, Johann Heinrich Bernhard.  
Eylert, Rühlemann Friedrich.  
Gerhard, Johann.  
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Wesschelder, Julius August Ludwig.  
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**Thomas, D.D., Geneva.**  
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New York City.**  
Czechsly.  
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Tenn.**  
Paine, Robert.  
Pierce, Lovick.  
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Simmons, Thomas Osmond.  
Vanderbilt University.  
Wesleyan Female College.  
Wightman, William May.  
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**Tischendorf, LOBEOTT FRIEDRICH  
CONSTANTIN VON, D.D. (D. 1874.)**  
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**\*Toy, CHARFORD HOWELL, D.D., LL.D.,  
Cambridge, Mass.**  
Harvard University.  
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**Tranched, FRANZ, Bern.**  
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**\*Trac, BENJAMIN OSGOOD, D.D., Roch-  
ester, N.Y.**  
Theological Seminary (Baptist), Roch-  
ester.  
**\*Truman, JOSEPH M., Jun., Philadel-  
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**\*Trumbull, HENRY CLAY, D.D., Phila-  
delphia, Penn.**  
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**Tschackert, PAUL MOITZ ROBERT,  
Ph.D., Halle.**  
Müll, Pierre d'.  
Bahrdt, Karl Friedrich.  
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Edelmann, Johann Christian.  
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**\*Tuttle, DANIEL SYLVESTER, D.D.,  
Salt Lake City, Utah.**  
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**\*Tyler, WILLIAM SEYMOUR, D.D., Am-  
herst, Mass.**  
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**Tschirner, P. M., Ph.D., Leipzig.**  
Niedner, Christian Wilhelm  
**Uhlhorn, JOHANN GERHARD WILHELM,  
D.D., Hannover.**  
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- Blmann, CARL, D.D.** (D. 1845.)  
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- Brief, HERMANS, Ph.D.**, Halle.  
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- Valhinger, J. G.**, Württemberg.  
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- \*Van Dyke, HENRY JACKSON, JUD.**,  
New-York City.  
Morgan, Edwin Denison. (Appendix.)
- \*Vincent, J. H., D.D.**, New Haven,  
Conn.  
Chautauque.
- \*Vincent, MARVIN RICHARDSON, D.D.**,  
New-York City.  
Carlyle, Thomas.  
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- Vogel, CARL ALBRECHT, D.D.**, Vienna.  
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- Voigt, G., Ph.D.**, Leipzig.  
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- Voick, WILHELM, D.D.**, Durpat.  
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- Wackernagel, K. H. WILHELM, Ph.D.**  
(D. 1863.)  
Walther von der Vogelweide
- Wagenmann, JULIUS AUGUST, D.D.**,  
Göttingen.  
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Andree, Jakob.  
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Hiller, Philipp Friedrich.  
Hoffmann, Daniel.  
Hofbach, Paul Heinrich Dietrich,  
Baron d'.  
Hoflag, David.  
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Lücke, Gottfried Christian Friedrich.  
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Pulleyn, Robert.  
Rettberg, Friedrich Wilhelm.
- Walz, G.**  
Liber Pontificalis.
- Wangenmann, Ph.D.**, Berlin.  
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- \*Ward, WILLIAM HAYES, D.D.**, New-  
York City.  
Hittite, The.
- \*Warfield, BENJAMIN BRECKINRIDGE,**  
D.D., Allegheny, Penn.  
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- Warneck, GUSTAV, Ph.D.**, Rothen-  
schirmbach.  
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- \*Warren, WILLIAM FAIRFIELD, D.D.**,  
L.L.D., Boston, Mass.
- Boston University, School of Theology  
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- \*Washburn, GEORGE, D.D.**, Constanti-  
nople, Turkey.  
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- Wasserschleben, F. W. H. VON, Ph.D.**,  
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- Wesdo-Idoridan Decretals.**
- Wesinger, HERMANN, D.D.**, Breslau.  
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- Weizsäcker, CARL HEINRICH, D.D.**, Tu-  
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- Weizsäcker, JULIUS, Ph.D.**, Göttingen.  
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- Werner, AUGUST, Guben.**  
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- \*Whipple, HENRY BENJAMIN, D.D.**,  
Fairbault, Minn.  
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- \*Whitfield, EDWARD E., M.A.**, Oxford,  
Eng.  
Darby, John Nelson. (Appendix.)  
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- Wieseler, KARL, D.D.** (D. 1883.)  
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- Wihken, Ph.D.**, Stralsund.  
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- Williams, SAMUEL WELLS, LL.D.**, New  
Haven, Conn.  
China, Christian Missions to.  
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- \*Wilson, JOSEPH R., D.D.**, Wilmington,  
N.C.  
Theological Seminary (Presbyterian),  
Columbia.
- Wilson, SAMUEL JENNINGS, D.D.**,  
L.L.D. (D. 1883.)  
Western Theological Seminary.
- \*Wolf, EDMUND JACOB, D.D.**, Getty-  
sburg, Penn.  
Lutheran Church in America.  
Theological Seminary (Lutheran), Get-  
tysburg.
- Wohlth, EDWARD, Ph.D.**, Erlangen.  
Ammunius Marcellinus.
- \*Woolsey, THEODORE DWIGHT, D.D.**,  
L.L.D., New Haven, Conn.  
Divorce.  
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- \*Wright, GEORGE FREDERICK, Ph.D.**,  
Oberlin, O.  
Oberlin Theological Seminary.

- Zahn, Theodor, D.D.**, Erlangen.  
 Hebrews, Epistle to the.  
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**Zeeschütz, Gerhard von, D.D.**, Erlangen.  
 Arcadi Disziplin.  
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**Zimmermann, Karl, D.D.**, Darmstadt.  
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**Zückler, Otto, D.D.**, Greifswald.  
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**Zöpfel, Richard Otto, Ph.D.**, Strassburg.  
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## C.

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 Cyp'-ri-an.  
 Cyp'-ri-á'-nus.  
 Cyr-i-á'-nus.  
 Cyr'-il.  
 Cy-ri'l'-lus.

## D.

Dach (dák).  
 Da Cos'-ta.  
 Duillé (dá-yá).  
 Dal'-berg.  
 Dam-a'-sus.  
 Dam-á'-y-us.  
 Da-um'-us.  
 Danubauer (dán-how'-er).  
 Dante (dan-té).  
 Danz (dante).  
 Danhe (dá-te).  
 Dantel (dowp).  
 Decius (dé'-shé-us).  
 De-me'-tri-us.  
 Dem-me (ma).  
 Denck (denk).  
 De-Te-zer.  
 Des-carries (dá-kart).  
 Des Marets (dá-má-rá).  
 Desu-bus (dá).  
 Deurhoff (dur-hoff).  
 Deusing (doi'-sing).  
 Deutsch (doitsch).  
 Deuschmann (doitsch-mán).  
 Dé-axy (dé).  
 Die-pen-broek (dē).  
 Diestel (dies'-tel).  
 Dietrich (dié'-trik).  
 Dicu (de-uh).  
 Di-dactyl.  
 Didodati (de-o-dá'-tē).  
 Didorus (de-o-dú'-rus).  
 Dí-og'-ne-tus.  
 Dionysius (di-o-nish'-e-us).  
 Dioscuro (di-ó'-cu-ro).  
 Dí-ý'-pel.  
 Dörritzhoffer (do'-brits-hof'-fer).  
 Doederlein (dü-der-lin).  
 Dom-í'-nic.  
 Domitian (do-mish'-e-an).  
 Dom-tilf'-la.  
 Do-na'-tus.  
 Do-no-so-Cor-tés (kór).  
 Dó'-nus.  
 Do-ro'-the-us.  
 Do-sith'-e-us.  
 Drabicius (drá-hit'-se-us).  
 Dræske (dra-se-ké).  
 Drös'-te.  
 Droz (dro).  
 Dru-sil'-la.  
 Dru-sí'-us.  
 Drouthmar (drou-mar).  
 Du Bartas (dü br-tá).  
 Dubose (dü-boek).  
 Dubourg (dü-bour).  
 Du Cange (dü kanzh).  
 Dudith (duo-deet).  
 Duguet (dü-gn).  
 Du Haldé (dü háld).  
 Du Moulin (dü moo-lan).  
 Du'-nin.  
 Duns Scó'-tus.  
 Dupanloup (dü-pan-lou).  
 Duperron (dü-pá-rón).  
 Du Pin (dü pan).  
 Du Plessis-Mornay (dü-plá-sé-mor-má).  
 Duprèau (dü-prá-o).  
 Durand (dü-rou).  
 Dutillet (dü-to-é).  
 Duvel (dü-ve-a).  
 Duvergier (dü-ver-zhe-á).

## E.

Ebel (á'-bel).  
 Eber (á'-ber).  
 Ebrard (á'-brart).  
 Ee-chel-leu'-sis.  
 Eek (ek).  
 Eed (red).  
 Edehmann (á-del-mán).  
 Eizardi (et-zar'-dec).  
 Egede (eg'-a-dee).  
 Eg'-lin-hard.  
 Eg'-li-nus.  
 Ehrenfeuchter (á-ren-folk-ter).  
 Eichhorn (ik-horn).  
 Eisenmenger (i'-zeu-meng-er).  
 Eicu-the'-rus.  
 E-li'-as Le-Ví'-ta.  
 Engelbrecht (eng'-el-brekt).  
 Engelhardt (eog'-el-hart).  
 En-no'-di-us.  
 En'-zi-nas.  
 Epic-te'-tus.  
 Ep-i-phá'-ni-us.  
 Ep-is-có'-pi-us.  
 E-quis'-i-us.  
 Er-nés'-ti.  
 Er-pe'-ni-us.  
 Ee-co-bar y Mendoza (e men-do-tha).  
 Ee'-pen.  
 Es'-li-us.  
 Eudes (ud).  
 Eudocia (u-dó'-ebe-a).  
 Eü-dox'-i-a.  
 Eü-dox'-i-us.  
 Eü-ge'-ni-us.  
 Eü-ge'-pi-us.  
 Eü-hem'-e-rus.  
 Eü-hí'-ll-us.  
 Eü-lo'-gi-us.  
 Eü-no'-mi-us.  
 Eü-ne-bl-us.  
 Eustachius (us-stá-ke-us).  
 Eü-sá'-th-us.  
 Eü-ua'-th-us.  
 Eü-thým-Ius Zig-a-de'-nus.  
 Eü-tych'-e-us (teitsch).  
 Eü-tych'-i-a'-nus (tik).  
 E-va-ri'-us Pom'-ti-us.  
 E-wal (á-yá-l).  
 Eylert (i-lá-r).

## F.

Fá-her.  
 Fáf'-li-us.  
 Fabricius (fa-brish'-e-us).  
 Faginus (fi-ó'-cu-ro).  
 Fagnau (fan-yá-nee).  
 Fa-ri-el.  
 Fauchet (fú-shá).  
 Faucher (fó-shur).  
 Faus'-ti-us.  
 Faus'-tus Re-je-n'-sis.  
 Felgenhauer (fel-ge-n-how-er).  
 Fellicissim (fe-lis'-i-tas).  
 Felicitas (fe-lis'-i-tas).  
 Fer-ler.  
 Fen-é-lou.  
 Fer-rá-rá.  
 Fer-rier.  
 Ferrier (fá-re-a).  
 Ferry (fá-re).  
 Fesch (fesh).  
 Feuerbach (foi-er-bok).  
 Fichte (fik-te).  
 Fil'-ei-us.  
 Filk-o-witsch (witsch).  
 Fil-min-an.  
 Fisch (fish).  
 Flac'-i-us.  
 Fla-ví'-nus.  
 Flécher (fla-she-á).  
 Fleury (flu-er).  
 Fléchner (flé-do-ar).  
 Flédonard (flé-do-ar).  
 Flé'-ro-dí.  
 Flé'-rus.  
 Flú'-e.  
 Fon-sé'-ca.  
 Fontevraud (font-á-ro).  
 Forceto (fo-rá'-e-ro).  
 For-mó'-sus.  
 For-tu-ná'-tus.  
 Fos-car-á'-ri.  
 Frauck (fráuk).

Frank(e) (fránk-a).  
 Frank.  
 Frank-en-bérg.  
 Fray-sinous (fra-se-noo).  
 Fresenius (fra-zá'-ne-us).  
 Frynghausen (fri-ling-how-sen).  
 Fritze-che (fri-tshe).  
 Froment (fro-mon).  
 Fron'-ton le Duc.  
 Frossard (fro-sar).  
 Fructu'-ó-us.  
 Fulbert (fú-bert).  
 Fulcher (fó-shá).  
 Fúl'-co.  
 Fulgentius (fúl-jen'-she-us).  
 Fur-se'-tus.  
 Fürst (fürstt).

## G.

Gáb'-ler.  
 Galland (gá'-lon).  
 Gál-lé'-zín.  
 Gál'-lus.  
 Gá'-ras(e).  
 Gari-soles (gá'-ri-sóle).  
 Garnier (gar-ne-a).  
 Gar'-vè.  
 Gasparin (gas-pá-ran).  
 Gau-den'-tius.  
 Gausen (gó-son).  
 Geb'-hard.  
 Geibel (gi-bel).  
 Gelger (gí-ger).  
 Geiler (gi-ler).  
 Gelasius (je-la-she-us).  
 Gel'-fert.  
 Ge-ne'-si-us.  
 Genevieve (jen-é-veev).  
 Gen-ú'-di-us.  
 Genoude (zheh-nood).  
 Gentilis (jen-té-lis).  
 Gentillet (zhon-te-yá).  
 Gerberon (zherb-ron).  
 Ger'-bert.  
 Ger'-des.  
 Gerhard (ger'-hart).  
 Gerhardt (ger'-hart).  
 Gerhoch (ger'-hok).  
 Gerlach (ger'-luk).  
 Gerle (zherl).  
 Germain d'Auxerre (zher mar-dú-zár).  
 Gerson (zher-son).  
 Gervaise (zher-vaiz).  
 Ger-ya'-si-us.  
 Ge-sé'-ni-us.  
 Gíro'-rer.  
 Gí-berti (gí-b-er'-tí).  
 Gichtel (gik'-tel).  
 Gieseler (zee-zeh-ler).  
 Giftheil (gíft-hil).  
 Gilbert (zhe-l-bár).  
 Gí-ral'-dus.  
 Gna-ph'-us.  
 Gobat (go-há).  
 Goch (gok).  
 Godena (go-dó).  
 Go-de-hard.  
 Goepf (góp).  
 Goerres (gór-ree).  
 Goeschel (gö-schel).  
 Goeze (gó-tse).  
 Go-má'-rus.  
 Gó-més'-i-us.  
 Gó-mé'-ner.  
 Gottschmik (got'-sháik).  
 Gou-di-nel.  
 Gra'-be.  
 Grá'-ti-an.  
 Grát'-ty.  
 Graul (growl).  
 Gregoire (gra-gwar).  
 Gre-gó'-i-us.  
 Gret'-ser.  
 Griesbach (Grees'-bok).  
 Groen van Prinsterer (groen van prin'-sher-zer).  
 Groep'-ner.  
 Gró'-thuis.  
 Grundtvig (groot'-vig).  
 Grynnus (gwa-na-us).  
 Guibert (gwa-ber).  
 Gudule (gu-dool).  
 Guentée (gú-da).

Guerlike (ger-ik-keh).  
Gulbert (ge-bär).  
Guldo (gwee-do).  
Gullion (gü-you).  
Gulzot (gwe-zot).  
Günther (gün-ter).  
Gu'ry.  
Gützlaff (güt-laf).  
Guyou (gi-ou).

**H.**

Ha-ber'-korn.  
Habert (hä-bär).  
Ha'-'dri-an.  
Haezzer (het-zer).  
Ha-fen'-er-ter.  
Ha-gen'-bach.  
Hahn (han).  
Ha'-'ler.  
Ha'-mann.  
Ha'-mel-mann.  
Händel (hen-del).  
Hanzel (hän-sit).  
Hardouin (har-doo-an).  
Har'-lay.  
Harms.  
Ha-sen'-kamp.  
Ha'-sä.  
Haug (howg).  
Hauge (how-gè).  
Hauw'-mann.  
Hävernäck (hä-ver-olk).  
Heek'-weel-der.  
Hedio (hä-di-ö).  
Heerbrand (hä-brant).  
Heermann (hä-mau).  
Hegel (hä-gel).  
Heg-e-sip'-pus.  
Hei-la'-nus.  
Heidegger (hi-dek-er).  
Heinecius (hi-neck-se-us).  
He-llo-dö'-rus.  
He-llo-ga-ba'-lus.  
Helvetius (hel-ve'she-us).  
Helvicius (hel-ve'-ki-us).  
He-sid'-ius.  
Helyot (hä-le-ö).  
Hem'-mer-lin.  
Hem'-mlng-sen.  
Heng'-sten-berg.  
Hem'-hö-fer.  
Henk'-er.  
Henschen (hen'-shen).  
He'p'-pè.  
Her-ber-ger.  
Herhelot, d' (her'-blo).  
Herder (härd-er).  
Her'-man.  
Her'-vau-us.  
Hese'-hu-sen.  
Hesyclus (hes-ik-l-us).  
Heumann (hof-män).  
Heusser (hols'-ser).  
Heyn'-lin de La-plè-dè.  
Hil-er-ö-clès.  
Hil-la-ri-on.  
Hinc'-mar.  
Hip-pol'y-tus.  
Hirschor (hish-er).  
Hitzig (hit'-sig).  
Hoch'-mann.  
Höe von (fon) Hüb-neug  
-n-ä-k.  
Hof'-aek-er.  
Hof'-mann.  
Höf'-ling.  
Hof'-ma-is-ter (mō-er-er).  
Hof-bach, d' (dof'-bak).  
Hollaz (hol'-lats).  
Hof'-stè.  
Hou-m'-'ri-us.  
Hou'-tor.  
Honthelm (hont-him).  
Hooht (högt).  
Hooq-straten (hög-straten).  
Houncheek (honn-kek).  
Höpfal, P' (ho-pal).  
Hör'-hä.  
Hörche (hor'-kè).  
Hor-mis'-das.  
Horney (hor-ni).  
Hos'-el-us.  
Hos-plin'-Jan.  
Hos'-lath (hok).  
Höt-ting'-er.  
Houbigant (hoo-be-gon).

Huber (hoo-ber).  
Hu-ber'-nus.  
Hübmaier (hib'-mi-er).  
Huc (hük).  
Hue'-lied.  
Hu'-et.  
Hue (hoog).  
Huisseau (his'-so).  
Hülsemann (hil-sè-män).  
Humulus (hoo'-ne-us).  
Hupfeld (hoop-feld).  
Hurter (hoor-ter).  
Hus (hoos).  
Huten (hoot-ten).  
Hutter (hoot-ter).  
Hypatia (hi-pa-she-an).  
Hy-pe'-ri-us.

**I.**

I'-bas.  
Ignatius (ig-na-she-us).  
Il-de-fon'-sus.  
Ill'-gen.  
Ingolfer (ing-ko-fer).  
Iugul'-phus.  
Irenaus (i-re-nee-us).  
Irenäus (i-re-nee-us).  
I-re'-nè.  
Ire'-dore.

**J.**

Jablon'ski (yä-hlon-ske).  
Jacobi (yä-ko-bee).  
Jacobus (jak-om).  
Jacopone da Todi (ya-ko-pö'-na da To'-die).  
Jaffé (yaf-fa).  
Jahel (yan).  
Jai'-now.  
Jan'-sen.  
Jan-na'-ri-us.  
Jaquinet (zhäk-lo).  
Jaufrè (zhö'-tra).  
Jeanne d'Albret (zhäu däi-bra).  
Jerome (jer-om).  
Jeschim (yo-skim).  
Jonus (yo-nä).  
Joneourt (zhen-koor).  
Joris (yo-ri).  
Jos'-ce-lin.  
Jost (yost).  
Jot'-si'-nus.  
Jot-vir'-Jan.  
Jud (yood).  
Ju-mil'-ius.  
Ju'-ni-us.  
Jurien (zhü re-uh).  
Jus'-tin.  
Jus-tin'-Jan.  
Ju-ven'-eus.

**K.**

Kal'-di.  
Kal'-tel-sen.  
Kant.  
Kappf.  
Kurg.  
Ka-ter'-kump.  
Kautz (kowtz).  
Kell.  
Kelm (klme).  
Kerck'-hä-ven.  
Kees'-ler.  
Ket-tel'-ler.  
Kët-ten'-bach.  
Khesel (khe-s).  
Kierkegaard (kir'k-e-ga-ro).  
Klmech (klm-kee).  
Krecher (keerk'-er).  
Kriehofler (keerk'-hö-fer).  
Kiln-rop'-bach.  
Klee (kle).  
Kleuker (klo'k-er).  
Klitz (klitz).  
Klop'-stock.  
Klipf'-fel.  
Klupp (knpp).  
Kully'-str.  
Kno'-bel.  
Kohl brüg'-ge.  
Koh'-er.  
Kof-ten-busech (bush).  
Ko-man'-der.  
Kool'-str.  
Kool'-huus.  
Kup'-pu.

Kort'-holt.  
Krafft.  
Kra'-lliz (tita).  
Krantz (te).  
Kra-sin'-aki.  
Krauth (krawt).  
Kri-den'-er.  
Krug (kroog).  
Krumnacher (kroom'-ma-ker).  
Kulmi (kü-mü).  
Kunze (koots-è).  
Kurtz (koorte).

**L.**

Lä-bä-dle.  
Lahat (lä-bä).  
Lah'-be.  
La Chaise (lä shäz).  
Lach'-mmon.  
Lacordaire (la-koor-där).  
Lac-tan'-tius (she-ns).  
Layson (lä-fes-to).  
Lainez (lä-neh).  
Lam'-bert.  
Lampbruschlin (lam-broos-keek-nee).  
Lamennais (lä-mä-dä).  
Lä-mi.  
Lam'-pè.  
Län-der'-er.  
Lan'-franc.  
Lang.  
Langé (ling'-ä).  
Languet (long-ä).  
La Sade (lä sä).  
La Saus-saye (lä sö-sä).  
Las'-ro.  
Las-ti-tius (she-ns).  
Lau'-ö-mus.  
Lanny (lö-nä).  
Lannet (lö-naw).  
Lau-ren'-tius (she-ns).  
La'-va-ter.  
Le-an'-der.  
Lebrün (lä-bree'-hä).  
Le-bu'-lin.  
Lecce (lech-san).  
Lezer (lä-zhä).  
Leibnitz (lib'-nitz).  
Le Maître (lich matr).  
Lenfant (lon-fon).  
Le'-ö.  
Leon (la-on).  
Le-on'-tius (she-ns).  
Lew'-ling.  
Lessler (les'-se-us).  
Lessen (les-den).  
Leydecker (lè'-dek-er).  
Leyser (lè'-zer).  
Leibnier (leeb'-ner).  
Lignori (le-goo-ö-ree).  
Lim'-borch (bör'k).  
Lindcker (lüt-ger-ns).  
Lorenzo (lö-rein'-tä).  
Lob'-wau-ser.  
Lo'-den-steln (stän).  
Lo'-ren.  
Lo'-hè.  
Lom-bar'-dus.  
Löcher (löö'-sher).  
Lotte (löt'-ter).  
Luelan (loo'-she-us).  
Lucius (loo'-she-us).  
Lücke (lük'-keh).  
Ludolf (loo'-dolf).  
Lukas (loo'-kas).  
Luff'-us.  
Lu'-pus.  
Luther (loo'-ter).  
Lutz (loote).  
Luff'-us.  
Lyra (le-ri).

**M.**

Mabilion (mä-be-yon).  
Maen'-ri-us.  
Maer-ö'-slus.  
Maer'-do.  
Ma-fel-t.  
Mal-mi.  
Mallard (mä-yär).  
Malm-bourg (män-boor).  
Malmindes (mä-mon-ede-s).  
Maistre (metr).  
Mal-do-na-tus.  
Mal-branche (mal-broush).

Mal-ven'-da.  
Mammachi (mä-mä-kec).  
Man'-sa.  
Mannel (mä-uu-el).  
Man-ri-ans.  
Man-bach.  
Mar'-ca.  
Mar-cel-lin'-us.  
Mar-cel'-lus.  
Marchetti (mar-ke't-tee).  
Marcion (mar'-she-on).  
Mar'-cis.  
Martheke (mar-hi-ne-keh).  
Mariana (ma-re-a'-na).  
Marie (ma-re).  
Ma-ri-us.  
Marlorat (mä-lo-rä).  
Marot (ma-ro).  
Mar'-suy.  
Mar-sil'-J-us.  
Martene (mar-ten).  
Martinus (mä-se-ä-na).  
Mar-tin'-J-us.  
Mar'-thus.  
Masch (ma-sh).  
Massillon (mä-sel-yon).  
Masset (mä-sü-a).  
Mas-tuo'-rus.  
Mas-ter'-nus.  
Ma-the-si-us.  
Matter (mä-tair).  
Maury (mau-ree).  
Max-Imil'-Jan.  
Maxim'-J-us.  
Mayer (mä-er).  
Mazarin (maz-a-reen).  
Mech-thil'-dis.  
Me-dar'-dus.  
Meg-an'-der.  
Mez'-an-po-ten-sis.  
Meibner (mie'-ner).  
Melancholin (mä-lank'-ton).  
Mel-de-ni-us.  
Mel'-di-us.  
Mel'-lot.  
Men'-sler.  
Men'-dels-söhn (sön).  
Men'-J-us.  
Men'-ken.  
Men'-no.  
Menot (men-ö).  
Mentzer (men-er).  
Merle d'Ybienne (merl dö-licn-yä).  
Mes-rob.  
Me-trezat (mes'-trah-zä).  
Met-a-plur-s'-tes.  
Meth (met).  
Me-th'-dus.  
Met-ro-plin'-nes.  
Meyer (mie-er).  
Mey-fart (mi-fart).  
Mezzofanti (met-so-fan'-tee).  
Michaelis (mie-kä-a-llä).  
Michie (mih).  
Mik-kei-sen.  
Mil-lez mee-llich).  
Mil-ran'-du-la.  
Mio-el-us.  
Mio-hann-mied.  
Mihler (miil-er).  
Mio-lic'-nus.  
Moi-tä.  
Moi-tus.  
Moi-talg-e (mon-tan).  
Montaignebert (mon-tä-lob-häir).  
Montaigne (mon-ter-kän).  
Mont-faucon (mon-fö-ko).  
Mont-fort.  
Moo'-rel.  
Morèr (mo-ra-ree).  
Mör'-ku-fer.  
Morin (mo-rän).  
Mörl-er.  
Morme (mo-ro'-nän).  
Mo-rus.  
Moschus (mos'-kus).  
Moshelm (moo-him).  
Möth-ten-berg.  
Mö't-ter.  
Müncher (mün'-sher).  
Münter (mün-ter).

Munzer (muntz-er).  
Mu-ra-to-ri.  
Murner (moor'-ner).  
Murusus (mu-zee'-us).  
Mus'-eu-lus.  
Mu-ti'-a-nus.  
My-co'-ni-us.

## N.

Nardin (nar-dan).  
Na-tá'-lis.  
Nau-dá-us (de'-us).  
Ne-an'-der.  
Nee-ti'-ri-us.  
Neff (nef).  
Negrí (ná'-gree).  
Neri (ná'-ree).  
Ner'-see.  
Nes'-sè.  
Neubrigensis (noi'brig-en-sis).  
Necron (nes-ron).  
Nee'-tas.  
Nicola (ne-ko-la-e).  
Nicole (ne-kol).  
Nieder (nee'-boor).  
Niebner (need'-ner).  
Niemyer (nee'-ni-er).  
Ni-lus.  
Nitzsch (nits-h).  
Nitschman (nits-h-màn).  
Noailles (no-ál).  
No'-el.  
No-lus'-eus.  
Nordheimer (nort'-hím-er).  
Nüs-selt.  
Not'-ker.  
Nourry (noor-e).

## O.

O'-ber-lin.  
Ochino (o-kee'-mo).  
Oet-ling'-er.  
O-le-á'-ri-us.  
Ole-vi'-a-nus.  
Olier (o-le-a).  
Olivetani (o-lev-ton).  
O-li-vi.  
Olshausen (ols-how-zen).  
Ols-ter'-zee.  
Or'-igen.  
O-ro'-sl-us.  
Oslander (o-ze-á-u-der).  
Ossat, d' (do-sá).  
Os'-ter-wald (ult).  
Ot'-ter-bein (bin).  
Oudin (ou-dán).  
Ou'-en.  
Ozanam (o-zá-uon).

## P.

Pae'-ca.  
Pa-chym'-e-rés.  
Paelianus (pá-he-á'-nus).  
Pajzi (pa-zhee).  
Fajon (pa-zhon).  
Palafox, de da pá-lá-foh).  
Pal'-a-mas.  
Palcario (pá-lá-á-re-o).  
Pal-eo-tri'-na.  
Pal-lá'-di-us.  
Pa'-la-vi-ci-uo (chee-no).  
Pam'-pbil-us.  
Pa-nof-mi-tá'-nus.  
Paph-nú'-ti-us (shee-u).  
Pa'-pl'-as.  
Páp'-in.  
Par-a-ee'l'-us.  
Pareus (pa-ra-us).  
Paris (pá-re).  
Pascha'-lis.  
Pas-sinnet (pas-se-o-ná'-ee).  
Pataouillet (pá-too-yá).  
Pau'-la.  
Pau-ll'-nus.  
Paulus (paw-lus).  
Pavillon (pá-ve-yon).  
Pazmány (poz-manu).  
Pe-lá-gú-us.  
Pel'-li-kan.  
Pen'-na-forte (fort).  
Pereira (pa-rá-e-ra).  
Per-pet'-u'-a.  
Per-ron'-è.  
P'es-ta-los-zl (lof'-see).

Pe-tá'-vi-us.  
Petri (pá'-tree).  
Peucer (polts'-er).  
Pezel (pets'-el).  
Pfalz (pfaf).  
Pflúg.  
Phi-lus'-ter.  
Phi-llip'-pi (pee).  
Phí'lo.  
Phi-lo-pá'-tris.  
Philo-stor'-gi-us.  
Phi-los'-tri-tus.  
Phi-lox'-e-uo-us.  
Pho'-cas.  
Pho-ti'-nus.  
Pho'-ti-us (shee-us).  
Phút.  
Pietet (pek-ta).  
Pighius (pee'-ge-us).  
Pir'-min.  
Pis-cá'-tor.  
Pise.  
Pis-to'-ri-us.  
Pi-ri-us.  
Plauck.  
Platina (plá-tee'-na).  
Podiebrad (pod-yá-brád).  
Pohlmann (pol-mán).  
Poiret (pwa-á).  
Po-li-au'-der.  
Pom-pou-na'-ti-us.  
Pontiaus (pou-she-á'-us).  
Pöschl.  
Possevino (pos-sá-vee'-no).  
Pos-od'-ri-us.  
Pos'-tel.  
Pos'-tes.  
Pradt (prát).  
Pree-to'-ri-us.  
Prie'-ri-us.  
Pritzius (pri-tzi-us).  
Pro-co'-pi-us.  
Prouhier (pron-yá).  
Pru-den'-ti-us (shee-us).  
Puellus (seel'-lus).  
Pú'-leo-dorf.

## Q.

Quad-rá'-t-us.  
Queen'-stedt (stet).  
Quésuel (ká-nel).  
Quetif (keb-tel).  
Qui'-ri-ni-us.

## R.

Ra-h'-nus Maurne (mów'-rus).  
Raabut (rá-bo).  
Ra-bu'-las.  
Rad'-ber-tus.  
Rainerio (ri-ue'-ri-o).  
Rám'-bach.  
Rá'-nus.  
Rau-ec (ra).  
Ka'-shl.  
Ka-the'-ri-us.  
Rathmann (rát-mán).  
Ra-tran'-nus.  
Ratzberger (rats-berz'-er).  
Rau (rów).  
Kauch (rówk).  
Rautens-trauch (rów-ten-strówk).  
Ravignau (rá-ven-yon).  
Ray'-mund.  
Reichel (ri-keel).  
Reihing (ri-hing).  
Reimarus (ri-ma-rus).  
Reinhard (rin'-hart).  
Reiland (rá-lant).  
Re-mig'-tus.  
Re-né.  
Renaudot (reh-nó-do).  
Rett'-berg.  
Rett'-ig.  
Reuter-dahl (rol'-ter-dál).  
Rey'-el'-us.  
Riecl (ret'-chee).  
Riechel (resh'-le-uh).  
Rieher (re-há).  
Rieher (rik-ter).  
Rieger (ri'-ger).  
Riehl-art.  
Rit-ter.  
Koch (rok).  
Rö-dig'-er.

Röhr.  
Ro-má'-nus.  
Roscellin (ros-lan).  
Rosen'-bach.  
Rosen'-mül-ter.  
Rothe (ró'-té).  
Rousseau (roo-so).  
Roussel (roo-sel).  
Roy'-aards.  
Ruchat (rü-shá).  
Rüchert (rick-ert).  
Rü-del'-bach.  
Rü-ding'-er.  
Kuet (rü-a).  
Ru-fi'-nus.  
Ruinart (rü-e-nár).  
Rül'-màn.  
Rü'-pert.  
Ruy-sbroek (ris-brok).

## S.

Sandia (sä-dee-á).  
Saalschütz (sä-shüt-te).  
Sabbatier (sä-bá-te-a).  
Sá'-bas.  
Sa-bel'-il-us.  
Sa-bí'-na.  
Sa-biu-lá'-aus.  
Sack.  
Sa'-ey.  
Sadolct (sä-do-lá).  
Sa-elt-tá'-ri-us.  
Saillet (sí-let).  
Saint-Martin (san-mar-tan).  
Saint-Simon (san-se-mon).  
Sá-ig.  
Sal-má'-si-us (she-us).  
Salmeron (sal-ma-ron).  
Saltzmann (sáltz-man).  
Sá-l-vi'-á-us.  
Sanchez (san-ethel).  
San-chu-ni'-a-thon.  
Sar-ee'-ri-us.  
Sar'-pa.  
Sarr'-ri-us.  
Sartin (sú-ran).  
Sa-vo-na-ró'-la.  
Sear'-i-ger.  
Scha'-dè.  
Schüller (shéf-ler).  
Schuller (shovf-ler).  
Schelhorn (shel'-horn).  
Schelling (shel'-ding).  
Schelwig (shel'-vig).  
Schinner (shiu'-ner).  
Schlatler (shát-ter).  
Schleiermacher (shli-er-mák'-er).  
Schlensner (shlois'-ner).  
Schmid (shmit).  
Schmolke (shmol-ka).  
Schmueker (shmoók'-er).  
Schneckenburger (shuck-en-burg-er).  
Schönherr (shöu'-her).  
Schott (shot).  
Schotteu (shof'-en).  
Schroekh (shrók).  
Schultze (shool'tens).  
Schwarz (shwá'k).  
Schwebel (shwa'-bel).  
Schwegler (shweg'-ler).  
Schwenkfeld (shwenk'-felt).  
Schyn (shin).  
Seolus (sék'-tus).  
Seriver (skree'-ver).  
Seul-te'-us.  
Sebastian (se-bast'-yan).  
Seek-en-dorf.  
Se-du'-ll-us.  
Seu'-ler.  
Sen'-e-ca.  
Ser'-gl'-us.  
Ser-ve'-tus.  
Ser-er-i-á'-nus.  
Ser-er-i'-nus.  
Seu'-te'-us.  
Sibel (see'-bel).  
Sig-e-ber't.  
Sig'-is-münd.  
Simplicius (sim-plish'-e-us).  
Siricinus (se-rish-e-us).  
Sirmond (ser-mon).  
Sicidan (sí-dan).  
Sohn (sone).  
Sol-i-tá'-ri'-us.

So'-phró-ni-us.  
Só'-to.  
So-zóm'-e-nos.  
Spaldin (spa-lá-teen).  
Spang-en-berg.  
span-beim.  
Spee (spá).  
Spener (spé'-ner).  
Speng'-ler.  
Spiera (spe-a'-rá).  
Spinosa (spe-no'-zá).  
Spit-tá.  
Stahl (stál).  
Stan-e-a'-rus.  
Stan'-is-laus.  
Stap'-ler.  
Staphylus (stáf-f'-lus).  
stark.  
Staudenmaier (stów'-den-mí-er).  
Stäudlin (stoid-leen).  
Staurpitz (stów'-pits).  
Stetz (stítz).  
Steu-del (stói'-del).  
Stiefel (steef-el).  
Stieka (stek'-ná).  
Stier (steer).  
Stí'-ling.  
Stol'-berg.  
Straph'-an.  
Strauss (strówas).  
Strú'-gel.  
Strú'-lies.  
Sturm (stóorm).  
Sunrez (swa'-retz).  
Su-dal'-il.  
Süger (sü-zhá).  
Suicerus (sw-ee'-rus).  
Suidbert (swid-ber't).  
Sulzer (sooltz'-zer).  
Su'-ri-us.  
Sym-ma-chus (Kus).  
Sym-pho-ri-á'-nus.  
Sym-pho-ró'-sa.  
Sym-co'l'-us.  
Symonius (se-nee'-she-us).  
Sý-ro-pu'-li-us.

## T.

Ta-rá'-si-us (she-us).  
Tá'-ri-an (sh'-an).  
Taulier (tów'-retz).  
Tansen (tow-sen).  
Teller (tel-le-a).  
Tersteegen (ter-stay'-gen).  
Ter-tul'-li-an.  
Teitel (teit'-el).  
Theiner (tá'-mer).  
Theiner (tá'-mer).  
The-o-dó'-ra.  
The-od'-o-ret.  
The-og'-nós-tus.  
The-o'-nas.  
The-oph'-a-nés.  
The-oph'-il-us.  
The-oph'-yl-act.  
Theremin (tá-reh-meen').  
Theresa (te-re-sá).  
Thietmar (teit'-mar).  
Thilo (tá'-lo).  
Tholuck (tö'-look).  
Thomasin (tom-á-sin).  
Thomasius (to-má-ze-né).  
Thomasin (to-má-san).  
Thillemont (tel-mon).  
Tischendorf (tish'-en-dorf).  
Titt'-mann.  
Tolet (to-la).  
Torquemada (tor-ka-má'-dá).  
Tos-sá'-nus.  
Toulmin (tool-min).  
Tremellius (tra-mel'-le-oes).  
Tri-the'-mí-us.  
Tri-ump'h-us.  
Tronchin (tron-shan).  
Tu-rib'-i-us.  
Turretin (túr-re-tan).  
Twe'-teu.  
Ty-chó'-ni-us.  
Tycheon (tik'-sen).  
Tzschirner (tscheer'-ner).

## U.

U-ber-ti'-us.  
Ul'-fl'-lus.



Umbreit (oom'-brit).  
 Uris'-perg-er.  
 Ursi'-ci-nus.  
 Ursi'-nus.  
 Ursi'-na.  
 Usterl (yus'-ter-ee).  
 Uteuheim (oot-en'-him).  
 Uytendogaert (yu-ten-bo-gart).

## V.

Va'-dl-ud.  
 Val-dés.  
 Vā'-Jens.  
 Val'-en-tine.  
 Val-en-thi'-lan.  
 Val-en-ti'-nus.  
 Va-le'-ri-an.  
 Va-le'-si-us.  
 Va-u'-bi-us.  
 Vater (fa-ter).  
 Vatke (fat-keh).  
 Ven-a-ti'-ri-us.  
 Vence, de (deh von-sé).  
 Venema (ven-a-ma).  
 Verceitane (ver-chel-ló-ne).  
 Verena (ver-a'-ua).  
 Ver-gé'-ri-us.  
 Ver-o-ni'-ca.  
 Vespasian (ves-pā-she-an).  
 Viciell (ve-che'-lln).  
 Vle'-tor.  
 Vle-to-ri'-nus.

Victricius (vic-tri'-che-us).  
 Vi-gi-lau'-tus.  
 Vi-gil'-i-us.  
 Vignolles (ven-yol).  
 Villegagnon (vel-gau-yon).  
 Villers (ve-yá).  
 Vilmar (fil'-mar).  
 Vineut (van-sou).  
 Vinet (ve-ná).  
 Viret (ve-rá).  
 Vir-ell'-i-us.  
 Vi-tal'-i-au.  
 Vi-trin-ga.  
 Vi'trus.  
 Vives (vee-ves).  
 Vo-é'-tus.  
 Volney (vol-ne).  
 Voltaire (vol-tár).  
 Vorsitus (for'-ste-us).  
 Vossius (voh'-e-us).

## W.

Wäck'-er-ná-gel.  
 Wa-gen-sell (zif).  
 Walch (walk).  
 Waldhausen (walt-how'-sen).  
 Wal-pur'-gis.  
 Walther von der Vogelweide  
 (wal'-ter fon der fo-gel-wi'-  
 de).

Wand'-el-ber).  
 Wā'-zo.  
 Wegscheider (wag'-shi-der).  
 Weigel (wi-geh).  
 Weiss (wias).  
 Welsoo (wis-sé).  
 Wen'-de-lln (*leen*).  
 We'-ren-fels.  
 Werk'-mels-ter (*mís-ter*).  
 Werns'-dorf.  
 Wesel (wa'-sel).  
 Wes'-sel.  
 Wes'-sen-berg.  
 West'-en.  
 West'-phál.  
 Wet'-stein (*stiu*).  
 Wet'-te, de.  
 Wetzler (wets'-er).  
 Wi-ccel'-i-us.  
 Wichern (wikh-ern).  
 Wigand (wee'-gant).  
 Wilf'-brord.  
 Wil'-der-am.  
 Wil'-li-bald.  
 Wimpheiling (wim-fel-ing).  
 Wimpina (wim-pe-na).  
 Wincek'-ler.  
 Wimer (wee'-mer).  
 Wintertus (*lár*).  
 Wittslus (wit'-se-us).  
 Wol'-leb.  
 Wol-ter'-dorff.  
 Wulf-rau.

Wuttke (woot'-ke).  
 Wyttenbach (wit'-ten-bák).

## X.

Xavier (zav-e-er).  
 Ximenes (he-má'-nes).

## Y.

Yvonetus (e-von'-e-tus).

## Z.

Zubarella (dzá-bá-rel'-la).  
 Zachariü (tsak-á-ree'-á).  
 Zach-a-ri'-us.  
 Zach-á-ri'-us.  
 Zanchi (dzan-keh).  
 Zehnberger (tsé'-ber-ger).  
 Zell (tsell).  
 Ze'-no.  
 Zeph-ý-ri'-nus.  
 Zinzendorf (tsint-sen-dorf).  
 Zollikoffer (tsol-le-kü-fer).  
 Zon'-a-ras.  
 Zon'-i-nus.  
 Zwick (twick).  
 Zwingli (zwing'-lee).









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## PREFACE TO THE THIRD EDITION.

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THIS *Encyclopedia of Living Divines* was originally a separate and original supplement to the Schaff-Herzog Encyclopaedia, but is now incorporated in the large work and improved by a new Appendix, pages 273-296, including biographical and bibliographical data down to December, 1890. See the general preface to Vol. I.

PHILIP SCHAFF.

NEW YORK, March, 1891.





## PREFACE.

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THIS book contains biographical sketches of contemporary divines, celebrated preachers, Christian workers, theological professors, church dignitaries, and editors of prominent religious periodicals. It is intended as a supplement to the *Religious Encyclopædia* published in 1884, in three volumes. The German Encyclopædia of Herzog excludes living authors.

The value of such a book depends on the extent of its authentic information. In this respect we have been highly favored. When the senior editor resolved, somewhat reluctantly, to undertake the delicate task, he issued a circular letter to distinguished divines of Europe and America, requesting them to furnish for publication exact facts and dates concerning their birth, their education, titles, offices, publications, and other noteworthy incidents. To his great encouragement he received prompt and full replies from nearly all, and takes great pleasure in expressing to them publicly his sincere thanks for their kindness. The information thus obtained is presented without note or comment. Where the gentlemen chose to indicate their theological standpoint in a distinctive way, it is given in their own words; if not, it is left to be inferred from their reputation and works.

To secure still greater exactness, proof was sent for revision to each living person named; and their corrections and additions have been inserted as far as possible.

Additional information and corrections received too late for insertion in the proper place have been printed in the appendix.

When no response was received to the circular, the dates and facts desired were derived from the best attainable sources, chiefly the following: HOLTZMANN and ZÖPFEL'S *Lexikon für Theologie und Kirchenwesen*, for German Protestants; SCHÄFFLER'S *Handlexicon der Katholischen Theologie*, for German Roman-Catholics; the thirteenth volume of LICHTENBERGER'S *Encyclopædie des sciences religieuses*, for French authors; CROCKFORD'S *Clerical Directory*, and the latest (eleventh) edition of the *Men of the Time*, for English authors and church dignitaries; denominational encyclopedias, — Baptist, Methodist, Presbyterian, etc., — manuals, year-books, and catalogues of colleges and theological seminaries, for Americans. The articles thus compiled are marked by a star.

Besides living celebrities, the volume includes notices of divines who have died since the completion of the *Religious Encyclopædia* (1884), and a few others who were inadvertently omitted.

Simultaneously with this Supplement will be published a new and revised edition of the *Religious Encyclopædia*, which will embody the corrections made by the authors of the several articles, as well as by the editors. Copies were sent to foreign contributors with the request to correct the translation of their articles, and to bring them down to the latest date, which was done.

As to the distribution of labor, the senior editor has procured the material, and written biographical sketches of departed friends (as Drs. Ezra Abbot, Dorner, Lange, Prime, Thiersch), besides aiding in the final revision; while the junior editor has prepared the material for the press, and devoted himself to the work for nearly two years.

The editors have aimed at the greatest possible accuracy and completeness, as well as strict impartiality, in the desire to make a useful and reliable book of reference for readers of all denominations and theological schools.

PHILIP SCHAFF.

SAMUEL M. JACKSON.

NEW YORK, November, 1886.

## EXPLANATORY NOTE.

THE general order of arrangement of the sketches is this: Name in full (where initials instead of middle names are given, it is to be understood that the persons had no middle names, but had introduced initials to distinguish their names from others); honorary titles, other than M.A., with their sources and dates in parenthesis; denomination ("Methodist" means Methodist-Episcopal Church North; "Episcopalian" means Protestant-Episcopal Church of the United States; "Presbyterian" means Presbyterian Church in the United States, Northern Assembly; the other divisions which come under these general names are particularly described, e.g., "Methodist Protestant"); places and dates of study and graduation; positions held in chronological order (except when the person held collegiate and clerical positions simultaneously, in which case it has sometimes seemed better to give each class of positions separately); theological standpoint; publications (the place of publication given with the first book is to be understood as that of all subsequent books until another place is given).

The following information respecting abbreviations used in this work, and the various honors, prizes, etc., mentioned, may be acceptable to American readers.

### I. — CONTRACTIONS.

**A.B.** or **B.A.** Bachelor of Arts (*Artium Baccalaureatus*).

**A.M.** or **M.A.** Master of Arts (*Artium Magister*).

**b.** born (followed by place and date).

**B.D.** Bachelor of Divinity.

**C.I.** Order of the Crown of India, member of.

**C.M.C.** Companion of the Order of St. Michael and St. George.

**d.** died (followed by place and date).

**D.D.** Doctor of divinity.

**F.R.C.S.** Fellow of the Royal Geographical Society.

**F.R.S.** Fellow of the Royal Society.

**F.R.S.E.** Fellow of the Royal Society, Edinburgh.

**Lic. Theol.** Licentiate of Theology (in Germany, one who has passed the examination for a theological professorship in a university).

**LL.D.** Doctor of laws.

**Lit.D.** Doctor of letters.

**L.H.D.** Doctor of letters.

**Ph.D.** Doctor of Philosophy.

**S.T.D.** Doctor of sacred theology (*Sacrae Theologiae Doctor*).

**Ven.** Venerable; title of an English archdeacon.

### II. — PRIZES AND POSITIONS.

**Archdeacon.** In the English Church, the assistant of the bishop in the government of his diocese.

**Arnold's Historical Prize (Oxford).** Open to competition among graduates not older than eight years from matriculation; value £12.

**Bampton Lectures (Oxford).** Course of eight divinity-lecture sermons, founded by Rev. John Bampton, canon of Salisbury; value £200. See *Encyclopaedia*, p. 136.

**Battle University Scholarship (Cambridge).** Founded by William Battle, M.D., Fellow of King's College, in 1747; competed for by undergraduates, and held for seven years; value £30 to £35.

**Bell University Scholarship (Cambridge).** Founded by Rev. William Bell, Fellow of Magdalene; competed for by undergraduates, and held four years.

**Berkeley Gold Medals (Dublin).** Founded by Bp. Berkeley in 1752, for proficiency in Greek language and literature; they are two in number, and are given to the students ranking first and second in the examination.

**Boden Sanscrit Scholarship (Oxford).** Competed for by students under twenty-five years old; one elected each year; tenable four years; annual value £50.

**Boyle Lectures.** Course of eight divinity-lecture sermons founded by Robert Boyle. See *Encyclopaedia*, p. 315.

**Browne Prize (Cambridge).** Founded by Sir William Browne, Kt., M.D., who died in 1774; competed for by undergraduates; three prizes, for Greek ode, Latin ode, and Greek and Latin epigrams, respectively.

**Burney Prize (Cambridge).** Founded in 1845 by Richard Burney, Esq., M.A. of Christ's College, by gift of £3,000 in three per cent consols; open to graduates of the university of not more than three years standing from admission to first degree; for best English essay "on some moral or metaphysical subject, on the existence, nature, and attributes of God, or on the nature and evidences of the Christian religion."

**Carus Greek Testament Prize (Cambridge).** Founded in 1853, in honor of and by Rev. William Carus, M.A., canon of Winchester, and late senior fellow of Trinity College, his friends and he each giving £500 at three per cent; the prizes are two in number, one for undergraduates and one for graduates.

**Chancellor Medal (Cambridge).** For classics; instituted by Thomas Hollis, Duke of Westminster, when chancellor 1751, and continued by his successors; two gold medals, senior and junior, open to competition by B.A.'s.

**Class (Oxford).** A division according to merit, of those who pass an examination.

**Classic (senior).** A first-class in classics.

**Convict.** Building in which Roman-Catholic divinity students live at State expense.

**Consistorialrath.** Counsellor of the Consistory, the governing body in spiritual affairs in German States.

**Craven Scholarship (Cambridge).** Founded by John, Lord Craven, 1647; open to competition by undergraduates; held seven years; value £80.

**Crosse Theological Scholarship (Cambridge).** Founded by Rev. John Crosse, vicar of Bradford, Yorkshire, 1816, "for promoting the cause of true religion;" open to competition by B.A.'s; held three years.

**Denyer Theological Essay (Oxford).** Open to competition among B.A.'s.

**Diaconus.** The title in Germany of certain assistant clergymen and chaplains of subordinate rank, but equal standing with ordained ministers. See *Encyclopaedia*, vol. 1, p. 615.

**Divinity Testimonium (Dublin).** Certificate of attendance on whole divinity course of six terms; graduates arranged in three classes according to merit.

**Donnellan Lectures (Dublin).** Founded by Miss Anne Donnellan. See *Encyclopaedia*, vol. 1, p. 161.

**Double First (Oxford).** To be in the first division in B.A. examination both in classics and mathematics.

**Elerton Theological Essay (Oxford).** Open to com-

- petition among members of the university, value of prize £21.
- Ephorus** (German ecclesiastical dignitary). One who presides over and superintends a number of other clergymen.
- Evans Prize** (Cambridge). Founded in honor of the late Ven. Robert Wilson Evans, B.D., archdeacon of Westmoreland, formerly fellow and tutor of Trinity College; awarded to best student in ecclesiastical history and Greek and Latin Fathers, among the candidates for honors in the second part of the theological tripos.
- Fellow**. A member of a college who is on the foundation, and receives an income from its revenues.
- Gymnasial Professor**. Professor in a German gymnasium (college), where students are prepared for the university.
- Hall-Houghton Prize** (Oxford). Two for work upon the Greek Testament, value £30 and £20 respectively; and two upon the Septuagint, value £25 and £15 respectively.
- Houghton Syriac Prize** (Oxford). Value £15.
- Hulsean Lecturer** (Cambridge). See *Encyclopædia*, vol. ii. p. 1037.
- Hulsean Prizeman** (Cambridge). See *Encyclopædia*, vol. ii. p. 1037.
- Hulsean Professor** (Cambridge). See *Encyclopædia*, vol. ii. p. 1037.
- Inspector** (of a *Stift*). Head spiritual officer of a building in which theological students live at State expense. See *Stift*.
- Jeremie Septuagint Prize** (Cambridge). Founded in 1870, by gift of £1,000 from the Very Rev. James Amiraux Jeremie, D.D., dean of Lincoln, formerly regius professor of divinity; two annual prizes; open to all members of the university of not more than three years standing from their first degree.
- Johnson Theological Scholarship** (Oxford). Open to B.A.'s; held one year; value £50.
- Kennicott Hebrew Scholarship** (Oxford). Open to B.A.'s; tenable a year.
- Law (Bishop) Prize** (Dublin). Founded by John, lord bishop of Elphin, in 1796, for proficiency in mathematics; open to competition among undergraduates; there are two prizes.
- Le Bas Prize** (Cambridge). Founded by Rev. Charles W. Le Bas, M.A., Fellow of Trinity, 1848; subject of essay, general literature, and occasionally some topic connected with the history and prospects of India.
- Lloyd Exhibition** (Dublin). Founded in memory of Provost Lloyd, by his friends, in 1839; open to competition among undergraduates; subjects, mathematics and physics.
- Maitland Prize** (Cambridge). Founded in 1844, by gift of £1,000 in honor of Lieut.-Gen. Sir Peregrine Maitland, K.C.B., late commander-in-chief of the forces in South India; for English essay on some subject connected with the propagation of the gospel through missionary exertion in India, and other parts of the heathen world; awarded every three years; open to graduates of not more than ten years standing. The successful essay is published.
- Master of the Charterhouse**. Principal of the school of that name.
- Master of Christ's Hospital**. Principal of the school of that name.
- Master of Marlborough College**. Principal of the school of that name.
- Members' Prize** (Cambridge). Given by the representatives of the University in Parliament; one for English essay on some subject connected with British history or literature, and one for Latin essay; each prize open to all members of the university not of sufficient standing to be created M.A. or M.L.; value £31. 10s. each.
- Moderations** (Oxford). The second undergraduate examination.
- Moderatorship** (Dublin). Given at B.A. examination to best students in each of five departments (mathematics, classics, logics and ethics, natural and experimental science, and history); value, a gold medal.
- Newdigate Prize Poem** (Oxford). Founded by Sir Roger Newdigate; open to competition among members of the university under four years from matriculation; is in English verse; value £21.
- Norrissian Prize for Theological Essay** (Cambridge). Founded by John Norris in 1777; value £12 (gold medal and books).
- Oberkirchenrath**. Member of the highest Protestant Church Council in Prussia and Baden.
- Optime** (Cambridge). One who stands in the second or third class of final honors in mathematics; called Senior and Junior Optime respectively.
- Porson Prize** (Cambridge). For best translation from any standard English poet into Greek verse, with Latin version of the Greek.
- Privat-docent**. One who has "habilitated himself," i.e., passed the examination for professor in a German university, and delivers lectures like the professors; but receives, usually, no salary from the State, and therefore depends for support upon lecture-fees or other sources.
- Professor Extraordinary**. In a German university, has no seat in the faculty or senate, a smaller salary than the regular or ordinary professor, but is in the line of promotion.
- Professor Ordinary**. In a German university, is a member of the faculty, and salaried by government.
- Pusey and Ellerton Hebrew Scholarship** (Oxford). Tenable two years; value £45.
- Realschule**. A school in which modern languages and the arts and sciences are taught; corresponds to a polytechnic.
- Repentent**. One who in Tübingen, Marburg, and Erlangen conducts weekly examinations in the lectures of the professors, selected from the best graduate students.
- Scholefield Prize** (Cambridge). Founded by gift of £500 in 1856, in honor of Rev. James Scholefield, M.A., regius professor of Greek; in promotion of the critical study of Holy Scripture; given to that candidate for honors, in the second part of the theological tripos who shows the best knowledge of the Greek Testament and the Septuagint version of the Old Testament.
- Seatonian Prize** (Cambridge). Founded by Rev. Thomas Seaton, M.A., fellow of Clare College, who died in 1741; given for best English poem on a sacred subject; open to M.A.'s; value £10.
- Select Preacher** (Oxford). Must be M.A., B.D., D.D., or B.C.L. of Oxford, Cambridge, or Dublin, five chosen yearly, each serves two years; they preach before the university.
- Stift** (Tübingen and elsewhere in Germany). A building in which theological students live together at the expense of the State.
- Smith's Prize** (Cambridge). Founded by Rev. Robert Smith, D.D., master of Trinity College, d. 1768; two annual prizes given to the two commencing B.A.'s who are most proficient in mathematics and natural philosophy; value £23 each.
- Tripos** (Cambridge). One of the honor lists with its three classes, called in mathematics wranglers, senior optimes, junior optimes.
- Tyrwhitt Hebrew Scholarship** (Cambridge). Founded by Rev. Robert Tyrwhitt, M.A., Fellow of Jesus College, died 1817; open to competition among B.A.'s or students in civil law or medicine; tenable three years; six scholarships, worth together £150.
- Whitehall Preachership** (Cambridge). Established by George I. in 1724, tenable two years; filled from Oxford and Cambridge (two from each) by appointment of the Bishop of London.
- Wrangler** (Cambridge). One of the students who pass in the first class of mathematical honors, the first in the list being styled senior wrangler, and the others respectively second wrangler, third wrangler, etc.

# DICTIONARY OF CONTEMPORARY DIVINES.

## A.

**ABBOT, Ezra, S.T.D.** (Harvard, 1872), LL.D. (Yale, 1869, Bowdoin, 1878), Unitarian layman; b. at Jackson, Waldo County, Me., April 28, 1819; d. at Cambridge, Mass., March 21, 1884, and was buried in Mount Auburn Cemetery, near Boston. He was fitted for college at Phillips Academy, at Exeter (N.H.), and graduated at Bowdoin College, Brunswick (Me.), 1840. He then taught school in Maine until 1847, when he removed to Cambridge (Mass.). He taught the high school at Cambridgeport, and also rendered service in the Harvard University and Boston Athenæum libraries. In 1856 he was appointed assistant librarian of Harvard University. His studies had long been given to the Greek New Testament, and in 1872 he became Bussey professor of New-Testament criticism and interpretation in the Harvard Divinity School, and so remained until his death.

He was the recipient of many testimonials to his scholarship. In 1852 he was elected a member of the American Oriental Society, and since 1853 was its recording secretary; and in 1861 a member of the American Academy of Arts and Sciences. He was University lecturer on the textual criticism of the New Testament, in 1871. He was one of the original members of the American New-Testament Revision Company. In 1880 he aided in organizing the Society of Biblical Literature and Exegesis. He belonged also to the Harvard Biblical Club. He was tendered the degree of D.D. by the University of Edinburgh at its tercentenary (1881), but died shortly before the date of its celebration.

Dr. Abbot, who bore his name Ezra not in vain, was a scholar of rare talents and attainments, who would have done honor to any nation and any university. He was the first textual critic of the Greek Testament in America, and for microscopic accuracy of biblical scholarship he had no superior in the world. His accuracy was proverbial among his friends. He would have accomplished more if he had been less painstaking in minute details. Hence he has hardly done himself justice in his publications; but the results of his labors have gone into other books, to which he was willing to contribute without regard to reward, being satisfied if only the work was done, no matter by whom. He was the very embodiment of the unselfishness of scholarship. His *Literature of the Doctrine of the Future Life*, first published as an Appendix to Alger's *History of the Doctrine of the Future Life* (1861), and afterwards separately, is a model of bibliographical accuracy and completeness, and embraces over fifty-

three hundred titles; while Grässe's *Bibliotheca Psychologica* (1845) contains only ten hundred and twenty-five. He enriched Smith's *Bible Dictionary* (Am. ed., 1867-70, 4 vols.) with careful bibliographical lists on the most important topics. His most valuable and independent labors, however, were devoted to textual criticism, and are incorporated in Dr. Gregory's *Prolegomena to the Ed. viii. critica major* of Tischendorf's Greek Testament. He followed the preparation of this work with the deepest interest till his last sickness, but died a few months before the first volume appeared (Leipzig, 1881). The chapter *De Versibus* (pp. 167-182) is by him, and he read the MS. and proof of all the rest. Dr. Gregory lost in him, as he says, "a constant and proven guide, counsellor, and support." Oscar von Gebhardt, the editor of Tischendorf's latest text, declares Abbot's loss to biblical science irreparable. "We all feel it who labor in the same field." His services to the American Bible-Revision Committee were invaluable. He attended the monthly meetings from 1871 to 1881 most punctually, and was always thoroughly prepared. The critical papers which he prepared on disputed passages, at the request of the N. T. Company, and which were forwarded from time to time to the British Company, were uncommonly thorough, and had no small influence in determining the text finally accepted. As a Unitarian, he differed on some points from his fellow-revisers; but he had the most delicate regard for their convictions, never obtruded his own, sought only the truth, and as his friend and successor, Dr. Thayer, says in his memorial paper adopted by the Committee, "his Christlike temper rendered him a brother beloved, and lends a heavenly lustre to his memory." His defence of the Johannine Authorship of the Fourth Gospel (1880, pp. 104) is an invaluable contribution to the solution of that great question: it is the best within the limits of external evidence, and makes one regret that he did not complete it by the internal evidence, which he thought would require two volumes. Godet (in the third ed. of his *Com. on the Gospel of St. John*, I. 38) says of Abbot's book: "*Ce travail me parait qu'après la notice, Connnaissance complète des discussions modernes, étude approfondie des témoignages du 1<sup>er</sup> siècle, mesure et netteté dans le jugement, rien n'y manque.*"

Personally, Dr. Abbot was a kind-hearted, modest, courteous, disinterested, amiable, devout, and conscientious Christian gentleman. From the many testimonials to his worth as a scholar and a man, which are published in a memorial

volume by the Alumni of the Harvard Divinity School (Cambridge, 1884), we shall select a few. Ex-President Dr. Woolsey, who was associated with him for ten years in the Bible-Revision Committee: "My acquaintance with him during our revision-work gave me profound respect for him as a man as well as a scholar. He was indeed a most admirable man, and one whom it was a great privilege to know. His kindness to everybody who wanted his help was unsurpassed by that of anybody I ever met with. He has had my full confidence, admiration, and respect beyond most men I ever knew." Dr. Sanday of Oxford: "For clearness, accuracy, and precision of detail, I do not think he can have had a rival on either side of the Atlantic; but it was evident that they were qualities which were moral as well as intellectual. My sense of his loss is compounded of gratitude and admiration, and of the deepest regret that such a career should be closed." Dr. Westcott, Canon of Westminster: "It is the simple truth to say that (as far as I know) no scholar in America was superior to him in exactness of knowledge, breadth of reading, perfection of candor, and devotion to truthfulness of judgment. No eye was keener than his, and no one could be more ready to place all his powers at the service of others with spontaneous generosity."

Dr. Abbot's name will ever occupy an honorable place among the few patient and self-denying scholars who have devoted the strength of their lives to the restoration of the pure text of the New Testament of our Lord and Saviour.

Of his writings, besides those already spoken of, may be mentioned, *A Glimpse of Glory* (art. in *Christian Register*, July 27, 1861); edition of *Orme's Memoir of the Controversy respecting the Three Heavenly Witnesses*, New York, 1866; work upon G. R. Noyes's (posthumous) *Translation of the N. T. from the Greek text of Tischendorf*, New York, 1869; work upon C. F. Hudson's *Greek and English Concordance of the N. T.* (furnished appendix and supplementary collation of Tischendorf's ed. VIII., and perfected subsequent editions till 1882); *The Late Professor Tischendorf* (art. in *Unitarian Review*, March, 1875); *On the reading "an only begotten God," or "God only begotten," John i. 18* (art. in the *Unitarian Review*, June, 1875, first privately printed for the American Bible-Revision Committee); *On the reading "Church of God," Acts xx. 28* (art. in *Bibliotheca Sacra*, April, 1876, first privately printed for the American Bible-Revision Committee); *The New-Testament Text* (art. in *Sunday-school World*, October, 1878, republ. in *Anglo-American Bible Revision*, New York, 1879); *The Gospels in the New Revision* (art. in *Sunday-school Times*, May 28, June 4, June 11, 1881); *Bible Text* (art. by Tischendorf and von Gebhardt in Herzog, condensed Eng. translation revised and supplemented for the *Schaff-Herzog Encyclopædia*, New York, 1882); *Recent Discussions of Romans iz. 5* (an exhaustive art. on the punctuation of this passage in *Journal of the Society of Biblical Literature and Exegesis*, June and December, 1883); See *Ezra Abbot* [edited by Rev. S. J. BARROWS], Cambridge, 1884. PHILIP SCHAFF.

**ABBOTT, Edwin Abbott, D.D.** (by Archbishop of Canterbury, 1872), Church of England; b. in London, Dec. 20, 1838; educated at St. John's College, Cambridge; graduated B.A., 1861 (7th

senior optime and senior classic); M.A., 1864; was fellow of his college; assistant inaster at King Edward's School, Birmingham (1862), then at Clifton College, Bristol, and since 1865 head master of the City of London School. In 1869, and twice subsequently, he was select preacher at Cambridge, and the same at Oxford (1877). In 1876 he was Hulsean lecturer at Cambridge. His theological position is that of the Broad Church School. He goes "beyond many of them in rejecting the miraculous, but does not go with many of them in rejecting what is generally called dualism,—some kind of a recognition of an Evil contending against the Good." His religious publications include *Bible Lessons*, London, 1871; *Good Voices, a Child's Guide to the Bible*, 1872; *Parables for Children*, 1873; *Cambridge Sermons*, 1875; *Through Nature to Christ*, 1877; *Oxford Sermons*, 1879; (in connection with W. G. Rushbrooke, editor of the *Synopticon*), *The Common Tradition of the Synoptic Gospels in the Text of the Revised Version*, 1884. He wrote the article *Gospels* in the 9th ed. of the *Encycl. Brit.* (1879), and the anonymous religious fictions, *Philochristus, Memoirs of a Disciple of Our Lord*, 1878; and *Onesimus, Memoirs of a Disciple of St. Paul*, 1882. Among his other works are, *A Shakespearian Grammar*, 1869, 2d ed., 1871; an edition of Bacon's *Essays*, 1876, 2 vols.; *Bacon and Essex*, 1877; *Hints on Home Teaching*, 1883, 2d ed. same year; *Fatland, a Romance of Many Dimensions*, 1884, 2d ed., 1885, republished, Boston, 1885; *Francis Bacon, an Account of his Life and Works*, 1885; and several instruction-books in English and Latin.

**ABBOTT, Lyman, D.D.** (New-York University, 1877), Congregationalist; b. at Roxbury, Mass., Dec. 18, 1835; graduated at New-York University, 1853; was for a time partner in his brothers' law-firm, but then studied theology under his uncle, J. S. C. Abbott, and was pastor at Terre Haute, Ind., 1860-65; secretary American Union (Freedmen's) Commission, New York, 1865-68; pastor of the New-England Church, New York, 1866-69; editor of *The Illustrated Christian Weekly*, 1871-76; and since 1876 of *The Christian Union*. He is the author of *The Results of Emancipation in the United States*, New York, 1867; *Jesus of Nazareth*, 1869, new and illus. ed., 1882; *Old-Testament Shadows of New-Testament Truths*, 1870; *Laicus, or the Experiences of a Layman in a Country Parish*, 1872; *Commentary upon Matthew and Mark*, 1875; *Luke*, 1877; *John*, 1879; *Acts*, 1876; (with J. R. Gilmore), *The Gospel History, Complete Life of Christ*, 1881; *For Family Worship*, 1883; *Henry Ward Beecher, a Sketch of his Career*, 1883. He edited Beecher's *Sermons*, 1868, 2 vols.; *Morning and Evening Exercises* (selections from H. W. Beecher), 1871; and (with T. J. Conant) *A Dictionary of Religious Knowledge*, 1873.

**ABBOTT, Thomas Kingsmill**, Episcopal Church in Ireland; b. in Dublin, March 26, 1829; educated at Trinity College, Dublin; graduated B.A. (senior moderator, large gold medal in mathematics, and senior moderator in ethics and logic), 1851; M.A., 1855; B.D., 1879. He was Lloyd exhibitor, 1849; Bishop Law's prizeman (first), 1850; elected fellow, 1854. From 1867 to 1872 he was professor of moral philosophy in Trinity College; since 1875 has been professor of Biblical Greek; and since 1879 also of Hebrew. In the

ology he is Broad Church. He is the author of *The English Bible, a Plea for Revision*, Dublin, 1857, 2d ed., 1871; *Sight and Touch, an attempt to disprove the Berkeleyan theory of vision*, London, 1864; *Kant's Theory of Ethics*, translated with memoir, 1873, 3d ed., 1883; *Collation of Four MSS. of the Gospels, by Ferrar*, edited with introduction, 1877; *Codex rescriptus S. Matthæi Dublinensis (Z)*, Dublin, 1880; *Elements of Logic*, London, 1883, 2d ed., 1885; *Evangelia antehieronymiana ex codice Dublinensi*, Dublin, 1884; *Kant's Introduction to Logic*, translated, London, 1885.

**ACHELIS, Ernst Christian, D.D.** (*hon.* Halle, 1822), Reformed; b. at Bremen, Jan. 13, 1838; studied theology at Heidelberg and Halle, 1857-60; became successively assistant preacher at Arsten, near Breiten, 1860; pastor at Ilstedt, near Bremen, 1862; pastor at Barmen, 1875; ordinary professor of theology at Marburg, 1882. Besides numerous minor publications, he has issued *Die biblischen Thatsachen und die religiöse Bedeutung ihrer Geschichtlichkeit*, Gotha, 1869; *Dr. Richard Rothe, 1869; Der Krieg im Lichte der Christlichen Moral*, Bremen, 1871; *Die Bergpredigt nach Matthæus und Lukas exegetisch und kritisch untersucht*, Bielefeld and Leipzig, 1875; *Parteiwesen und Evangelium*, Barmen, 1878; *Die Entstehungszeit von Luther's geistlichen Liedern*, Marburg, 1884.

**ADAMS, Right Rev. William Forbes, D.D.** (University of the South, Sewance, Tenn., 1871), Episcopalian bishop; b. in Ireland, Jan. 2, 1833; came to United States, 1811; ordained priest, 1860; consecrated first missionary bishop of New Mexico and Arizona, 1875; resigned, 1876; became rector at Vicksburg, Miss.

**ADLER, Felix, Ph.D.** (Heidelberg, 1873); b. at Alzey, Germany, Aug. 13, 1851; graduated at Columbia College, New-York City, 1870; and at Heidelberg University, 1873. From 1873 to 1876 he was non-resident professor of Oriental languages and literature at Cornell University, Ithaca, N.Y., and since 1876 has been lecturer of the Society for Ethical Culture, New-York City. His "stand-point is not to be classed as theological in a strict sense. His philosophical views are founded on those of Immanuel Kant. He regards ethics as the foundation, and religion as the superstructure. The unity of the world he regards as a necessary idea of the reason, which, however, cannot gather personality about it. Its value consists on the one hand in its regulative application to conduct, on the other hand in its forming the basis for a moral conviction respecting the ultimate good tendencies of the universe." He has published *Creed and Deeds* (lectures), New York, 1878; and single lectures.

**ADLER, Hermann, Ph.D.** (Leipzig, 1861), Hebrew rabbi; b. at Hanover, May 29, 1839; came to London, 1845; studied at University College, London, and graduated at London University, B.A., 1859; studied subsequently at Prague and Leipzig; became principal of the Jews' College, London, 1863, and chief minister of the Bayswater synagogue, 1861; resigned principalship, 1865, and was theological tutor until 1879; since 1879 has been delegate chief rabbi. He is an Orthodox Jew. Besides many sermons and articles in periodicals, he has published, *A Jewish Reply to Colenso*, London, 1865; *Sermons on the*

*Passages in the Bible adduced by Christian Theologians in Support of their Faith*, 1879.

**ADLER, Nathan Marcus, Ph.D.** (Erlangen, 1826), Orthodox Jew; b. at Hanover, Dec. 11, 1802; graduated at the University of Wurzburg; became chief rabbi of the Grand Duchy of Oldenburg, 1829; of the Kingdom of Hanover, 1830; of the United Hebrew congregations of the British Empire, 1845. He was one of the organizers of Jewish schools in London and the provinces; joined Sir Moses Montefiore in appeal for the Holy Land, by which £20,000 were raised; was one of the founders of the "United Synagogue," a federation of the principal synagogues; founder and first president of the Jews' College, London; one of the original members of the committee of the Metropolitan Hospital Sunday Fund. He is the author of many printed sermons in German and English, among which may be mentioned, *Die Liebe zum Vaterlande*, Hanover, 1838; his Installation Sermon, London, 1843; *Sermon on the Day of Humiliation*, 1854 ("pronounced by the English press as the most eloquent of those delivered on that occasion"); *The Jewish Faith*, 1867; *The Claims of Deaf-Mutes* (which led to the founding of the Jews' Deaf and Dumb Home); *The Second Days of the Festivals*; and of *The Nehum Lager* (a Hebrew commentary on the Chaldee paraphrase of the Pentateuch), Wilna, 1874, 2d ed., 1877.

**AHLFELD, Johann Friedrich, D.D.**, Lutheran; b. at Mehringen, Anhalt, Nov. 1, 1810; d. at Leipzig, March 4, 1884. He studied at the University of Halle, 1830-33; became private tutor, 1833; gymnasial teacher at Zerbst, 1834, and rector at Wörlitz, 1837; pastor at Alsleben, 1838; at Halle, 1847; at Leipzig (St. Nicholas' Church), 1851. In early life he was troubled by scepticism; but before beginning his pastoral career he was rid of it, and distinguished himself ever afterwards by the simplicity, clearness, and beauty of his Christian faith. He was one of Germany's most admired preachers, the greatest pulpit orator of the strict Lutherans, and, especially at Leipzig, wielded a powerful influence. To considerable learning he united a knowledge of the human heart, good judgment, ready sympathies, and kindly humor, so that he was the friend and counsellor of all classes, and held by every one in affectionate esteem. His sermons were listened to by throngs, and abounded in apt and beautiful illustration. Besides preaching, he taught in the Leipzig Theological Seminary, and for many years did good service upon the commission to revise the Luther version of the Old Testament. In 1881 he was made pastor emeritus and *Gehemer Kirchenrath*. Of the numerous collections of his discourses may be mentioned, *Predigten über die evangelischen Perikopen*, Halle, 1848, 10th ed., 1880; *Das Leben im Lichte des Wortes Gottes*, 1861, 6th ed., 1879; *Predigten über die epistolischen Perikopen*, 1867, 3d ed., 1877; *Confirmationsreden*, Leipzig, 1880, 2 series. See his *Lebensbild*, Halle, 1885.

**AIKEN, Charles Augustus, Ph.D.** (Princeton, 1866), D.D. (Princeton, 1870), Presbyterian; b. in Manchester, Vt., Oct. 30, 1827; graduated at Dartmouth College, 1846; taught three years in the Lawrence Academy, Groton, Mass., and in Phillips Academy, Andover; entered the Andover

Theological Seminary, graduated 1853, having meanwhile studied at the universities of Halle and Berlin (1851-53). He became successively pastor of the Congregational Church at Yarmouth, Me., 1854; professor of Latin in Dartmouth College, 1859; the same in the College of New Jersey at Princeton, 1866; president of Union College, Schenectady, N.Y., 1869; Archibald Alexander professor of Christian ethics and apologetics in Princeton Theological Seminary, 1871; and since 1882, Archibald Alexander professor of Oriental and Old-Testament literature in the same institution. He was a member of the Old-Testament Revision Company. He translated Zöckler's commentary on *Proverbs* in the Lange series, New York, 1869; and has contributed to the *Presbyterian* and other reviews, etc.

**AITKEN, William Hay Macdowall Hunter**, Church of England; b. at Liverpool, Sept. 21, 1811; educated at Wadham College, Oxford; graduated B.A. (2d class classics), 1835; M.A., 1837; was curate of St. Jude's, Mildmay Park, 1836-70; incumbent of Christ Church, Everton, Liverpool, 1871-75; has since devoted himself entirely to mission [revival] work, and since 1884 he has been general superintendent of the Church of England Parochial Mission Society, which he founded in 1877, with a view to supply competent mission [revival] preachers. His theology is "eclectic. He desires to be a Churchman pure and simple, to belong to no party, but to comprehend what is good in all. He holds evangelical principles strongly, but without Calvinism, and values highly Church order and the sacraments." He conducted a mission in New-York City in the winter of 1855. He has published *Mission Sermons*, Brighton, 1875-76, 3 series, 2d ed., London, 1877; *Neeness of Life*, Brighton, 1877, 2d ed., London, 1878; *Difficulties of the Soul*, London, 1878; *What is your Life?* 1878; *Manual of Parochial Missions*, 1879; *The School of Grace*, 1879; *God's Everlasting "Yea,"* 1880; *The Glory of the Gospel*, 1881; *The Highway of Holiness*, 1883; *Around the Cross*, 1884; *The Revealer revealed*, 1885.

**ALDEN, Edmund Kimball, D.D.** (Amherst, 1866), Congregationalist; b. at Randolph, Mass., April 11, 1825; graduated at Amherst College, 1844; and at Andover Theological Seminary, 1848; became pastor of First Church, Yarmouth, Me., 1850; at Lenox, Mass., 1854; of Phillips Church, South Boston, Mass., 1859; secretary of the American Board of Commissioners for Foreign Missions, Boston, Mass., 1876. He is the author of various sermons and pamphlets.

**ALEXANDER, Right Rev. William, D.D.** (by diploma, Oxford, 1807), D.C.L. (hon., Oxford, 1876), Lord Bishop of Derry and Raphoe, Episcopalian Church in Ireland; b. at Londonderry, Ireland, April 13, 1821; was a student in Exeter and then in Brasenose College, Oxford University; won the theological prize essay, 1850; graduated B.A., 1854; M.A., 1856; won the sacred prize poem, 1860. He was select preacher, 1870-71, 1882; and Bampton lecturer, 1876. His ministerial life has been spent in Ireland, where he became successively rector of Termonamongan, and of Canus-juxta-Mourne; dean of Emly, 1863; bishop of Derry and Raphoe, 1867. His wife, Cecil Frances Humphreys, is author of many familiar hymns and poems. He has written, besides

numerous articles, etc., *Leading Ideas of the Gospels* (Oxford sermons, 1870-71), London, 1872; *The Witness of the Psalms to Christ and Christianity* (Bampton lectures), 1877, 2d ed., 1878, republished, New York; *The Great Question and other Sermons*, 1885; *The New Atlantis and other Poems*; introductions to and comments upon Colossians, Thessalonians, Philemon, and Epistles of John, in *Bible (Speaker's) Commentary*, vols. ix., x. (1881).

**ALEXANDER, William, D.D.** (University of Wooster, O., 1876), Presbyterian; b. near Shirleysburg, Huntingdon County, Penn., Dec. 18, 1831; graduated at Jefferson College, Penn., 1858, and at Princeton Theological Seminary, 1861; was pastor at Lycoming, Penn. (1862-63); stated supply at Waukesha, Wis., while president of Carroll College in that place (1863-64); pastor at Beloit, Wis. (1864-69); and at San José, Cal., 1869-71; president of City College, San Francisco, 1871-74. In October, 1871, he took a leading part in founding the San Francisco Theological Seminary, and was made (1871) its first professor of New-Testament literature. In 1876 he was transferred to the chair of ecclesiastical history and church government. He has published several sermons, *Commentary on International Sunday-school Lessons*, 1881 sqq.; *Letters (1) to Gen. George Stoneman on the Sunday Law*, 1881; *Letters (9) to Bishop McQuade on Failure of Romanism*, 1883, etc.

**ALEXANDER, William Lindsay, D.D., F.R.S.E.**, Scotch Congregationalist; b. at Edinburgh, Aug. 24, 1808; d. there, Dec. 22, 1884. He was educated in the universities of Edinburgh and St. Andrews; classical tutor in the Lancashire Independent College at Blackburn (now at Manchester) from 1828 to 1835; Congregational pastor in Edinburgh (1835-1854); subsequently professor of theology in the Congregational Theological College, Edinburgh (1854); examiner in philosophy at St. Andrew's University (1861); and member of the Old-Testament Revision Company from its formation (1870). He published *The Connection and Harmony of the Old and New Testament*, London (Congregational lecture for 1840), 2d ed., 1853; *Anglo-Catholicism not Apostolical*, 1843; *Christ and Christianity*, 1854; *The Life and Correspondence of Ralph Wardlaw, D.D.*, 1856; *Christian Thought and Work*, 1862; *St. Paul at Athens*, 1865; *Sermons*, 1875; *Zechariah, his Visions and Warnings*, 1885; and brought out the third edition of Kitto's *Biblical Cyclopaedia*, Edinburgh, 1862-66, 3 vols.

**ALGER, William Rounseville**, Unitarian; b. at Freetown, Mass., Dec. 30, 1822; graduated at Harvard Divinity School, 1847; was pastor at Roxbury, Mass., 1848-55; in Boston, as successor of Theodore Parker, 1855-73; in New York, 1876-79; at Denver, Col. (1880); and Portland, Me. (1881). Since 1882 he has lived without a charge in Boston. He has written *A Symbolic History of the Cross of Christ*, Boston, 1851; *The Poetry of the Orient*, 1856, 5th ed., 1883; *A Critical History of the Doctrine of a Future Life, with a Complete Bibliography of the Subject* by Ezra Abbot, Philadelphia, 1863, 12th ed., Boston, 1885; *The Genius of Solitude*, Boston, 1865, 10th ed., 1884; *Friendships of Women*, 1867, 10th ed., 1884; *Prayers offered in the Massachusetts House of Representatives*, 1868; *Life of Edwin Forrest*, Philadelphia, 1877, 2 vols.; *The School of Life*, Boston, 1881.



**ALLEN, Alexander Viets Griswold, D.D.** (Kenyon, 1878), Episcopalian; b. at Otis, Berkshire County, Mass., May 4, 1811; graduated at Kenyon College, Gambier, O., 1862, and at Andover Theological Seminary, 1865; became rector of St. John's Church, Lawrence, Mass., 1865, and professor of ecclesiastical history in the Episcopal Theological School in Cambridge, Mass., 1867. He is the author of *The Continuity of Christian Thought, a Study of Modern Theology in the Light of its History*, Boston, 1884.

**ALLEN, Joseph Henry**, Unitarian; b. at Northborough, Mass., Aug. 21, 1820; graduated at Harvard College (1840), and Divinity School (1843); pastor at Roxbury, Mass., 1843-47; Washington, D.C., 1847-50; Bangor, Me., 1850-57; West Newton, 1858-60; Northborough, 1861-66; and Lincoln, Mass., 1868-74; Ithaca, N.Y., 1883-84; editor (assistant or chief) of the *Christian Examiner*, 1857-69; lecturer upon ecclesiastical history in Harvard University, 1878-82; delegate (1881) of British and Foreign and of American Unitarian Associations to the Supreme Consistory of Transylvania, held in Kolosvár, Hungary. He is the author of *Memoir of Hiram Withington*, Boston, 1849; *Ten Discourses on Orthodoxy*, 1849; *A Manual of Devotions for Families and Sunday Schools*, 1852; *Hebrew Men and Times from the Patriarchs to the Messiah*, 1861, 2d ed., 1879; *Fragments of Christian History*, 1860; *Our Liberal Movement in Theology, chiefly as shown in Recollections of the History of Unitarianism in New England*, 1882; *Christian History in its Three Great Periods*, 1883, 3 vols. (includes *Fragments*); *Outline of Christian History*, 1881, 2d ed., 1885; joint editor of "Allen and Greenough's Classical Series."

**ALLIOLI, Joseph Franz, D.D.** (Regensburg, 1816), Roman Catholic; b. at Sulzbach, Austria, Aug. 10, 1793; d. at Augsburg, May 22, 1873. After receiving his general training at Sulzbach and Amberg, he studied theology at Landshut, then entered the clerical seminary at Regensburg; was consecrated to the priesthood, Aug. 11, 1816, and shortly afterwards made a Doctor of Divinity. He officiated for short periods as priest, in Grafing, Roding, and Regensburg, but, giving himself up to learned pursuits, studied Oriental languages at Vienna, Rome, and Paris; became successively *privat-docent* (1821), extraordinary (1823) and then ordinary professor (1824) of the Oriental languages and of biblical exegesis and archaeology at Landshut. He went with the University to Munich (1826), and became in 1830 member of the Munich Academy of Sciences, and rector of the university. A throat-affection obliging him to give up teaching, he was in 1835 chosen member of the Cathedral Chapter, Munich, and, in 1838, provost of the cathedral at Augsburg. Active in charitable work, he greatly promoted the Franciscan Female Institute of the Star of Mary. Although an invalid, he wrote many academical addresses, sermons, liturgical treatises, and Hebrew and Arabic poems, besides the following important works: *Aphorismen über den Zusammenhang der heiligen Schriften des Alten und Neuen Testaments*, Landshut, 1819; *Häusliche Alterthümer der Hebräer nebst biblische Geographie*, 1821; *Biblische Alterthümer*, 1825; *Leben Jesu*, 1840; *Handbuch der biblischen Alterthumskunde*, 1841-44, 2 vols. (in connection with L. C. Gratz and Haueberg). But by

far the greatest of his works was his third edition of H. Braun's annotated German translation from the Vulgate of the entire Bible, Nuremberg, 1830-34, 6 vols. The original work appeared there in 1786, and in a second edition by Michael Feder, 1803, 3 parts. Allioli's edition was such a decided improvement, that his predecessors have been forgotten. It has been repeatedly re-issued, and has the unique honor among German translations of the Bible, of having received the papal sanction.

**ALLISON, James, D.D.** (Washington and Jefferson College, Pa., 1868), Presbyterian; b. at Pittsburg, Penn., Sept. 27, 1823; graduated at Jefferson College, 1845, and at Western Theological Seminary, Allegheny, Penn., 1848; became pastor at Sewickley, 1849; editor and proprietor of the *Presbyterian Banner*, Pittsburg, 1864, of which he had been associate editor since 1856. He has been a member of the Presbyterian Board for Freedmen since its organization in 1865, and its treasurer since 1870.

**ALLON, Henry, D.D.** (Yale College, 1871; St. Andrew's University, 1885), Congregationalist; b. at Welton, near Hull, Yorkshire, Eng., Oct. 13, 1818; graduated at Cheshnut College, Hertfordshire, 1843; and since January, 1841, has been minister of Union Chapel, Islington, London (for the first eight years as associate of the Rev. Thomas Lewis); and in addition, since 1865, editor of the *British Quarterly Review*. In 1864, and again in the Jubilee Year, 1881, he was chairman of the Congregational Union. In December, 1877, his new church in Compton Terrace, Islington, which had cost £41,466, was opened for service. His congregation numbers nearly two thousand. Although so immersed in pastoral labors, he yet has written much for the periodical press, compiled the *Congregational Psalmist*, very generally used in his denomination, and published the following volumes: *The Life of Rev. James Sherman*, London, 1863 (three editions same year); *The Vision of God, and other Sermons*, 1876, 3d ed., 1877; and edited Thomas Binney's sermons, preface a critical sketch, 1875.

**ANDERSON, Calusha, S.T.D.** (University of Rochester, 1866), LL.D. (both Rochester and Madison Universities, 1883), Baptist; b. at Bergen, Genesee County, N.Y., March 7, 1832; graduated at University of Rochester (1854), and (Baptist) theological seminary (1856); became pastor at Janesville, Wis., 1856; St. Louis (Second Church), 1858; professor of homiletics, church polity, and pastoral duties in Newton (Mass.) Theological Institution, 1866; pastor in Brooklyn (Strong-place Church), 1873; Chicago (Second Church), 1876; president of University of Chicago, 1878; pastor at Salem, Mass., 1885. From 1880-85 he lectured at Morgan Park (Baptist) Theological Seminary.

**ANDERSON, Martin Brewer, LL.D.** (Colby University, 1853, New-York Board of Regents, 1880), Baptist; b. at Brunswick, Me., Feb. 12, 1815; graduated at Waterville College (now Colby University), Me., 1840; studied in Newton Theological Seminary, 1840-41; became tutor in Waterville College, 1841; professor of rhetoric, 1843; proprietor and editor-in-chief of the *New-York Recorder*, a denominational weekly, 1850; president of the newly organized University of Rochester, 1853. He was president of the American Baptist Home

Missionary Society, 1864-66; and of the American Baptist Missionary Union, 1870-72; and in the New-York State Board of Charities (1868-81). He has contributed to the periodical press, and written reports, etc. He was an associate editor of Johnson's *Universal Cyclopaedia*, New York, 1874-76, 4 vols.

**ANDREWS, Edward Gayer, D.D.** (Genesee College, 1863), LL.D. (Allegheny College, 1881), Methodist bishop; b. at New Hartford, Oneida County, N.Y., Aug. 7, 1825; was licensed to preach, 1844; graduated at Wesleyan University, Conn., 1847; was principal of the Cazenovia Seminary, New York, 1856-64; then a pastor until his election as bishop, 1872.

**ANQUS, Joseph, D.D.** (Brown University, U.S.A., 1852), Baptist; b. at Bolam, Northumberland, Eng., Jan. 16, 1816; educated at King's College, London, Stepney Baptist College, and Edinburgh University, whence he was graduated M.A. in 1838 after a brilliant course, having taken the first prize in mathematics, in Greek, in logic, and in *belles-lettres*, the gold medal in ethics and political philosophy, and the students' prize of fifty guineas for the best essay on "The influence of the writings of Lord Bacon." He became successively pastor of the New Park-street Baptist Church, Southwark, London, 1838; co-secretary of the Baptist Missionary Society, 1840; sole secretary, 1842; president of Stepney, now Regent's Park, College, which is affiliated with the University of London, 1849. He has seen the college double in numbers since its removal to Regent's Park, and has recently raised £12,000 for college scholarships, and £30,000 for professors' chairs. He was a member of the first London School Board, and of the New-Testament Revision Company from its organization. He is the author of prize essays on *The Voluntary System* (1838); *On the Advantages of a Classical Education as an Auxiliary to a Commercial Education*; *Christ our Life* (this won the prize for an essay adapted for translation into the vernaculars of India); many articles in the periodical press; of editions of Butler's *Analogy and Sermons*, and Wayland's *Moral Science*, and of *Bible Handbook*, London, 1854; *Christian Churches*, 1862; *Handbook of the English Tongue*, 1862; *Handbook of English Literature* [1865]; *Handbook of Specimens of English Literature* [1866], new ed., 1880; commentary on *Hebrews* in Schaff's *International Commentary on the N. T.*, Edinburgh and New York, vol. 3, 1883.

**APPLE, Thomas Gilmore, Ph.D.** (Lafayette College, Penn., 1866), D.D. (Franklin and Marshall, 1868), Reformed (German); b. near Easton, Penn., Nov. 14, 1829; graduated at Marshall College, Mercersburg, Penn., 1850; after a pastorate in several places, he became in 1865 president of Mercersburg College; in 1871 professor of Church history and New-Testament exegesis in the theological seminary at Lancaster, with which position he has united, since 1877, the presidency of Franklin and Marshall College. He has been a delegate in attendance on every meeting of the General Synod of the Reformed (German) Church since its organization in 1863 (except 1885); a member of the committee that revised the liturgy of the denomination, and of that which restored peace. He was a delegate to the Alliance of the Reformed Churches in 1880 (read paper on *The*

*Theology of the Reformed Church*) and 1884. He has edited the *Reformed Quarterly Review* since 1867, and written much for it.

**ARCYLL (Duke of).** His Grace, *George Douglas Campbell, K.T.*; b. at Ardencaule Castle, Dumbartonshire, April 30, 1823; succeeded his father April, 1847. He has always been deeply interested in religious questions, and particularly in the affairs of the Church of Scotland. He vindicated that Church's right to legislate for itself, but condemned the Free Church movement. In 1874 he vigorously supported the successful measure in Parliament to transfer patronage in the Church of Scotland from persons to congregations. In politics he has long been numbered among the Liberal peers, and has been a member of the cabinets of the Earl of Aberdeen (1852), Palmerston (1855 and 1859), and Gladstone (1868 and 1880). His publications include, *A Letter to the Peers from a Peer's Son, on the Duty and Necessity of Immediate Legislative Interposition in Behalf of the Church of Scotland, as determined by Considerations of Constitutional Law* (anonymous), Edinburgh, 1842; *A Letter to the Rev. Thomas Chalmers, D.D., on the Present Position of Church Affairs in Scotland, and the Causes which have led to it*, 1842; *Presbytery examined*, London, 1848; *The Reign of Law*, 1866, 16th ed., 1884; *Primeral Man, an Examination of some Recent Speculations*, 1869; *The Patronage Act of 1874 all that was asked for in 1843*, 1874; *The Afghan Question, from 1841 to 1878*, 1879; *The Eastern Question*, 1879, 2 vols.; *Unity of Nature*, 1st and 2d ed., 1884; *Geology and the Deluge*, Glasgow, 1885.

**ARMITAGE, Thomas, D.D.** (Georgetown College, Kentucky, 1855), Baptist; b. at Pontefract, Yorkshire, Eng., Aug. 2, 1819; emigrated to America, 1838; from his sixteenth to his twenty-eighth year he was a Methodist preacher, and filled important appointments. Study led him to change his views upon baptism; and he entered the Baptist ministry in 1848, and from that time to this has had one charge in New-York City. He was one of the founders of the American Bible Union (1850), and its president from 1856 to 1875. Besides many miscellaneous issues, he has published, *Preaching, its Ideal and Inner Life* (lectures delivered before Hamilton, Rochester, and Crozer theological seminaries), Philadelphia, 1880.

**ARMSTRONG, George Dodd, D.D.** (William and Mary College, Virginia, 1858), Presbyterian (Southern Church); b. at Mendham, Morris County, N.J., Sept. 15, 1813; graduated at College of New Jersey, 1832; and at Union Theological Seminary, Prince Edward County, Va., 1837; became professor of general and agricultural chemistry and geology in Washington College (now Washington and Lee University), Lexington, Va., 1838; pastor of the First Presbyterian Church, Norfolk, Va., 1851, and still retains the position. He is the author of *The Summer of the Pestilence* (a history of the yellow-fever in Norfolk in 1855), Philadelphia, 1856; *The "Doctrine of Baptisms,"* New York, 1857; *The Christian Doctrine of Slavery*, 1858; *The Theology of Christian Experience*, 1860; *The Sacraments of the New Testament*, 1880; *The Books of Nature and Revelation collated*, 1886.

**ARNOLD, Edwin, M.A.**, b. at Rochester, Eng.,

June 10, 1832; educated at University College, Oxford; graduated B.A., 1854; became assistant master of Edward VI. School, Birmingham; later, principal of the government Sanscrit College at Poona, Bombay Presidency; an editor of the London *Daily Telegraph*, 1861. He is a fellow of the Royal Asiatic Society, and of the Royal Geographical Society; 2d class of the imperial order of the Medjidie (Turkish), and companion of the Star of India. He arranged George Smith's first expedition, and Stanley's expedition in search of Livingstone,—both in behalf of the *Daily Telegraph*. He has made numerous poetical translations from Greek and Sanscrit, and has written many poems, of which the most famous are, *The Light of Asia* (the life and teaching of Buddha), London, 1879 (28th ed., 1886, and several reprints; in recognition he was decorated by the King of Siam with the Order of the White Elephant); *Pearls of the Faith, or Islam's Rosary*, 1883, 3d ed., 1884; *The Secret of Death*, 1885.

**ARNOLD, Matthew, D.C.L.** (Edinburgh, 1869, Oxford, 1870), son of Thomas Arnold of Rugby; b. at Laleham, near Staines, Dec. 24, 1822; entered Balliol College, Oxford; won the Newdigate prize for English verse (1843); graduated in honors, 1844; became a Fellow of Oriol College (1845); a lay inspector of schools, 1851; was professor of poetry at Oxford from 1857 to 1867. He received the order of Commander of the Crown of India, from the King of Italy, in 1876. In 1883 he was put upon the civil pension list for three hundred pounds, in recognition of his services to literature. In 1884 he visited America on a lecture-tour. Besides poems, and numerous essays upon literary topics, he has published the following bearing on religion: *Culture and Anarchy, an Essay in Political and Social Criticism*, London, 1870; *St. Paul and Protestantism, with an Essay on Puritanism and the Church of England*, 1871; *Literature and Dogma, an Essay towards a Better Apprehension of the Bible*, 1873; *God and the Bible*, 1875; *Last Essays on Church and Religion*, 1877. He has also edited, with prefaces and notes, *The Great Prophecy of Israel's Restoration* (Isa. xl.-lxvi.), 1872, rev. ed., 1875; *Isaiah of Jerusalem* (Isa. i.-xxxix.), 1881.

**ARTHUR, William**, Methodist; b. at Kells, County Antrim, Ireland, 1819; graduated at Hoxton College, London, 1839; was missionary in India, 1839-41; and in France, 1846-48; secretary of the Wesleyan Missionary Society, 1851-68, and since honorary secretary. He was president of the Wesleyan Conference in 1866; and from 1868 to 1871, of the Belfast Methodist College. He is one of the honorary secretaries of the British Branch of the Evangelical Alliance, and has attended most of the General Conferences of the Alliance. He has written, besides sundry tracts and pamphlets, *A Mission to the Mysore, with Scenes and Facts illustrative of India, its People and its Religion*, London, 1847, 2d ed., 1848; *The Successful Merchant, Sketches of the Life of Mr. Samuel Budgett*, 1852, 95th ed., 1881 (reprinted in New York, and there is also a Welsh trans.); *The Tongue of Fire, or True Power of Christianity*, 1856, 40th ed., 1885; *In America*, 1856 (reprinted, New York); *Italy in Transition, Public Scenes and Private Opinions in the Spring of 1860, illustrated by Official*

*Documents from the Pupal Archives of the revolted Legations*, 1860, 7th ed., 1885 (reprinted, New York); *The Pope, the Kings, and the People*, 1877, 2 vols.; *The Difference between Physical and Moral Law*, 1883, 4th ed., 1885; *Religion without God, and God without Religion*, 1885, 2 parts.

**ASTIE, Jean Frédéric**, French Swiss Protestant, b. at Nerac (Lot-et-Garonne), France, Sept. 21, 1822; studied theology at Geneva, Halle, and Berlin; lived for a long time in the United States, and was pastor of a French church in New-York City from 1848 to 1853. From 1856 he has been professor of philosophy and theology in the Free Faculty at Lausanne, and editor of the *Revue de Théologie et de Philosophie*. Besides a history of the United States (Paris, 1865, 2 vols.), and of the revival there of 1857-58 (Lausanne, 1859), and various polemical pamphlets against MM. Scherer, Hornung, and Bersier, he has published an edition of the *Pensées de Pascal*, 1857, 2d ed., 1882; *Esprit d'Alexandre Vinet*, Paris, 1861, 2 vols.; *Les deux théologies nouvelles dans le sein du Protestantisme Français*, 1862; *Explication de l'évangile selon Saint-Jean*, Geneva, 1864, 3 vols. (the first two were anonymous); *Théologie allemande contemporaine*, 1875; *Mélanges de théologie et de philosophie*, Lausanne, 1878.

**ATLAY, Right Rev. James, D.D.** (Cambridge, 1859), Lord Bishop of Hereford, Church of England; b. at Wakerley, Northamptonshire, Eng., in the year 1817; was scholar of St. John's College, Cambridge; Bell's University scholar, 1837; graduated B.A. (senior optime, 1st class classical tripos), 1840; M.A., 1843; B.D., 1850. He was a fellow of St. John's College, 1842-59; tutor, 1846-59; curate of Warsop, Notts, 1842; vicar of Madingley, Cambridge, 1847-52; Whitehall preacher, 1856-58; vicar of Leeds and rural dean, 1859-68; canon residentiary of Ripon Cathedral, 1861-68; consecrated Lord Bishop of Hereford, 1868.

**ATTERBURY, William Wallace**, Presbyterian; b. at Newark, N.J., Aug. 4, 1823; graduated at Yale College, 1843; was resident for a year, then entered Yale Theological Seminary, and graduated, 1847; was ordained, 1848; established Presbyterian Church at Lansing, Mich., 1848; was pastor there until 1854; at Madison, Ind., 1851-66; in Europe and the East; supplied pulpits at Cleveland, O., and elsewhere; became secretary of the New-York Sabbath Committee, 1869. He is an active member of the United-States Branch of the Evangelical Alliance, and was its secretary in 1875. He has written numerous documents, reports, articles for the press, etc., mostly on the various aspects of the Sunday question.

**ATWOOD, Isaac Morgan, D.D.** (Tufts, 1879), Universalist; b. at Pembroke, Genesee County, N.Y., March 24, 1838; was pastor in the States of New York, Maine, and Massachusetts; editor of the Boston *Universalist*, 1867-72; since and now associate editor of the *Christian Leader*; and since 1879 has been president of the Canton (N.Y.) Theological School, and Dockstader professor of theology and ethics. He has published, *Have we outgrown Christianity?* Boston, 1870; *Latest Word of Universalism*, 1878; *Walks about Zion*, 1882; *Episcopacy*, 1884.

## B.

**BACH, Joseph, D.D.** (University of Munich, 1859), Roman Catholic; b. at Aislingen, near Augsburg, Bavaria, Germany, May 4, 1833; studied philosophy and theology in the University of Munich; became *privat-docent* there, 1865; professor extraordinary of theology, 1867; ordinary professor of philosophy of religion and pedagogics, and university preacher, 1872. He has written *Die Siebenzahl der Sacramente*, Regensburg, 1864; *Meister Eckhart*, Wien, 1864; *Propst Gerhoch von Reichersberg*, 1865; *Die Dogmengeschichte des Mittelalters vom christologischen Standpunkte, oder die mittelalterliche Christologie vom 8. bis 16. Jahrh.*, 1873-75, 2 vols.; *Joseph von Görres*, Freiburg, 1876; *Des Albertus Magnus Verhältniss zur Erkenntnislehre der Griechen, Lateiner, Araber u. Juden*, Wien, 1881; *Vorlesungen über Dante*, 1881; *Ueber das Verhältniss des Systeme de la Nature zur Wissenschaft der Gegemart*, Cologne, 1884.

**BACHMANN, Johannes Franz Julius**, German Lutheran theologian; b. in Berlin, Feb. 24, 1832; became *privat-docent* there, 1856; ordinary professor of theology at Rostock, 1855; and there also university preacher, 1874. Besides sermons, he has issued *Die Festgesetze des Pentateuchs*, Berlin, 1855; *Das Buch der Richter*, vol. i., in 2 parts, 1867-70; *Ernst Wilhelm Hengstenberg, sein Leben und Wirken*, Gütersloh, 1876-80, 2 vols. \*

**BACON, Leonard Woolsey, M.D.** (Yale, 1856), D.D. (Yale, 1879), Congregationalist; b. at New Haven, Conn., Jan. 1, 1830; graduated at Yale College, 1850, and at Yale Theological Seminary, 1854; was minister of St. Peter's (Presbyterian) Church, Rochester, N.Y., 1856; of Litchfield (Congregational) Church, Connecticut, 1857-60; missionary at large for Connecticut, 1861-62; minister at Stamford, Conn., 1863-65; Brooklyn, N.Y., 1865-70; Baltimore, Md., 1871; in Europe, 1872-77; minister at Norwich, Conn., 1878-82; stated supply to Woodland Presbyterian Church, Philadelphia, Penn., 1883; chosen pastor of the same, 1885. He has contributed largely in prose and poetry to the press, issued pamphlets and musical compositions, edited *Congregational Hymn and Tune Book*, New Haven, 1857; *The Book of Worship*, New York, 1865; *The Life, Speeches, and Discourses of Father Hyacinthe*, 1872; *The Hymns of Martin Luther set to their Original Melodies, with an English Version*, 1883; *The Church Book: Hymns and Tunes*, 1883; and original books, *Vatican Council*, New York, 1872; *Church Papers: Essays on Subjects Ecclesiastical and Social*, Geneva, London, and New York, 1876; *A Life worth living: Life of Mrs. Emily Bliss Gould*, New York, 1878; *Sunday Observance and Sunday Law* (with six sermons on the sabbath question, by G. B. Bacon), 1882; *The Simplicity that is in Christ* (sermons), 1886.

**BAETHGEN, Friedrich Wilhelm Adolf, Lic. Theol.** (Kiel, 1877), Ph.D. (Leipzig, 1878), Protestant theologian; b. at Lachen, Hannover, Jan. 16, 1849; studied at Göttingen and Kiel; was in

the German army in the war against France, 1870-71; was in Russia, 1873-76; in Berlin, 1876-77; in British Museum, London, 1878; became *privat-docent* at Kiel, 1878; professor extraordinary of theology, 1884. From 1881-84 he was also "adjunctus ministerii" in Kiel. He is the author of *Untersuchungen über die Psalmen nach der Peschitâ*, Kiel, 1878; *Sindban oder die sieben weisen Meister. Syrisch und Deutsch*, Leipzig, 1879; *Syrische Grammatik des Mar Elias von Tirkhan herausgegeben und übersetzt*, 1880; *Anmuth und Würde in der alttestamentlichen Poesie*, Kiel, 1880 (a lecture); *Fragmente syrischer und arabischer Historiker herausgegeben und übersetzt*, 1884; *Evangelienfragmente: Der griechische Text des Cureton'schen Syrens wiederhergestellt*, 1885. Besides these he has written the following articles: *Ein Melkitischer Hymnus an die Jungfrau Maria* ("Zeitschrift der Deutschen Morgenländischen Gesellschaft," 1879, vol. 33, pp. 666-671 [1879], and in the same the yearly review of matters relating to Syriac, etc., 1879 sq.); *Kritische Bemerkungen über einige Stellen des Psalmentextes* ("Theolog. Studien und Kritiken," 1880, pp. 751 sq.); *Philoxenus von Mabug über den Glauben* ("Zeitschrift für Kirchengeschichte," 1881, vol. 5, pp. 122-135); *Der textkritische Werth der alten Uebersetzungen zu den Psalmen* ("Jahrbücher für protestantische Theologie," 1882, vol. 8, pp. 405-459, 593-667); *Nachricht von einer unbekanntenen Handschrift des Psalterium juxta Hebraeos Hieronymi* ("Zeitschrift für die älteste Wissenschaft," 1881, vol. 1, pp. 105-112); *Der Psalmencommentar des Theodor von Mopsuestia in syrischer Bearbeitung* (do., 1885, vol. 5, pp. 53-101).

**BAIRD, Charles Washington, D.D.** (University, New York City, 1876), Presbyterian; b. at Princeton, N.J., Aug. 28, 1828; graduated at the University of the City of New York, 1848, and at Union Theological Seminary, 1852; was chaplain of the American Chapel at Rome, Italy, 1852-54; and pastor of the Reformed Dutch Church on Bergen Hill, Brooklyn, N.Y., 1850-61; but since 1861 has been pastor of the Presbyterian Church of Rye, Westchester County, N.Y. He is the necrologist of Union Theological Seminary. He has written the following books: *Eutaxia, or the Presbyterian Liturgies: Historical Sketches*, New York, 1855 (revised and reprinted under title *A Chapter on Liturgies*, with preface and appendix, *Are Dissenters to have a Liturgy?* both by Thomas Binney, London, 1856); *A Book of Public Prayer, compiled from the Authorized Formularies of Worship of the Presbyterian Church, as prepared by the Reformers Calvin, Knox, Bucer, and others. With Supplementary Forms*, New York, 1857; *Chronicle of a Border Town* [Rye, N.Y.], 1870; *History of Bedford Church* [Westchester County, N.Y.], 1882; *History of the Huguenot Emigration to America* [1885], 2 vols., 2d ed. same year. Besides these he has translated Malan's *Romanism*, New York, 1844; and *Discourses and Essays of J. H. Merle d'Aubigné*, 1816; and written an arti-

cle in *Magazine of American History* (1879, October) on *Civil Status of Presbyterians in the Province of New York*.

**BAIRD, Henry Martyn, Ph.D.** (Princeton College, 1867), **D.D.** (Rutgers College, 1877), **LL.D.** (Princeton, 1882), brother of the preceding, Presbyterian; b. in Philadelphia, Penn., Jan. 17, 1832; graduated at the University of the City of New York, 1850; studied in the University of Athens, Greece; in the Union Theological Seminary, New York, 1853-55; graduated at Princeton Theological Seminary, 1856; was tutor in the College of New Jersey, Princeton, N.J., 1855-59; and has been since 1859 professor of the Greek language and literature in the University of the City of New York. He is the author of *Modern Greece: a Narrative of a Residence and Travel in that Country*, New York, 1856; *The Life of the Rev. Robert Baird, D.D.* (his father), 1866; *History of the Rise of the Huguenots of France*, New York, 1879, 2 vols., 2d ed., 1883, London, 1880.

**BALAN, Pietro**, Roman Catholic; b. at Este, Padua, Italy, Sept. 3, 1840; educated in the seminary at Padua; became ordinary professor in October, 1862, in that institution; director of the Venetian *La Libertà Cattolica*, 1865; of the *Modeneso Diritto Cattolico*, 1867; sub-archivist of the Vatican, 1880; retired on account of health, 1883; since 1883 has lived at Pragatto in the province of Bologna. He was nominated chamberlain by Leo XIII., 1881; domestic prelate, 1882; referendary of the Papal "segnatura," 1883; commander of the order of Franz Josef, Emperor of Austria, 1883. He is the author of *Studi sul Papato*, Padua, 1862; *Tommaso Becket*, 1861, 3d ed., Rome, 1866; *Storia di S. Tommaso di Canterbury e dei suoi tempi*, Modena, 1862, 2 vols.; *I precursori del Razionalismo moderno fino a Lutero*, Parma, 1867-68, 2 vols.; *Romani e Longobardi*, Modena, 1868; *Della necessità di ristaurare la storia d'Italia*, 1868; *L'Economia, la Chiesa e gli umanitari*, 1869; *Pio IX., la Chiesa e la Rivoluzione*, 1869, 2 vols.; *Dante ed i Papi*, 1870; *Gli assedi della Mirandola nel 1511 e nel 1551*, Mirandola, 1870; *Della preponderanza germanica sull'Occidente dell'Europa*, Modena, 1871; *Chiesa e Stato: lettere a J. J. Dollinger*, 1871; *Sulle legazioni compiute nei paesi nordici da Guglielmo vescovo di Modena nel Secolo XIII.*, 1872; *Il vescovo di Modena Alberto Boschetti*, 1872; *La Chiesa Cattolica ed i Romani Pontefici difesi dalle calunnie del Scultore Sisto Pintor*, Bologna, 1873; *Storia di Gregorio IX. e dei suoi tempi*, Modena, 1873-74, 3 vols.; *Storia d'Italia dai primi tempi fino al 1870*, 1875-86, 7 vols.; *Storia del Pontificato di Papa Giovanni VIII.*, 1876, 3d ed., Rome, 1880; *Storia della Lega Lombarda, con documenti*, Modena, 1876; *Memorie storiche di Tenebraria nel Padoeceno con documenti inediti*, 1876; *Storia della Chiesa Cattolica durante il Pontificato di Pio IX.*, Turin, 1876-86, 3 vols., 1th ed., vols. 1 and 2, 1886 (in continuation of Rohrlacher); *Memorie della B. Beatrice I. di Este*, Modena, 1877, 3d ed., Venice, 1879; *Un giro nei Sette Comuni del Vicentino*, Milan, 1878; *Roberto Boschetti e l'Italia dei suoi tempi*, Modena, 1878-81, 2 vols.; *Dissegni tenuti nel V. Congresso Cattolico in Modena*, Bologna, 1879, 31st ed., Milan, 1885; *Le tombe dei Papi profumate da Ferd. Gregorovius, evolute dalla storia*, Modena, 1879; *Sull'autenticità del diplo-*

*ma di Enrico II. di Germania a Papa Benedetto VIII.*, Rome, 1880; *S. Caterina da Siena e il Papato*, 1880 (Flemish and French trans., Bruges, 1884); *La politica italiana dal 1863 al 1870, secondo gli ultimi documenti*, 1880; *La storia d'Italia e gli archivi segreti della S. Sede*, 1881; *Le relazioni fra la Chiesa Cattolica e gli slavi meridionali*, 1881 (Slavic trans., Agram, 1882); *I Papi ed i vescovi siciliani, con documenti*, 1881 (Spanish trans., Rome, 1881); *Il processo di Bonifazio VIII.*, 1881; *La politica di Clemente VII. fino al sacco di Roma*, 1881; *Roma capitale d'Italia*, 1884 (German trans., 1881); *Monumenta reformationis Lutherane ex tabulariis secretoriis s. sedis 1521-25*, Regensburg, 1884; *Monumenta seculi XVI. historiam illustrantia*, vol. i., Clementis VII. epistolae per Sadoletum scriptae, quibus accedunt variorum ad papam et ad alios epistolae, Innsbruck, 1885; *Clemente VII. e l'Italia del suo tempo*, Milan, 1886.

**BALLANTINE, William Gay**, Congregationalist; b. at Washington, D.C., Dec. 7, 1848; graduated at Marietta College, Ohio, 1868, and Union Theological Seminary, New York, 1872; professor in Ripon College, 1871-76; in Indiana University, 1876-78; since 1878 connected with the Congregational Theological Seminary of Oberlin, O., first as professor of Greek and Hebrew exegesis (1878-80), and since as professor of Old-Testament language and literature. He studied at the University of Leipzig, 1872-73; was with the American Palestine Exploration Expedition in Palestine, March to August, 1873. Since 1881, he has been one of the editors of the *Bibliotheca Sacra*.

**BALOGH, Francis**, Reformed; b. at Nagy Várad (*Magnum Varadinum*), Hungary, March 30, 1836; graduated there, 1854; continued theological studies at Debreczen, Hungary, until 1855; resided in the college until 1863, when he went to Paris, London, and Edinburgh for further study; in 1865 he returned to Debreczen as assistant professor, and the next year (1866) became ordinary professor of church history, the history of doctrines, and of Hungarian Protestant church history. His theological standpoint is orthodox and evangelical. He defends the Helvetic Confession of the Hungarian Reformed Church against those who throw away all confessions. He was founder, and editor 1875-78, of the *Evangelical Protestant Gazette* (Debreczen, weekly), which successfully opposed the Budapest "Protestant Union," an imitation of the "Protestanten Verein" of Schenkel. The "Union" has ceased to exist. He was a delegate from his church to the Reformed Alliance Council at Edinburgh, 1877, and made a report; a member of the first general national synod held at Debreczen 1881, again in 1882; and since 1883 has been ecclesiastical assessor of the superintendency (a life office). Besides addresses, translations, articles in Herzog, etc., he has written, all in Hungarian, and published at Debreczen, *Peter Molnár, the Hungarian Reformer*, 1866 (German translation, 1867); *The History of the Hungarian Protestant Church*, 1872; *The History of the Christian Church to the 17th Century*, 1872-82, 2 vols.; *Points of Information in the Field of Theology* (against Hungarian "modernism"), 1877; *The Literature of the Hungarian Protestant Church*, 1879.

**BARBOUR, William McLeod, D.D.** (Bowdoin

College, 1870), Congregationalist; b. at Fochabers, Morayshire, Scotland, May 29, 1827; graduated at Oberlin College, Ohio, 1859, and at Andover Theological Seminary, 1861; was pastor of South Church, South Danvers (now Peabody), Mass., 1861-68; professor of sacred rhetoric and pastoral duties (1868-75), and of systematic theology (1873-77), in Bangor (Me.) Theological Seminary; since 1877 he has been professor of divinity in Yale College, and college pastor. He is a moderate Calvinist.

**BARCLAY, Joseph, D.D.** (Dublin University, 1880), LL.D. (do., 1865); b. near Strabane, County Tyrone, Ireland, Aug. 12, 1831; d. in Jerusalem, Palestine, Jan. 23, 1880. He was educated at Trinity College, Dublin, but did not distinguish himself; graduated B.A., 1854; M.A., 1857; became curate of Bagnalstown, County Carlow, Ireland, 1854; missionary to the Jews in Constantinople, 1858; minister of Christ Church, Jerusalem, 1861; resigned July 22, 1870; curate of Howe, England, 1871; St. Margaret's, Westminster, 1871-73; rector of Stapleford, near Hertford, 1873; consecrated bishop of Jerusalem, July 25, 1879; arrived in that city Jan. 23, 1880. His attainments were extensive. He preached in Spanish, French, and German, was well read in Hebrew, both biblical and rabbinic, and acquainted with Turkish and Arabic. He is the author of *The Talmud* (select treatises of the Mishna with prolegomena and notes), London, 1877. See his biography (anonymous), London, 1883.

**BARCÈS, Jean Joseph Léandre**, Roman Catholic abbe; b. at Auriol (Bouches-du-Rhône), Feb. 27, 1810; studied Arabic and Hebrew at Marseilles; was ordained priest in 1834; has been since 1842 professor of Oriental languages in the faculty of Catholic theology at Paris; and since 1860 honorary canon of Notre Dame. He has written, *Traditions orientales sur les pyramides d'Égypte*, Marseilles, 1841; *Rabbi Yapheth ben Hali Bussorensis Karite in librum Psalmorum commentarii arabici edidit et in Latinum convertit*, Paris, 1846, and *Yapheth's Persio*, 1861; *Aperçu historique sur l'Église d'Afrique*, 1848; *Le livre de Ruth*, 1854; *Hébron et le tombeau du patriarche Abraham: Traditions et Légendes musulmanes rapportées par les auteurs arabes*, 1863.

**BARING-GOULD, Sabine**, Church of England; b. at Exeter, Jan. 28, 1834; was student in Clare College, Cambridge; graduated B.A., 1854; M.A., 1856; ordained deacon, 1861; priest, 1865; became perpetual curate of Dalton, Yorkshire, 1866; rector of East Mersea, Essex, 1871; and rector of Lew Trenchard, Lew Down, North Devonshire, 1881. He has written, besides volumes of sermons under various titles, in 1872, 1873, 1875, 1879, 1880, 1881, 1884, 1885, and novels, the following: *The Path of the Just*, London, 1856; *Iceland, its Scenes and its Sagas*, 1863; *Post-medieval Preachers*, 1865; *The Book of Waverley*, 1865; *Curious Myths of the Middle Ages*, 1866-68, 2 series, new ed., 1881, 1 vol. (reprinted Boston); *The Silver Store, collected from mediæval Christian and Jewish Mines*, 1868, 2d ed. 1882; *Curiosities of Olden Times*, 1869, 2d ed. 1875; *The Origin and Development of Religious Belief*, 1870-71, 2 vols., 2d ed. 1882 (reprinted New York); *Legends of the Old-Testament Characters*, 1871, 2 vols. (reprinted New York); *Lives of the Saints*, 1872-

77, 15 vols.; *The Lost and Hostile Gospels*, 1874; *Yorkshire Oddities*, 1874; *Some Modern Difficulties*, 1875; *The Vicar of Morwenstow* (Rev. Robert Stephen Hawker), 1876 (reprinted New York); *Germany, Past and Present*, 1879. From 1871 to 1873 he edited *The Sacristy*, a quarterly review of ecclesiastical art and literature.

**BARNARD, Frederick Augustus Porter, S.T.D.** (University of Mississippi, 1861), LL.D. (Jefferson College, Miss., 1855, Yale College, 1859), L.H.D. (Regents of the University of the State of New York, 1872), Episcopalian; b. at Sheffield, Mass., May 5, 1809; graduated at Yale College, 1828; was tutor there, 1830; teacher in asylums for the deaf and dumb at Hartford, Conn., 1831-33; and New-York City, 1833-37; professor of mathematics and natural philosophy in University of Alabama, 1837-48; of chemistry, 1848-54; professor of mathematics, natural philosophy, and civil engineering in the University of Mississippi, 1854-56; president of the same, 1856-58; chancellor, 1858-61; in charge of chart printing and lithography, United-States Coast Survey, 1863-64; since May, 1864, president of Columbia College, New-York City. He took deacon's orders in the Protestant-Episcopal Church, 1856. He belongs to many scientific societies, and, aside from text-books, has written many educational treatises, of which may be mentioned *Letters on College Government, and the Evils inseparable from the American College in its Present Form*, 1854; *History of the American Coast Survey*, 1837; *University Education*, 1858; *Undulatory Theory of Light*, 1862; *Machinery and Processes of the Industrial Arts, and Apparatus of the Exact Sciences*, New York, 1868; *Metric System of Weights and Measures*, 1871, 3d ed. 1879; *Imaginary Metrological System of the Great Pyramid of Gizeh*, 1884.

**BARRETT, Benjamin Fisk**, Swedenborgian; b. at Dresden, Me., June 24, 1808; graduated at Bowdoin College, Brunswick, Me., 1832, and at the Harvard (Unitarian) Divinity School, Cambridge, Mass., 1838; became a Swedenborgian, 1839; was pastor of the New Church Society in New-York City, 1840-48; in Cincinnati, O., 1848-50; retired temporarily from ministerial service because of ill health; was pastor in Philadelphia, Penn., 1864-71; and since has been president and corresponding secretary of the Swedenborg Publishing Association, Philadelphia. He edited *The Swedenborgian*, 1858-60 (when discontinued), and *The New Church Monthly*, 1867-70 (when merged in *The New Church Independent*). He is the author of *Life of Emanuel Swedenborg*, New York, 1841; *Lectures on the Doctrines of the New Church*, 1842 (present title, *Lectures on the New Dispensation*), 11th ed., Philadelphia, 1878; *The Golden Reed*, New York, 1855; *The Question concerning the Visible Church*, 1856 (new edition under title, *The Apocalyptic New Jerusalem*, Philadelphia, 1883); *Beauty for Ashes*, New York, 1856; *Letters to Beecher on the Divine Trinity*, 1860, 4th ed., Philadelphia, 1873; *Catholicity of the New Church*, New York, 1863; *The New View of Hell*, Philadelphia, 1870, 5th ed. 1886; *Prelate and Pastor*, 1871 (title changed to *A Bishop's Gun reversed*, 1882); *Letters to Beecher on the Future Life*, 1872; *The Golden City*, 1874; *The New Church, its Nature and Whereabout*, 1877; *Swedenborg and Chan-*

ning, 1879; *The Question answered* [What are the doctrines of the New Church?], 1883; *Footprints of the New Age*, 1884; *Heaven revealed*, 1885. Compiled and edited *The Swedenborg Library* (giving the substance of Swedenborg's theological teachings), Philadelphia, 1876-81, 12 vols.

**BARROWS, John Henry** (Lake Forest University, Ill., 1883), Presbyterian; b. at Medina, Mich., July 11, 1847; graduated at Olivet College, 1867; studied at New-Haven (Congregational) Theological Seminary, 1867-68, and at Union (Presbyterian) Theological Seminary, New-York City, 1868-69; was superintendent of public instruction in Osage County, Kansas, 1871-72; stated supply of First Congregational Church of Springfield, Ill., 1872-73; ordained (Congregationalist), April 29, 1875; pastor of the Eliot Congregational Church, Lawrence, Mass., 1875-81; of the Maverick Church, East Boston, 1881-82; since Dec. 8, 1882, he has been pastor of the First Presbyterian Church of Chicago, Ill. \*

**BARROWS, Samuel June**, Unitarian; b. in New-York City, May 26, 1815; graduated B.D. at Harvard Divinity School, 1875, and studied for a year at Leipzig University; became pastor of the First Parish Church, Dorchester (Boston), Mass., 1876; editor of *The Christian Register*, 1881. He edited *Life and Letters of Thomas J. Mumford*, Boston, 1879, and *Esra Abbot* (memorial volume), Cambridge, 1881; contributed to *Proceedings of the 250th Anniversary of the First Church and Town of Dorchester*, Boston, 1880, and articles on Dorchester in *Memorial History of Boston*, 1880; has published *The Doom of the Majority*, 1883; *A Baptist Meeting-House*, 1885.

**BARROWS, Walter Manning, D.D.** (Olivet College, 1884), Congregationalist; b. at Franklin, Mich., April 12, 1816; graduated at Olivet College, Mich., 1867, and at Andover Theological Seminary, Mass., 1873; became pastor in Salt Lake City, Utah, 1874; corresponding secretary of the American Home Missionary Society, New-York City, 1881.

**BARRY, Most Rev. Alfred, D.D.** (Cambridge, 1865), **D.C.L.** (Oxford, 1870), metropolitan, primate of Australia; b. in London, 1826; was student in Trinity College, Cambridge; graduated B.A. (seventh in first class classical tripos, fourth wrangler) and Smith prizeman, 1848; M.A., 1851; B.D., 1858; was elected fellow, 1848; ordained deacon, 1850; priest, 1853; became successively sub-warden of Trinity College, Glenalmond, 1850; head master of the grammar school at Leeds, 1851; principal of Cheltenham College, 1862; principal of King's College, London, 1868; also was canon of Worcester, 1871-81; chaplain in ordinary to the Queen, 1879-83; canon of Westminster, 1881-83; honorary canon of Westminster, 1883-81. He was consecrated lord bishop of Sydney, metropolitan of New South Wales, and primate of Australia, Jan. 1, 1881. His works include five volumes of sermons, London, 1866-81; six lectures on the *Attainment of Christ*, 1871; the Boyle lectures for 1876, entitled, *What is Natural Theology?* (1877) (German trans., *Die natürliche Theologie*, Gotha, 1882), and for 1877-78; *The Manifold Witness for Christ*, 1880; *The Teacher's Prayer Book, being the Book of Common Prayer, with introductions, analyses, notes, and a commentary upon the Psalter*, 1882, 2d ed. 1885;

*First Words in Australia*, 1881. He commented upon Ephesians, Philippians, Colossians, and Philemon, in vol. iii. of Bishop Ellicott's *N. T. Commentary for English Readers*, 1879, re-issued in the *Handy Commentary*, 1883.

**BARTLETT, Edward Totterson**, Episcopalian; b. at Philadelphia, Penn., July 25, 1843; graduated from the University of Pennsylvania, Philadelphia, 1865, and from Andover Theological Seminary, 1868; became rector at Sharon Springs, N.Y., 1869, and at Matteeau, N.Y., 1874; and since 1884 has been dean of the Divinity School of the Protestant Episcopal Church, Philadelphia, and professor of ecclesiastical history in the same.

**BARTLETT, Samuel Colcord, D.D.** (Dartmouth College, 1861), **LL.D.** (College of New Jersey, 1878), Congregationalist; b. at Salisbury, N.H., Nov. 25, 1817; graduated at Dartmouth College, 1836, and at Andover Theological Seminary, 1842; became successively pastor at Monson, Mass., 1843; professor of intellectual philosophy in the Western Reserve College, Hudson, O., 1846; pastor at Manchester, N.H., 1852; pastor in Chicago, Ill., and professor of biblical literature in the Congregational Theological Seminary, Chicago, Ill., 1857; resigned pastorate, but retained professorship, 1859; president of Dartmouth College, Hanover, N.H., 1877. He is "in substantial accord with the modified Calvinism of New England, as represented by Andover Seminary in the time of Woods, Stuart, B. B. Edwards, and Park; welcoming all new light, from whatever source, upon the text, composition, or interpretation of the Scriptures, or the doctrines thence legitimately resulting; but resisting all baseless theories, and rash speculations, and, in general, declining to surrender the matured and well-established convictions of the great mass of intelligent evangelical Christians, except on valid evidence." He was the first on the ground to open and organize the Chicago Congregational Theological Seminary, and raised the funds for endowing the chair he occupied. He aided also in the organization of numerous churches in Illinois. He crossed the desert of Et Tih to Palestine (1874) with a view to compare in detail all the circumstances and conditions of the region with the narrative of the journey of the children of Israel. Besides numerous articles in the *Bibliotheca Sacra*, *The New-Englander*, *The North-American Review*, orations at the centennial of the battle of Bennington, the quarter-millennial celebration of Newburyport, and at literary anniversaries, he has written *Life and Death Eternal, a Refutation of the Doctrine of Annihilation*, Boston, 1866, 2d ed. 1878; *Sketches of the Missions of the A. B. C. F. M.*, 1872; *Future Punishment*, 1875; *From Egypt to Palestine, Observations of a Journey*, New York, 1879; *Sources of History in the Pentateuch*, 1883.

**BARTOL, Cyrus Augustus, D.D.** (Harvard, 1859), Independent Congregationalist; b. at Freeport, Me., April 30, 1813; graduated at Bowdoin College, Maine, 1832, and at the Cambridge Divinity School, 1835; since 1837 he has been pastor of the West Church, Boston. He has written *Discourse on the Christian Spirit and Life*, Boston, 1850; *Discourse on the Christian Body and Form*, 1851; *Pictures of Europe*, 1855; *Church and Congregation*, 1858; *Radical Problems*, 1872; *The*

*Rising Faith*, 1873; *Principles and Portraits*, 1880.

**BASCOM, John, D.D.** (Iowa College, 1875), LL.D. (Amherst, 1873), Congregationalist; b. at Genoa, N. Y., May 1, 1827; graduated at Williams College, Massachusetts, 1849, and at Andover Theological Seminary, 1855; was professor of rhetoric in Williams College from 1855 to 1874; and ever since has been president of the University of Wisconsin. He is the author of *A Political Economy*, Andover, 1859; *Æsthetics, or the Science of Beauty*, New York, 1862, revised edition 1881; *Rhetoric*, 1865; *The Principles of Psychology*, 1869, revised edition 1877; *Science, Philosophy, and Religion* (Lowell lectures), 1871; *A Philosophy of English Literature*, 1874; *Philosophy of Religion, or the Rational Grounds of Religious Belief*, 1876; *Comparative Psychology, or Growth and Grades of Intelligence*, 1878; *Ethics, or Science of Duty*, 1879; *Natural Theology*, 1880; *Science of Mind*, 1881; *The Words of Christ as Principles of Personal and Social Growth*, 1881; *Problems in Philosophy*, 1885.

**BASSERMANN, Heinrich, Lic. Theol.** (Jena, 1876), D.D. (hon., Zürich, 1883), German Protestant; b. at Frankfurt-am-Main, July 12, 1849; studied at Jena, Zürich, and Heidelberg, 1867-72; became assistant preacher at Arolsen, Waldeck, 1873; *privat-docent* at Jena, 1876; professor extraordinary at Heidelberg, 1876; ordinary professor of practical theology, 1880; and *seminar-director* and university preacher, 1884. He is the author of *Dreissig christliche Predigten*, Leipzig, 1875; *De loco Matt. 5, 17-20 commentatio*, Jena, 1876; *Handbuch der geistlichen Beredsamkeit*, Stuttgart, 1885; and since 1881, with Dr. Ehlers, editor of *Zeitschrift für praktische Theologie*. He is announced to furnish the volume on Practical Theology, in the new Freiburg series of theological text-books.

**BATES, Cyrus Stearns, D.D.** (Western Reserve College, Ohio, 1879), Episcopalian; b. at Chester, O., Dec. 31, 1840; graduated at the Cincinnati Law College, 1865, and at the Gambier Episcopal Theological Seminary, 1873. From 1865 to 1871 he was a lawyer in Cincinnati; became rector at Newark, O., 1873; professor of systematic divinity in the Gambier Theological Seminary, 1878; rector in Cleveland, 1884.

**BATTERSON, Hermon Griswold, D.D.** (Nebraska College, 1869), Episcopalian; b. at Marbledale, Conn., May 28, 1827; educated privately; was rector at San Antonio, Tex., 1860-61; at Wabasha, Minn., 1862-66; since 1866 in Philadelphia, Penn. (St. Clement's 1869-72, the Annunciation since 1880). He is the author of the *Missionary Tune-Book*, Philadelphia, 1867, 10th ed. 1870; *The Churchman's Hymn-Book*, 1870; *Sketch-Book of the American Episcopate*, 1878, 2d ed. 1883; *Christmas Carols and other Verses*, 1878; *The Pathway of Faith*, New York, 1885, 2d ed. 1886.

**BAUDISSION, Wolf Wilhelm Friedrich, Ph.D.** (Leipzig, 1870), Count, German Protestant; b. at Sophienruhe, near Kiel, Sept. 26, 1817; became *privat-docent* at Leipzig, 1874; professor extraordinary at Strassburg, 1876; ordinary professor, 1880; and at Marburg, 1881. He is the author of *Translationis antiquæ libri Jobi quæ supersunt*, Leipzig, 1870; *Jakce et Moloch sive de ratione inter deum Israelitarum et Molochum intercedente*, 1874;

*Eulogius und Alcar, ein Abschnitt spanischer Kirchengeschichte aus der Zeit der Maurenherrschaft*, 1872; *Studien zur semitischen Religionsgeschichte*, 1876-78, 2 vols.; *Der heutige Stand der alttestamentlichen Wissenschaft*, Giessen, 1884.

**BAUM, Henry Mason.** See page 31.

**BAUR, Gustav (Adolf Ludwig), D.D.**, German Protestant; b. at Hammelbach, June 14, 1816; became *privat-docent* at Giessen, 1841; professor extraordinary, 1847; ordinary, 1849; pastor at Hamburg, 1861; ordinary professor of theology at Leipzig, 1870. Besides numerous sermons he has issued *Der Prophet Amos erklärt*, Giessen, 1847; *Grundzüge der Homiletik*, 1858; *Geschichte der alttestamentlichen Weissagung*, first part, 1861; *Grundzüge der Erziehungslehre*, 1st to 3d ed., 1876; *Boëtius und Dante*, Leipzig, 1874.

**BAUSMAN, Benjamin, D.D.** (Franklin and Marshall College, 1870), Reformed (German); b. at Lancaster, Penn., Jan. 28, 1824; graduated at Marshall College, and the theological seminary, Mercersburg, Penn., 1852; became pastor at Lewisburg, Penn., 1852; editor of *The Reformed Messenger*, published at Chambersburg, Penn., 1858; pastor there, 1861; at Reading, 1863 (First Reformed Church till 1873, since of St. Paul's, which he organized). He is delegate to German Church Diet at Lübeck, 1856, and to Council of Alliance of Reformed Churches held at Belfast, 1884; president of General Synod, Baltimore, Md., 1884. He is the author of *Sinai and Zion* (travels), Philadelphia, 1860, 7th ed. 1883 (German trans., Reading, Penn., 1875, 2d ed. 1885); *Wayside Gleanings in Europe*, Reading, 1876; edited *The Guardian*, 1867-82; Harbaugh's *Harfe* (poems), 1870; founded, and since has edited, *Der Reformirte Hausfreund*, 1867 sqq.

**BAYLISS, Jeremiah Henry, D.D.** (Ohio Wesleyan University, Delaware, O., 1873), Methodist; b. at Wednesbury, Eng., Dec. 20, 1835; attended Genesee College, Lima, N. Y., 1854-57; was pastor in the Genesee (N. Y.) Conference, 1857-66; in Chicago, Ill., 1866-71; in Indianapolis, Ind., 1871-79; in Detroit, Mich., 1879-82; at Walnut Hills, Cincinnati, O., 1882-84; elected in May, 1884, editor of *The Western Christian Advocate*.

**BEARD, Charles**, Unitarian; b. at Manchester, Eng., July 27, 1827; studied in the Manchester New College, and University of Berlin; graduated B. A. at London University, 1847; became minister at Gee Cross, near Manchester, 1850; and of Renshaw-st. Chapel, Liverpool, 1867. He was the editor of *The Theological Review* from 1864 to 1879; and is the author of *Outlines of Christian Doctrine*, London, 1859; *Port Royal, a Contribution to the History of Religion and Literature in France*, 1861, 2 vols., cheaper ed. 1873; *The Soul's Way to God*, 1875, 2d ed. 1878; *The Reformation of the XVI. Century in its Relation to Modern Thought and Knowledge* (Hibbert lectures for 1883), 1883, 2d ed. 1885 (German trans. by F. Halmerscheid, Berlin, 1884).

**BEATTIE, Francis Robert, Ph.D.** (Illinois University, U.S.A., 1884), Presbyterian; b. at Guelph, Ontario, Can., March 31, 1848; graduated at the University of Toronto, B. A., 1875 (medallist in philosophy, and prizeman in Oriental literature); M. A., 1876; B. D. at Knox College, Toronto, 1882. He was tutor in the University of Toronto, 1877; examiner, 1877-78, 1882-; tutor in Knox



College, 1877-78; examiner since 1880; since 1878 he has been pastor of the First Presbyterian Church, Brantford, Ontario, Can. He has written, besides numerous articles, *An Examination of the Utilitarian Theory of Morals*, Brantford, 1885; and has in preparation a work covering the whole ground of apologetics.

**BEAUDRY, Louis Napoleon**, Methodist; b. of Roman-Catholic French-Canadian parentage, at Highgate, Franklin County, Vt., Aug. 11, 1833; entered Troy Conference, 1856; studied in Troy University, but left before graduation, and became chaplain of the 5th regiment of cavalry, N.Y.S.V., Jan. 31, 1863; was in nearly one hundred engagements; in Libby Prison, Richmond, Va., during summer of 1863; and honorably discharged from the service, July 19, 1865. Since 1876 he has been a member of the Montreal Conference, and is now superintendent (presiding elder) of the French District of the conference, and professor of theology in French in the Wesleyan Theological College, Montreal. He was converted from Romanism through the influence of Rev. Joseph Cook, his classmate and room-mate at Keesville, N.Y., 1852-54. He has written, *Army and Prison Experiences with the Fifth New-York Cavalry*, Albany, 1865, 4th ed. 1874; *Spiritual Struggles of a Roman Catholic*, New York, 1875 (6th Canadian ed., Toronto, 1883; French trans., Montreal, 1882; Spanish trans., Mexico, 1881).

**BECKWITH, Right Rev. John Watrus, S.T.D.** (Trinity College, Hartford, Conn., 1868), D.D. (University of Georgia, 1868), Episcopalian, bishop of Georgia; b. at Raleigh, N.C., Feb. 9, 1811; graduated at Trinity College, Hartford, 1832; became rector of Calvary Church, Wadesborough, N.C., 1855; of All Hallows' parish, Anne Arundel County, Md., 1856; chaplain in the Confederate army, 1861; rector of Trinity, New Orleans, 1865; bishop, 1868. He has published addresses, charges, sermons, historical and controversial tracts, etc.

**BECKX, Pierre Jean**, General of the Society of Jesus (retired), Roman Catholic; b. at Sichen, near Louvain, Belgium, Feb. 8, 1795; entered the novitiate of the Society of Jesus at Hildesheim, Oct. 29, 1819; made his solemn profession, 1839; early distinguished himself; was appointed procurator for the province of Austria, 1847; rector of the Louvain Jesuit College, 1848; secretary to the provincial of Belgium, 1849; to that of Austria, 1852; general of the Jesuit order, July 2, 1853; removed the headquarters of the Society from Rome to Fiesole, near Florence, Italy, 1870; retired from active service, September, 1883, and lives quietly at the Collegio Germanico in Rome. His successor is Vicar-general Anthony M. Anderledy, a native of Switzerland, who was for some years attached to the province of St. Louis, U.S.A., who will on Father Beckx' death become general. Father Beckx has proved himself most efficient in inspiring the Society with new zeal, especially for carrying on missions in Protestant countries. Besides some minor compositions, he wrote the widely circulated and frequently translated *Month of Mary: Scenes from the Life of the Virgin, arranged for the Month of May: with Prayers, etc.*, Vienna, 1843.

**BEDELL, Right Rev. Gregory Thurston, D.D.** (Norwich University, Vt., 1856), Episcopalian,

bishop of Ohio; b. at Hudson, N.Y., Aug. 27, 1817; graduated at Bristol College, Pennsylvania, 1836, and at the Virginia Theological Seminary, 1840; became successively rector at Westchester, Penn., 1841, and of the Church of the Ascension, in New-York City, 1843; assistant bishop of Ohio, Oct. 13, 1859; and bishop, 1873. Besides sermons and addresses, he has written *Catechism Pilgrimage to and from the Lambeth Conference and Sheffield Congress*, New York, 1878; *The Pastor, a Text-book on Pastoral Theology*, Philadelphia, 1880.

**BEECHER, Charles**, Congregationalist; b. at Litchfield, Conn., Oct. 7, 1815; graduated at Bowdoin College, Maine, 1834; and at Lane Seminary, Cincinnati, O., 1837; was Presbyterian pastor at Fort Wayne, Ind., 1841-50; Congregational pastor at Newark, O., 1851-54; and at Georgetown, Mass., 1857-81; stated supply of Presbyterian church at Wysox, Penn., 1855. He believes that "the resurrection of *The Christ*, both head and members, is a true and proper Return to primeval glory in the celestial fatherland, forfeited, but redeemed by the blood of the Lamb slain from the foundation of the world." He is the author of *The Incarnation*, New York, 1849; *Review of the Spiritual Manifestations, 1855; David and his Throne, 1855; Redeemer and Redeemed, Boston, 1861; Spiritual Manifestations, 1879; The Eden Tablet, 1880*. He was joint editor with John Zundel of the music of the *Plymouth Collection of Hymns and Tunes*, New York, 1855; and editor of the *Autobiography*, etc., of his father, Lyman Beecher, 1865, 2 vols.

**BEECHER, Edward, D.D.** (Marietta College, 1831), Congregationalist; b. at East Hampton, Long Island, N.Y., Aug. 27, 1803; graduated at Yale College, 1822; studied for one year (1825) in Andover Theological Seminary, but did not graduate; was tutor in Yale College, 1825-26; pastor of the Park-street Church, Boston, 1826-30; president of Illinois College, 1830-44; pastor of the Salem-street Church, Boston, 1844-56; senior editor of *The Congregationalist*, 1849-53; pastor in Galesburg, Ill., 1856-71; professor extraordinary in Congregational Theological Seminary, Chicago, on the Christian organization of society, for some years after 1860. Since 1871 he has resided, without pastoral charge, in Brooklyn, preaching often in various churches.

He is "an evangelical Calvinist, except as to the nature and cause of original sin, and the question of the suffering of God and its influence in the atonement. He holds that sin did not come through the material system, and of course not through the fall of Adam, but that the material system by its analogies is adapted to regenerate those who have made themselves sinful in a previous state of existence. The doctrine of divine suffering he holds as presenting the character of God in its most affecting and powerful aspects, and as essential to a true view of the atonement.

"He went to Alton, Ill., in 1837, to aid in defending the freedom of the press in the case of E. P. Lovejoy. Resisted by the mob spirit, he aided in forming the Illinois State Anti-slavery Society, drew up its constitution and declaration of principles, and published an address to the people of the State. He was with E. P. Lovejoy and Owen

Lovejoy, his brother, the night before the former's death, Nov. 6, 1837. He aided in landing the second press, and in storing it in the stone store of Godfrey and Gilman, where in defending it E. P. Lovejoy was slain."

Since 1824, he has published in various religious journals articles on questions of theology and practical reform, amounting in all to many volumes. His books are: *On the Kingdom of God*, Boston, 1827; *History of the Alton Riots*, Cincinnati, 1838; *Import and Modes of Baptism*, New York, 1849; *The Conflict of Ages, exposing False Views of the Origin of Sin, False Interpretations on which they are based, the Great Conflict thence originating, and the Means of the Restoration of Harmony*, Boston, 1853, 5th ed. 1855; *The Concord of Ages: A Defense of the Historical Statements and the Interpretations of The Conflict of Ages, and a more Full Discussion of the Doctrine of the Suffering of God, and its Wide Range of Influence in harmonizing the Church*, New York, 1853; *The Papal Conspiracy, exposing the Principles and Plans of the Papacy with respect to this Country*, Boston, 1855; *History of Opinions on the Scriptural Doctrine of Retribution*, New York, 1878.

**BEECHER, Henry Ward**, Congregationalist; b. at Litchfield, Conn., June 24, 1813; graduated at Amherst College, Mass., 1834; and at Lane Theological Seminary, Cincinnati, O., 1837, where his father was professor; became successively pastor of the Presbyterian Church at Lawrenceburg, Ind., 1837; and at Indianapolis, 1839; and of Plymouth Congregational Church, Brooklyn, N.Y., 1847. The latter building seats nearly 3,000, and the membership is (1885) 2,618. Besides preaching, Mr. Beecher has done much lecturing and political speaking, particularly in behalf of various reform movements. From its start in 1846 to 1861, he was a regular contributor to *The Independent*, a religious weekly of New-York City, and from 1861 to 1863 its editor. From 1870 to 1880, he was editor of the *New-York Christian Union*, a paper of the same tendency. Mr. Beecher visited Europe in 1863, and courageously defended the side of the Northern States in the Civil War then raging.

On Oct. 10, 1882, he withdrew from the Association to which he belonged, because he did not wish to compromise it by his alleged heresies. The chief points of his divergence from the orthodox position relate to the person of Christ, whom he considers to be the Divine Spirit under the limitations of time, space, and flesh; miracles, which he considers divine uses of natural laws; and future punishment, whose endlessness he denies, inclining to a modification of the annihilation theory. He calls his standpoint "evangelical progressive: anti-Calvinistic."

His sermons have been published weekly since 1850, and in book form in numerous volumes. He says he is the author of "swarms of books — of which I know less than any other person — of all sorts, some thirty to forty." Of these books may be mentioned, *Lectures to Young Men*, New York, 1850; *Star Papers*, 1855; *Life Thoughts*, 1858; *Eyes and Ears*, 1863; *Royal Truths*, 1864; *Norwood* (a novel), 1867; *Lecture-room Talks*, 1870; *Life of Christ*, vol. i., 1871; *Yale Lectures on Preaching*, 1872-74, 3 vols.; *A Summer Parish*,

1875; *Evolution and Religion*, 1885. Cf. LYMAN ABBOTT: *Henry Ward Beecher*, N. Y., 1883.

**BEECHER, Thomas Kenuicutt**, brother of the preceding, Congregationalist; b. at Litchfield, Conn., Feb. 10, 1824; graduated at Illinois College, 1843, under his brother Edward; became school-principal in Philadelphia, 1846, and in Hartford, Conn., 1848; pastor in Brooklyn, N.Y., 1852; in Elmira, 1854. His theological standpoint is "that of the New Testament, Apostles' Creed, and Catholic faith." He is the author of *Our Seven Churches*, New York, 1870 [a volume of discourses, in a catholic spirit, upon the denominations represented in Elmira], and various articles in periodicals.

**BEECHER, Willis Judson, D.D.** (Hamilton College, 1875), Presbyterian; b. at Hampden, O., April 29, 1838; graduated at Hamilton College, N.Y., 1858, and at Auburn Theological Seminary, N.Y., 1864; became pastor at Ovid, N.Y., 1864; professor of moral science and belles-lettres in Knox College, Ill., 1865; acting pastor at Galesburg, Ill., 1869; professor of Hebrew language and literature in Auburn Seminary, 1871. He has written *Farmer Tompkins and his Bibles*, Philadelphia, 1874; *General Catalogue of Auburn Theological Seminary*, Auburn, 1883; *Drill Lessons in Hebrew*, 1883; and jointly with Mary A. Beecher, *Index of Presbyterian Ministers, 1706-1881*, Philadelphia, 1883.

**BEET, Joseph Agar**, Wesleyan Methodist; b. at Sheffield, Eng., Sept. 27, 1810; educated at Wesley College, Sheffield, and Wesleyan Theological College, Richmond, London; for twenty-one years held pastoral charges as a Wesleyan minister; in 1885 entered the faculty of the Wesleyan Theological College at Richmond, as professor of systematic theology. Besides articles, he has published *Commentary on the Epistle to the Romans*, London, 1877, 5th ed. 1885; *Holiness as understood by the Writers of the Bible*, 1880, 3d ed. 1883; *Commentary on the Epistles to the Corinthians*, 1882, 3d ed. 1885; *Commentary on the Epistle to the Galatians*, 1885. (These works have been republished in New York.)

**BEHRENDTS, Adolphus Julius Frederick, D.D.** (Richmond College, 1873), Congregationalist; b. at Nymegen, Holland, Dec. 18, 1839; graduated at Denison University, O., 1862, and at Rochester (Baptist) Theological Seminary, N.Y., 1865; became pastor of the Baptist Church at Yonkers, N.Y., 1865; of the First Baptist Church, Cleveland, O., 1873; of the Union Congregational Church, Providence, R.I., 1876; and of the Central Congregational Church, Brooklyn, N.Y., 1883.

**BENDER, Wilhelm (Friedrich), Ph.D.** (Göttingen, 1868), D.D. (same, hon., 1877), German Protestant; b. at Münnenberg, Hesse, Jan. 15, 1845; studied at Göttingen and Giessen, 1863-66; and at the theological seminary at Friedberg, 1866-67; became teacher of religion and assistant preacher at Worms, 1868; ordinary professor of theology at Bonn, 1876. He is the author of *Schleiermachers philosophische Gotteslehre*, Worms, 1868; *Der Wunderhegriff des Neuen Testaments*, Frankfurt-a.-M., 1871; *Schleiermachers Theologie mit ihren philosophischen Grundlagen*, Nördlingen, 1876-78, 2 vols.; *Friedrich Schleiermacher und die Frage nach dem Wesen der Religion*, Bonn, 1877; *Johann Conrad Dippel. Der Freigeist aus dem Pie-*

*tismus*, 1882; *Reformation und Kirchentum*, 1883, 9th ed. 1881; *Das Wesen der Religion und die Grundgesetze der Kirchenbildung*, 1886 (1885), 3d ed. same year.

**BENNETT, Charles Wesley, D.D.** (Genesee College, N.Y., 1870), Methodist; b. at Bethany, N.Y., July 18, 1828; graduated from Wesleyan University, Middletown, Conn., 1852; studied church history and archaeology in Berlin University, and travelled in Europe and the East, 1866-69; was in educational work in connection with schools until 1871, when he became professor of history in Syracuse University; since 1885 he has been professor of historical theology in the Garrett Biblical Institute (Methodist), Evanston, Ill. He edited the "Methodist" department of Appleton's Encyclopædia, revised edition. He has published, besides articles, *History of the Philosophy of Pedagogics*, New York, 1877; *National Education in Italy, France, Germany, England, and Wales*, Syracuse, 1878; *Christian Art and Archaeology of the First Six Centuries* (nearly ready).

**BENRATH, Karl**, German Protestant theologian; b. at Düren, Germany, Aug. 10, 1815; studied at Bonn, Berlin, and Heidelberg, 1833-67; taught in the city school of Düren until 1872; then studied in Italy, principally in Rome (1872-75, 1878-79); became *privat-docent* at Bonn, 1876, and professor extraordinary, 1879. He has written *Bernardino Ochino von Siena*, Leipzig, 1875; *Ueber die Quellen der italienischen Reformationsgeschichte*, Bonn, 1876; *Die Summa der Heiligen Schrift, ein Zeugnis aus dem Zeitalter der Reformation für die Rechtfertigung aus dem Glauben*, Leipzig, 1880.

**BENSLY, Robert Lubbock, M.A.**, layman, Church of England; b. at Eaton, near Norwich, Eng., Aug. 24, 1831; was educated at King's College, London, Gonville and Caius College, Cambridge; studied in University of Halle, Germany; was appointed reader in Hebrew at Gonville and Caius College, 1863; and elected fellow in 1876. He is now (1885) lecturer in Hebrew and Syriac in his college; examiner in the Hebrew text of the Old Testament in the University of London; and was a member of the Old-Testament Revision Company. He has edited *The Missing Fragment of the Latin Translation of the Fourth Book of Ezra, discovered and edited with an Introduction and Notes*, Cambridge, 1875.

**BENSON, Right Honorable and Most Reverend Edward White, D.D.** (Cambridge, 1867), Lord Archbishop of Canterbury, and Primate of All England, and Metropolitan; b. near Birmingham, July 11, 1829; educated at Trinity College, Cambridge; graduated B.A. (senior optime and first-class classical tripos), and members' prizeman, 1852; M.A., 1855; B.D., 1862; Hon. D.C.L. (Oxford), 1884; was ordained deacon, 1853; priest, 1857. He was also fellow of Trinity College, Cambridge, and senior chancellor-magister. His Grace was assistant master at Rugby School, 1853-59; first head master of Wellington College, 1859-72; examining chaplain to the Bishop of Lincoln, 1869; prebendary of Heywood with Walton in Lincoln Cathedral, 1869-72; chancellor and canon residentiary of Lincoln, 1872-77; select preacher at Cambridge, 1864, 1871, 1875, 1876, 1879, 1882; and same at Oxford, 1875-76; honorary chaplain to the Queen, 1873;

chaplain in ordinary to the Queen, 1875-77. In 1877 he was consecrated the first lord bishop of the new see of Truro; in 1882 he was transferred to Canterbury, and enthroned March 29, 1883. His Grace is one of the lords of her Majesty's Most Honorable Privy Council, president of the Corporation of the Sons of the Clergy, of the Society for Promoting Christian Knowledge, and of the Society for the Propagation of the Gospel, an official trustee of the British Museum, and a governor of Wellington College and the Charter House. The population of the diocese of Canterbury is (1885) 653,269; the yearly income of the see is £15,000; there are two residences. Dr. Benson has issued *Sermons preached in Wellington College Chapel*, London, 1859; *Work, Friendship, and Worship* (Cambridge University sermons), 1871; *Boy-life, its Trials, its Strength, its Fulness* (Wellington sermons, 1859-72), 1871, new ed. 1883; *Singleheart*, 1877, 2d ed. 1883; *The Cathedral, its Necessary Place in the Life and Work of the Church*, 1879; *The Seven Gifts*, 1885.

**BENTON, Angelo Ames, M.A.**, Episcopalian; b. at Canea, Crete, July 3, 1837; graduated at Trinity College, Hartford, 1856; served several parishes in North Carolina, 1860-83; became professor of mathematics and modern languages in Delaware College, Newark, Del., 1883; transferred to the chair of ancient languages, 1885. He edited *The Church Cyclopædia*, Philadelphia, 1881.

**BENTON, Joseph Augustine, D.D.** (Yale College, 1870), Congregationalist; b. at Guilford, Conn., May 7, 1818; graduated at Yale College, 1842, and Yale Theological Seminary, 1846; made the voyage to California *via* Cape Horn with the "Argonauts" in 1849; was pastor of Congregational churches in Sacramento (1849-63) and San Francisco (1863-69); since 1867 editor-in-chief of *The Pacific*, organ of the California Congregational churches; and since 1869 professor in the Pacific Theological Seminary (Congregational), Oakland, Cal. He officiated as chaplain at the inauguration of the Central Pacific Railway, Jan. 8, 1863; and at the completion of the same (on the same spot), May 8, 1869. He has written, besides sermons and addresses, *The California Pilgrim*, Sacramento, 1853.

**BERGER, Daniel, D.D.** (Westfield College, Ill., 1878), United Brethren in Christ; b. near Reading, Penn., Feb. 14, 1832; studied privately at Springfield, O.; became a school-teacher, 1852; principal of public high school, Springfield, O., 1855; pastor, 1858; editor of publishing house of United Brethren in Christ, Dayton, O., 1864; edited the leading church weekly, *The Religious Telescope*, until 1869, and since, the denominational Sunday-school literature.

**BERGER, Samuel**, French Lutheran theologian; b. at Beaucourt (Haut-Rhin), May 2, 1813; studied at Strasbourg and Tübingen; in 1867 he became assistant preacher in the Lutheran Church in Paris; in 1877, librarian to the Paris faculty of Protestant theology. He is the author of *F. C. Baur, les origines de l'école de Tübingen et ses principes*, Paris, 1867; *La Bible au seizième siècle: Etude sur les origines de la critique*, 1879; *De glossariis et compendiis biblicis quibusdam mediæ ævæ*, 1879; *Du rôle de la dogmatique*

*dans la prédication*, 1881; *La Bible française au moyen âge*, 1884.

**BERNARD, Thomas Dehany**, Church of England; b. at Clifton, Bristol, Nov. 11, 1815; entered Exeter College, Oxford; took a second-class in classics, 1837; wrote the Ellerton theological essay, and graduated B.A., 1838; wrote the chancellor's English essay, 1839; graduated M.A., 1840; was ordained deacon, 1840; priest, 1841; became vicar of Great Baddow, Essex, 1841; of Terling, 1848; rector of Walcot, Bath, 1863. In 1868 he became prebendary of Haselbere, and canon residentiary in Wells Cathedral; in 1879, chancellor of Wells Cathedral; and in 1880, proctor for dean and chapter of Wells. He was select preacher at Oxford, 1856, 1862, and 1882; and Bampton lecturer in 1861. He is the author of *The Witness of God* (University sermons), Oxford, 1863; *The Progress of Doctrine in the New Testament* (Bampton lectures), London, 1864, 4th ed. 1878; *Before his Presence with a Song*, 1885.

**BERNHEIM, Gotthardt Dellmann, D.D.** (North Carolina College, 1877), Lutheran (Old Pennsylvania Ministerium); b. at Iserlohn, Westphalia, Prussia, Nov. 8, 1827; graduated at the Lutheran Seminary of the South Carolina synod, Lexington, S.C., 1849; became successively pastor in Charleston, S.C., 1850; at Mount Pleasant, N.C., and financial secretary of North-Carolina College, 1858; at Charlotte, N.C., 1861; principal of female seminary of the North Carolina Synod, Mount Pleasant, N.C., and pastor of Ebenezer Church in Rowan County, N.C., 1866; pastor of St. Paul's Church, Wilmington, N.C., 1869; an editor and proprietor of *At Home and Abroad*, monthly, published at Wilmington and Charlotte, N.C., 1881; pastor of Grace Evangelical Lutheran Church, Phillipsburg, N.J., 1883. Besides *The Success of God's Work* (sermon), Wilmington, N.C., 1870, and *Localities of the Reformation* (pamphlet), 1877, he has published *History of the German Settlements and of the Lutheran Church in North and South Carolina*, Philadelphia, 1872; *The First Twenty Years* (of the history of St. Paul's Lutheran Church, Wilmington, N.C.), Wilmington, 1879.

**BERSIER, Eugene Arthur François**, Reformed Church of France; b. of descendants of Huguenot refugees, at Morges, near Geneva, Switzerland, Feb. 5, 1831; pursued his elementary studies at Geneva and Paris; was in America, 1848-50; studied theology at Geneva, Göttingen, and Halle; became pastor in Paris, 1855, where he has been ever since. He was in the Free Church until 1877 (until 1861, over the Faubourg St. Antoine Church; until 1874, assistant of Pressensé in the Taitbout Church; until 1877, over the Etoile Church), when he and his congregation joined the Reformed (established) Church of France. He was made in 1872 a Chevalier of the Legion of Honor, in recognition of his services during the siege of Paris. He is the author of *Sermons*, Paris, 1861-81, 7 vols., several editions apiece (English trans. of selected sermons, *Oneness of the Race in its Fall and its Future*, translated by Annie Harwood, London, 1871). *Sermons*, 1881; *St. Paul's Vision*, translated by Marie Stewart, New York, 1881; *The Gospel in Paris, Sermons, with Personal Sketch of the Author*, by Rev. Fred-

erick Hastings, London, 1884; German trans. of selected sermons, Berlin, 1875, and Bremen, 1881 (also Danish, Swedish, and Russian translations); *Solidarité*, 1869; *Histoire du Synode de 1872*, 1872, 2 vols.; *Liturgie* (now used in the Reformed Church of France), 1874; *Mes actes et mes principes*, 1878; *L'Immutabilité de Jésus Christ*, 1880; *Royauté de Jésus Christ*, 1881; *Coligny avant les Guerres de religion*, 1884, 3d ed. 1885 (Eng. trans., *Coligny: the Earlier Life of the Great Huguenot*, London, 1885); *La Révocation, discours prononcé le 22 Oct., 1885, suivi de notes relatives aux jugements des contemporains sur l'Édit de Révocation*, 1886.

**BERTHEAU, Carl, D.D.** (Jon., Greifswald, 1883), Protestant theologian; b. at Hamburg, Germany, July 6, 1836; studied at Göttingen and Halle; taught in the schools of Hamburg, and has been since 1867 pastor in that city. He has not written any separate works, but has contributed to different periodicals and serials; e.g., to the *Theologische Literaturzeitung* of Harnack and Schurer, and the *Real-encyclopädie* of Herzog, Plitt, and Hauck. He is one of the editors of the Weimar edition of Luther's works, now in course of publication.

**BERTHEAU, Ernst, D.D.**, German Protestant theologian; b. at Hamburg, Nov. 23, 1812; studied in Berlin and Göttingen; in the latter university became ordinary professor of Oriental philology in 1843. He lectures upon the exegesis, archaeology, and theology of the Old Testament, and instructs in Arabic, Chaldee, and Syriac. His publications include *De secundo libro Maccabeorum*, Göttingen, 1829; *Comment. Inest carminis Ephraemi Syri textus Syriacus secundum Cod. bib. Angel. denuo editus ac versione et brevi annotatione instructus*, 1837; *Die sieben Gruppen mosaischen Gesetze in den drei mittlern Büchern des Pentateuchs*, 1840; *Zur Geschichte der Israeliten, zwei Abhandlungen*, 1842; an edition of the Syriac grammar of Bar Hebraeus, 1843, and the Commentary upon Judges and Ruth (1845, 2d ed. 1883), *Chronicles* (1854, 2d ed. 1873), *Ezra, Nehemiah, and Esther* (1862), and *Proverbs* (1817, 2d ed. 1883), in the *Kurzgefasstes exegetisches Handbuch zum Alten Testament*, Leipzig, 1841-62, 17 parts.

**BERTRAM, Robert Aitkin**, Congregationalist; b. at Hanley, Staffordshire, England, Nov. 8, 1836; ended his studies at Owen's College (now Victoria University), Manchester, 1858; since 1859 has been pastor of several Congregational churches; edited *The Christian Age*, 1880-83. He is the author of *The Cœnial Hymnal*, Manchester, 1864; *Parable, or Divine Poesy: Illustrations in Theology and Morals, selected from Great Divine, and systematically arranged*, London, 1866; *The Imprecatory Psalms: Six Lectures, with other Discourses*, 1867; *A Dictionary of Poetical Illustrations*, 1877, 3d ed. 1885; *A Homiletical Encyclopedia of Illustrations in Theology and Morals*, 1878, 7th ed. 1885; *A Homiletical Commentary on the Prophecies of Isaiah*, 1881-86, 2 vols.

**BESTMANN, Hugo Johannes, Lic. Theol.** (Erlangen, 1877), Ph.D. (Halle, 1884), Lutheran, b. at Delve, Holstein, Germany, Feb. 21, 1854; studied at the Universities of Leipzig, Tübingen, Kiel, Berlin, and Erlangen; became privat-docent of theology at Erlangen, 1877; teacher in the

gymnasium of the Halle orphanage, 1883; in the Missions Seminary, Leipzig, 1881. He is author of *Qua ratione Augustinus notiones philosophiæ græcæ ad dogmata anthropologica describere adhibuerit*, Erlangen, 1877; (edited) *J. Ch. K. von Hofmanns Encyclopædie der Theologie*, Nördlingen, 1879; *Geschichte der christlichen Sitte*, 1880 sqq., Bud. 11. 2te Abt. 1885; *Die theologische Wissenschaft und die Ritsch'sche Schule, eine Streitschrift*, Nördlingen, 1881; *Die Anfänge des Katholischen Christenthums und des Islams*, 1881.

**BEVAN, Llewelyn David, D.D.** (Princeton, 1879), Congregationalist; b. at Llanelly, Caernarthenshire, South Wales, Sept. 11, 1842; studied at New College, London; graduated at London University, B.A. (an English exhibitioner), 1861; with first-class philosophy honors, 1863; LL.B. (with first-class honors), 1866; became assistant at King's Weigh-house Chapel, London, 1865; minister of Tottenham-court Road Chapel (Whitefield's), London, 1869; of the Brick Presbyterian Church, New-York City, 1876; of Highbury Quadrant Church, London, 1882. He was associated with Rev. F. D. Maurice in the Workingmen's College, London; professor at New College for some years; elected member of the London School Board, 1873. Besides separate sermons and discourses, he has published *Sermons to Students*, New York, 1880; *Christ and the Age*, London, 1885.

**BEYSCHLAG, Willibald, D.D.**, German Protestant theologian; b. at Frankfort-on-the-Main, Sept. 5, 1823; court-preacher at Carlsruhe (1856); appointed in 1860, ordinary professor of theology in Halle, and since 1876 also editor of the *Deutsche Evangelische Blätter*, an organ of the so-called "Mittelpartei." Of his numerous writings, besides volumes of sermons and single discourses, may be mentioned, *Die Christologie des Neuen Testaments*, Berlin, 1866; *Die paulinische Theologie Rom. ix.-xi.*, 1868; *Die Christliche Trinitätsverfassung im Zeitalter des Neuen Testaments* (Von der Teyler'schen theol. Gesell. gekr. Preiss.), Haarlem, 1871; *Zur Johannischen Frage*, Gotha, 1876; the biographies of his brother, F. W. T. Beysschlag (*Aus dem Leben eines Frühverlebten*, Berlin, 1858-59, 2 parts, 5th ed. 1878), of Carl Himmler (Gotha, 1867), of Carl Immanuel Nitzsch (Halle, 1872, 2d ed. 1882), and of Albrecht Wolters (1880). His latest work is *Das Leben Jesu*, Halle, 1885-86, 2 vols. He edited Luther's commentary upon James in the revised Meyer series (Göttingen, 1882).

**BICKELL, Gustav, D.D.** (Innsbruck, 1875), Roman-Catholic theologian, the son of a distinguished Protestant jurist; b. in Cassel, July 7, 1838; became in 1862 priest-doctor at Marburg in Indo-Germanic and Semitic philology; the same at Giessen, 1863; but in 1865 went over to the Roman Church, was ordained priest in 1866; and after teaching Oriental languages in the Münster Academy from 1867 (till 1871) became professor of the Semitic languages and Christian archaeology at Innsbruck. He is the author of *De indole ac ratione versionis Alexandrinæ in interpretando libro Jobi*, Marburg, 1862; *S. Ephraemi Syri carmina Nisibena*, Leipzig, 1866; *Grundriss der hebraischen Grammatik*, 1869-70, 2 parts, English trans. by Prof. S. I. Curtiss, Ph.D., D.D., Leipzig, 1877; *Gründe für die Unfehlbarkeit des Kirchenober-*

*hauptes*, Münster, 1870 (pp. 24); *Conspectus rei Syrorum Litterarum*, 1871; *Messa u. Pascha*, 1872; *S. Isaaci Antiocheni opera omnia*, Giessen, 1873; *Metrices biblicæ regular exemplis illustratæ*, Innsbruck, 1879; *Synodi Britannicæ sæculi XI. Primus ed.*, 1880; *Carmina F. T. metricæ*, 1882; *Dichtungen der Hebraer*, 1882; *Der Prediger über den Wert des Daseins*, 1884. He is also editor of a theological quarterly, and contributor to the new edition of Wetzer and Welte's *Kirchenlexikon*.

**BICKERSTETH, Very Rev. Edward, D.D.** (Don. Cambridge, 1864), F.R.C.S., dean of Lichfield, Church of England; b. at Acton, Suffolk, Oct. 23, 1811; was scholar of Sidney Sussex College, Cambridge; graduated B.A. (senior optime), 1836; M.A., 1839; wrote the theological prize essay, and became licentiate in theology at Durham University, 1837; was ordained deacon, 1837; priest, 1839; curate of Chetton, 1838; the Abbey, Shrewsbury, 1839; perpetual curate of Pennestreet, Bucks, and rural dean of Amersham, 1849; vicar of Aylesbury, and archdeacon of Buckingham, 1853; dean of Lichfield, 1875. He was select preacher at Cambridge in 1861, 1861, 1873, and 1878, and at Oxford in 1875; prolocutor of the Convocation of Canterbury, 1864-80. He is chairman of the Executive Committee of the Central Council of Diocesan Conferences, and was a New-Testament reviser. He is the author of *Questions illustrating the Thirty-nine Articles of the Church of England*, London, 1814, 6th ed. 1877; *The Mercian Church and St. Chad* (a sermon), 1880, 2d ed. 1881; *My Hereafter*, 1883; *The Revised Version of the New Testament* (a lecture), 1885. He contributed the commentary on St. Mark's Gospel to *The Pulpit Commentary*, 1882, 5th ed. 1885; and in 1877 edited the fifth edition of R. W. Evan's *Bishopric of Souls*, originally published 1842, with a memoir of the author.

**BICKERSTETH, Right Rev. Edward Henry**, lord bishop of Exeter, Church of England; b. at Islington, Jan. 25, 1825; educated at Trinity College, Cambridge; graduated B.A. (senior optime and third-class classical tripos), 1847; M.A., 1850; Seatonian prize-man, 1854; was ordained deacon, 1848; priest, 1849; became curate of Buntingham, Norfolk, 1848; of Christ Church, Tunbridge Wells, 1852; rector of Hinton Martel, Dorset, 1852; vicar of Christ Church, Hanstead, London, 1855; chaplain to the bishop of Ripon (1857-84); rural dean of Highbate, 1878; dean of Gloucester, 1885; and bishop of Exeter, 1885. He is best known as the author of *Yesterday, To-day, and Forever: a Poem in Twelve Books*, London, 1866, 18th ed. 1886; but besides other poems, and the widely used *Hymnal Companion to the Book of Common Prayer*, 1870, revised ed. 1876, he has published a *Practical and Explanatory Commentary on the New Testament*, 1864, and other volumes in prose, of which may be mentioned, *The Spirit of Life, or Scripture Testimony to the Divine Person and Work of the Holy Ghost*, 1870; *Water from the Well-Spring for the Sabbath Hours of Afflicted Believers*, new ed., 1885; *The Reef, and Other Parables*, 1874, 3d ed. 1885; *The Shattered Home and the Light beyond*, 1874, new ed. 1875; *The Lord's Supper*, 1881; *From Year to Year*, 1883.

**BIEDERMANN, Alois Emanuel, D.D.**, Swiss Protestant; b. at Oberrieden, March 2, 1819;

studied at Basel, 1837-39, and Berlin, 1839-43; became pastor at Mönchenstein, Basselland, 1843; professor extraordinary of theology at Zürich, 1850, and ordinary in 1861; d. at Zürich, Jan. 26, 1885. He was a leading rationalist, a disciple of Hegel, and deeply influenced by the Tübingen School, especially by Strauss. He was a prolific writer for the religious press, published a life of Heinrich Lang (Zürich, 1876), but obtained his greatest repute by his *Christliche Dogmatik* (1869, 2d ed. vol. i., Berlin, 1884, vol. ii. edited by Prof. Dr. Rehnke, 1885), in which he denies the historicity of the Gospels, yet holds to the eternal ideas which the supposed facts of the Gospels embody; denies Christian doctrine, but advocates Christian practice; denies personality to God, and personal immortality to man, yet holds that love to God and man constitutes the essence of religion. In this way he tries to join the speculative and the practical. He was a famous Alpine climber. See his posthumous *Ausgewählte Vorträge und Aufsätze, mit einer biographischen Einleitung* von Kradolfer, Berlin, 1885. \*

**BINNEY, John**, Episcopalian; b. in Philadelphia, Penn., Feb. 23, 1841; graduated at Harvard, B. A., 1864; M. A., 1867; became professor of Hebrew and the literature and interpretation of the Old Testament in the Berkeley Divinity School, Middletown, Conn., 1874.

**BINNIE, William, D.D.** (Glasgow, 1866), Free Church of Scotland; b. at Glasgow, Aug. 20, 1823; graduated at the University of Glasgow; M. A., 1841; studied theology in Divinity Hall of the Reformed Presbyterian Church, 1843-47 (winter of 1845-46 in Berlin, hearing Neander and Hengstenberg); was minister of the Reformed Presbyterian Church in Stirling, 1849-75; professor of apologetics and systematic theology in Divinity Hall of the Reformed Presbyterian Church, 1863-75; in 1875 became professor of church history and pastoral theology in the Free Church College of Aberdeen. He is the author of *The Psalms: their History, Teachings, and Use*, Edinburgh, 1870, 2d ed. 1886; *The Church*, 1882; besides sermons, lectures, and the pamphlet (pp. 44), *The Proposed Reconstruction of Old-Testament History*, 1880 (3 editions). Died Sept. 22, 1886.

**BIRD, Frederic Mayer**, Episcopalian; b. in Philadelphia, Penn., June 28, 1838; graduated at the University of Pennsylvania, 1857, and the Union Theological Seminary, New-York City, 1860; became a Lutheran minister, 1860; was an army chaplain, 1862-63; pastor in several places; entered Episcopal ministry, 1868; was rector at Spotswood, N. J., and elsewhere; and since February, 1881, has been chaplain and professor of psychology, Christian evidences, and rhetoric, in the Lehigh University, South Bethlehem, Penn. He has given especial attention to hymnology, and his library on the subject, embracing some 3,500 volumes, is by far the largest in America, and possibly in existence. He has edited *Charles Wesley seen in his Finer and Less Familiar Poems*, New York, 1867; with Rev. Dr. B. M. Schmucker, the Lutheran Pennsylvania Ministerium *Hymns*, Philadelphia, 1865, revised ed. 1868, and now used as Lutheran General Council's *Church-Book*; and, with Bishop Odenheimer, *Songs of the Spirit*, New York, 1871. He has written the department of Hymn Notes in the New-York *Inde-*

*pendent* since 1880; wrote most of the hymnological articles in the *Schaff-Herzog Encyclopædia*, and most of the American matter in Julian's *Dictionary of Hymnology*, London and New York, now in course of preparation.

**BIRRELL, John, D.D.** (Edinburgh, 1878). Established Church of Scotland; b. in the parish of Newburn, near St. Andrews, Oct. 21, 1836; studied four years at the University of St. Andrews, and two years at Halle; was graduated at the former, M. A., 1856. He was examiner in classical literature for degrees in arts in the University of St. Andrews, and minister of Duino, near St. Andrews (1864-72); but since 1871 has been professor of Hebrew and Oriental languages in the University of St. Andrews. He was for twelve years chairman of the School Board of St. Andrews, has been examiner of many of the secondary schools under its care, and is now chairman of the local examination committee of St. Andrews University. He was an Old-Testament reviser.

**BISSELL, Edwin Cone, D.D.** (Amherst, 1874), Congregationalist; b. at Scholarie, N. Y., March 2, 1832; graduated at Amherst College, Mass., 1855, and Union Theological Seminary, New York, 1859; was pastor of Congregational churches at Westhampton, Mass. (1859-64); San Francisco, Cal. (1864-69); Winchester, Mass. (1870-73); missionary of the A. B. C. F. M. in Austria, 1873-78; studied the Old Testament in Boston and Leipzig, 1878-81; since 1881 has been professor of Hebrew in the Hartford Theological Seminary. During first pastorate raised and commanded Company K, Fifty-second Regiment Massachusetts Volunteers, which served under Gen. Banks at Port Hudson during 1862-63. For a year (1869-70) he was stated supply at Honolulu, Oahu (Sandwich Islands). He is the author of *The Historic Origin of the Bible*, New York, 1873; *The Apocrypha of the Old Testament* (a revised trans., introduction and notes, forms vol. xv. of the Old Testament in the American Lange series), 1880; *The Pentateuch, its Origin and Structure: an Examination of Recent Theories*, 1885.

**BISSELL, Right Rev. William Henry, D.D.** (Norwich University, 1852; Hobart College, 1868; Vermont University, 1876), Episcopalian, bishop of the diocese of Vermont; b. at Randolph, Vt., Nov. 10, 1814; graduated at Vermont University, 1836; successively rector of Trinity, West Troy, N. Y., 1841; Grace, Lyons, 1845; Trinity, Geneva, 1848; consecrated, 1868.

**BITTNER, Franz Anton, D.D.** (Münster, 1835), Roman-Catholic theologian; b. at Appeln, Silesia, Germany, Sept. 17, 1812; was ordained priest, and became professor of theology in the clerical seminary at Posen, 1835; the same in the Lyceum Hosianum at Braunsberg, 1849; ordinary professor of moral theology at Breslau, 1850. He is the author of *De civitate divina commentarii*, Mainz, 1845; *De Ciceronis et Anthonianis officiorum libris commentatio*, Braunsberg, 1849; *De cathol. theologie Romane inter precipua philosopha genera salutari ac celesti mediocritate*, Breslau, 1850; *Lehrbuch der Kathol. Moraltheologie*, Regensburg, 1855; *Ueber die Geburt, Auferstehung und Himmelfahrt Jesu Christi*, 1859; and the translator of Gousset's *Dogmatik*, Regensburg, 1855-56, 2 vols.

**BJÖRLING, Carl Olof**, Swedish theologian; b. at Westeras, Sweden, Sept. 16, 1801; d. there, Jan. 20, 1884. He was graduated at the University of Upsala, Ph D., 1830; D.D., 1841. He became bishop of Westeras, 1866, having long been connected as teacher and rector with the Giefle gymnasium. He was the author of several learned works, of which should be mentioned *Christian Dogmatics*, 1847 (2d ed. 1866) to 1875, 2 parts, which attracted considerable attention in Germany, and which shows his firm adherence to the Augsburg Confession.

**BLACKBURN, William Maxwell, D.D.** (Princeton College, 1870). Presbyterian; b. at Carlisle, Ind., Dec. 31, 1828; graduated at Hanover College, 1850, and at Princeton Theological Seminary, 1854; was pastor of Park (Presbyterian) Church, Erie, Penn., 1856-63; Fourth Church, Trenton, N.J., 1864-68; professor of church history in the Presbyterian Theological Seminary of the Northwest, Chicago, Ill., 1868-81; pastor of the Central Church, Cincinnati, O., 1881-84; president of the Territorial University of North Dakota, 1884-85; since president of Pierre University (Presbyterian), East Pierre, Dak. He has published, besides numerous Sunday-school books, *William Farel*, Philadelphia, 1865; *Antonio Palerario*, 1866; *Ulrich Zwingli*, 1868; *St. Patrick and the early Irish Church*, 1869; *Admiral Coligny*, 1869, 2 vols.; *A History of the Christian Church from its Origin to the Present Time*, New York, 1879.

**BLACKWOOD, William, D.D.** (Lafayette College, Penn., 1857). LL.D. (New-York University, 1871). Presbyterian; b. at Dromara, County Down, Ireland, June 1, 1804; graduated at the Royal College, Belfast, 1832; became pastor successively of the Presbyterian churches of Holywood, near Belfast, 1835; of Trinity Church, Newcastle-on-Tyne, 1843; and of the Ninth Church, Philadelphia, Penn., 1850. He was secretary to the Education Committee of the Irish Presbyterian Church, 1834-40; and mathematical examiner of students under care of the Synod of Ulster, 1839-43; and was moderator of the Presbyterian Church in England, 1846. Besides numerous magazine, review, and newspaper articles, he has written essays on *Missions to the Heathen*, Belfast, 1830; *Atonement, Faith, and Assurance*, Philadelphia, 1850; *Bellarmine's Notes of the Church*, 1858; and edited the papers of the late Rev. Richard Webster (which at his death had been left in a fragmentary state), with introduction and indexes, and published them under the title *Webster's History of the Presbyterian Church*, Philadelphia, 1857; also the *Biblical, Theological, Biographical, and Literary Encyclopedia*, 1873-76, 2 vols. (4th illust.).

**BLAICKIE, William Garden, D.D.** (Edinburgh, 1861). LL.D. (Aberdeen, 1872), F.R.S.E. (1861). Free Church of Scotland; b. at Aberdeen, Feb. 5, 1820; graduated at Aberdeen, M.A., 1837; ordained minister of the Established Church of Scotland at Drumblade, Aberdeenshire, 1842; joined the Free Church of Scotland, May, 1843; was translated to Free Church at Pilrig, Edinburgh, 1844; and appointed professor of apologetics and pastoral theology in New College, Edinburgh, by General Assembly of Free Church, in 1865. He was appointed, along with the Rev. William Arnot, delegate from the Free Church

to the General Assembly of the Presbyterian Church of the United States at Philadelphia in 1870, to convey congratulations on union. He took a leading part in the formation of the Alliance of the Reformed Churches; convened a private meeting in Edinburgh in its interest in 1871; was one of the clerks of the Conference in London in 1875; from 1875 to 1877 was chairman of the general committee of the Scotch Committee to prepare for the first meeting of the Council; one of the clerks of Council held at Edinburgh, 1877, at Philadelphia, 1880, and at Belfast, 1884. He was editor of the *Free Church Magazine*, 1849-53; *North British Review*, 1860-63; *Sunday Magazine*, 1871-74; *Catholic Presbyterian*, 1879-83. Besides many articles in British and American periodicals, he has written the following books: *David, King of Israel*, London, 1856, 2d ed. 1860; *Bible History in Connection with General History*, 1859, fifth thousand 1868, new revised ed. 1882; *Bible Geography*, 1860; *Better Days for Working People*, 1863, seventy-sixth thousand 1881, new ed. 1882; *Heads and Hands in the World of Labour*, 1865, fifth thousand 1868; *Counsel and Cheer for the Battle of Life*, 1867, sixth thousand 1868; *For the Work of the Ministry*, 1873, 4th ed. 1885; *Glimpses of the Inner Life of our Lord*, 1876, 3d ed. 1878; *Personal Life of David Livingstone*, 1880, 4th ed. 1884; "My Body," 1883; *Public Ministry and Pastoral Methods of Our Lord*, 1883; *Leaders in Modern Philanthropy*, 1884; *Present Day Tracts*, 5 nos., 1883-85.

**BLAKESLEY, Very Rev. Joseph Williams**, dean of Lincoln, Church of England; b. in London, March 6, 1808; d. at Lincoln, April 18, 1885. He studied at Trinity College, Cambridge, and graduated B.A. (twenty-first wrangler, and senior chancellor metallist) 1831; M.A., 1834; B.D., 1850; was fellow of his college, 1831-45; assistant tutor, 1834-39; tutor, 1839-45; select preacher before the university, 1840 and 1843. In 1845, by presentation of his college, he became vicar of Ware; declined, in 1860, the Regius professorship of modern history at Cambridge; was appointed in 1850 a classical examiner, and in 1875 a member of the senate of the University of London; in 1863, a canon of Canterbury; in 1870, a member of the New-Testament Company of the Bible-revision Committee; and in 1872, dean of Lincoln. He was the author of *Thoughts on the Recommendations of the Ecclesiastical Commission*, London, 1837; *Life of Aristotle*, Cambridge, 1839; *Conciones academicæ*, London, 1843; *Four Months in Algeria*, 1859; and edited *Herodotus*, 1852-51, 2 vols.

**BLEDSE, Albert Taylor, LL.D.** (Kenyon College, O., and Mississippi University, both 1854). Methodist; b. at Frankfort, Ky., Nov. 9, 1809; d. at Alexandria, Va., Dec. 8, 1877; graduated at the United States Military Academy, West Point, N.Y., 1830; became lieutenant Seventh Infantry; resigned, 1832; became assistant professor of mathematics, Kenyon College, O., 1834; entered ministry of the Episcopal Church, and was rector at Hamilton, O., and professor of mathematics in Miami University, 1835-36; left the ministry, owing to some theological difficulties, and took up the practice of law in Springfield, Ill., and in the Supreme Court at Washington, D.C., 1840-48; became professor of mathe-

matics in the University of Mississippi, 1848, and in the University of Virginia, 1851. On the breaking-out of the civil war he entered the Confederate service as a colonel, but was soon made assistant secretary of war by Mr. Davis. In 1863 he went to England to prepare a work on the constitutional history of the United States. He returned to America in February, 1866, and in 1867 began, at Baltimore, the publication of *The Southern Review*.

He became a Methodist in 1871, and preached occasionally in Methodist pulpits, but never took charge of a church. His views on theological subjects are difficult to define, as he was not a strict adherent of any church creed. He was a firm believer in, and strenuous advocate of, the doctrine of free-will,—of the responsibility of men for their belief,—a stern opponent of atheism and scepticism. While always friendly towards predestinarians, he fought all his life the doctrine which he believed tarnished the Divine glory, and drove many into unbelief. His views upon these subjects are given in full in his *Review of Edwards on the Will*, in his *Theodicy*, and in the pages of *The Southern Review*. His views on the Constitution are to be found in *Liberty and Slavery*, and *Is Davis a Traitor?*

His literary work was done in a manner somewhat peculiar. He pondered his subject long, revolving it year after year; but when he came to write, the work was done with marvellous rapidity and precision, sometimes thirty or forty pages with scarcely an erasure, and then would come a point where he could not write precisely what he wished to say, and perhaps thirty or forty pages more would be thrown aside, each being an attempt to express one unimportant thought. His memory was prodigious for what he read. Of the six hundred and eighty moral philosophers he had read, he could tell, after the lapse of years, just the precise shade of views each upheld. He was an honest but unsparing controversialist, dealing trenchant blows without mercy, but never once in his long militant career accused of misrepresenting the views of an antagonist: though he made bitter enemies by his pen, they were made in open fair fight.

After the intellectual labor of authorship was over, he lost all interest in the financial success of his books. If a strict profit-and-loss account could be made, he probably made nothing by his books, which reached a number of editions: *An Examination of Edwards on the Will*, Philadelphia, 1845; *A Theodicy, or Vindication of Divine Glory*, New York, 1853; *Liberty and Slavery*, Philadelphia, 1857; *Philosophy of Mathematics*, 1865; *Is Davis a Traitor?* Baltimore (privately published), 1866.

MRS. A. T. BLEDSOE.

**BLISS, Daniel, D.D.** (Amherst College, Mass., 1861), Congregationalist; b. at Georgia, Vt., Aug. 17, 1823; graduated at Amherst College, 1852, and at Andover Theological Seminary, 1855; was missionary of A. B. C. F. M. in Syria, 1855-61; since 1861 president of the Syrian Protestant College, Beirut. He is the author in Arabic of a *Mental Philosophy*, sermons, etc.

**BLISS, George Ripley, D.D.** (Madison University, 1860). **LL.D.** (Lewisburg University, 1878). Baptist; b. at Sherburne, N.Y., June 20, 1816; graduated at Madison University, Hamilton,

N.Y., 1838, and at Hamilton Theological Seminary (Baptist), 1840; became tutor in Madison University, 1840; pastor at New Brunswick, N.J., 1843; professor of Greek in University of Lewisburg, Penn., 1849; professor of biblical exegesis in the Crozer Theological Seminary, 1874; professor of biblical literature and theology in the same institution, 1883. He translated, with additions, Fay's Commentary on Joshua and Kleinert's on Obadiah and Micah in the American Lange series, New York; and is the author of the Commentary on the Gospel of Luke (Philadelphia, 1884), in the "Complete Commentary on the New Testament" edited by Dr. A. Hovey.

**BLOMFIELD, Right Rev. Alfred, D.D.** (*hon.*, Oxford, 1882), bishop suffragan of Colchester, Church of England; b. at Fulham, Aug. 31, 1833; was scholar of Balliol College, Oxford; won the chancellor's Latin verse prize, 1851; graduated B.A. (first-class classics) 1855, M.A. (All Saints' College) 1857; was fellow of All Saints' College, 1856-69; ordained deacon 1857, priest 1858; curate of Kidderminster, 1857-60; perpetual curate of St. Philip's, Stepney, 1862-65; vicar of St. Matthew's, City Road, 1865-71; of Barking, Essex, 1871-82; honorary canon of St Albans, 1875-82; archdeacon of Essex, 1878-82; archdeacon of Colchester and bishop of Colchester, suffragan to the bishop of St. Albans, since 1882. He is the author of *Memoirs of Bishop Blomfield* (his father), London, 1863, 2 vols.; *Sermons in Town and Country*, 1871.

**BLUNT, John Henry, D.D.** (Durham University, Eng., 1882), Church of England; b. at Cheyne Walk, Chelsea, Aug. 25, 1823; d. in London, April 11, 1884. He was educated at University College, Durham; graduated M.A., 1855; became licentiate in theology, 1852; was ordained deacon, 1852, and priest, 1855; and filled a number of curacies, until in 1868 he was appointed by the warden and fellows of All Souls' College, Oxford, vicar of Kennington; in 1873 he was presented by Mr. Gladstone with the crown living of Beverston, Gloucestershire, and retained it until his death. He was an industrious and useful literary worker, and a High Churchman of pronounced views. Besides numerous contributions in periodicals, he wrote *The Atonement*, London, 1855; *Three Essays on the Reformation*, 1860; *Miscellaneous Sermons*, 1860; *Directorium pastorale* (English), 1864, 4th ed. 1880; *Key to the Bible*, 1865; *Household Theology*, 1865, 6th ed. 1886; *The Annotated Book of Common Prayer*, 1866, 7th ed. 1883 (a standard work); *The Sacraments and Sacramental Ordinances of the Church*, 1868; *The Reformation of the Church of England*, vol. 1, 1868, 6th ed. 1886, vol. 2, 1882 ("a solid and careful study of a critical period"); *Key to Church History*, 1869; *Union and Disunion*, 1870; *Plain Account of the English Bible*, 1870; *Dictionary of Doctrinal and Historical Theology*, 1870, 2d ed. 1872; *Key to the Prayer-Book*, 1871; *The Condition and Prospects of the Church of England*, 1871; *The Book of Church Law*, 1872, 4th ed., by Sir W. G. F. Phillimore, 1885; *Myroure of Our Lady* (a reprint of a devotional treatise of great rarity, which originally appeared in 1530), 1873; *The Poverty that makes Rich*, 1873; *Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought*, 1871; *Historic Memorials of*



*Dursley*, 1877; *Travesburg Cathedral*, 1877; *The Annotated Bible: being a Household Commentary comprehending the Results of Modern Discovery and Criticism*, 1878-81, 3 vols.; *Companion to the New Testament*, 1881; *Key to Christian Doctrine and Practice*, 1882; *A Companion to the Old Testament*, 1883.

**BOARDMAN, George Dana, D.D.** (Brown University, 1866), Baptist; b. in Tavoy, Burma, Aug. 18, 1828 [the son of the missionary to the Karens. His mother married Dr. Judson in 1831. He came to America all alone when only six years of age, and on the voyage experienced harsh treatment]. He was graduated at Brown University, 1852, and at Newton Theological Institution, 1855; pastor at Barnwell Court-house, S.C., December, 1855-May, 1856; of the Second Church, Rochester, N.Y., October, 1856-May, 1864; and since of the First Church, Philadelphia, Penn. He was president of the American Baptist Missionary Union, 1880-84. He delivered before his church, on successive Wednesday evenings from October, 1861, to April, 1882, six hundred and forty-three lectures, going through every word of the New Testament; and is now (1886) engaged on a similar series on the Old Testament. He has written *Studies in the Creative Week*, New York, 1878 (fourteen lectures first delivered on consecutive Tuesday noons); *Studies in the Mosaic Prayer*, 1879; *Epiphanies of the Risen Lord*, 1879; *The Mountain Instruction*, 1880; etc.

**BOEHL, Edward, Ph.D.** (Erlangen, 1860), Lic. Theol. (Basel, 1860), D.D. (Vienna, 1865), Reformed; b. at Hamburg, Nov. 18, 1836; educated at Berlin (1855), Halle (1856-58), and Erlangen (1858-60); became *privat-docent* at Basel in 1860; professor of Reformed dogmatics and symbolics, also of pedagogics, philosophy of religion, and apologetics, in the Protestant faculty of theology at Vienna, in 1861. He is the editor of the *Evangelische Sonntagsblätter für Oesterreich*; since 1861, member of the German Oriental Society, of the German Palestine Exploration Fund; since 1861, permanent member of the synod of the Reformed Church of Austria, and was in 1883 president of the fourth general synod of the same. He is the author of *De Aramæis libri Koheloth. Dissertatio historica et philologica, qua librum Salomoni euclidare conatur autor*, Erlangen, 1860; *Vaticinium Jesaje c. 24-27 commentario illustratum*, Leipzig, 1861; *Zwölf messianische Psalmen erklärt. Nebst einer grundlegenden christologischen Einleitung*, Basel, 1862; *Confessio Hebraica posterior ad I. editionem eademam curavit*, Wien, 1866; *Allgemeine Pädagogik*, 1870; *Forschungen nach einer Volkshelb zur Zeit Jesu und deren Zusammenhang mit der Septuaginta-Übersetzung*, 1873 (Dutch trans., Amsterdam); *Die alttestamentlichen Citate im Neuen Testament*, 1878; *Altchristliche Inschriften erläutert* (in "Studien und Kritiken," 1881, pp. 692 sqq.); *Christologie des Alten Testaments, oder Auslegung der wichtigsten messianischen Weissagungen*, 1882 (Dutch trans., Amsterdam, 1885); *Zum Gesetz und zum Zeugnis. Eine Abwehr wider die neukritischen Schriftforschungen im Alten Testament*, 1883 (Dutch trans., Amsterdam, 1884); *Von der Incarnation des göttlichen Wortes*, 1881; *Christliche Glaubenslehre*, Amsterdam, 1886.

**BOEHRINGER, Georg Friedrich**, Swiss Protes-

tant (Tubingen school); b. at Maulbronn, Würtemberg, Germany, Dec. 28, 1812; d. at Basel, blind and crippled, Sept. 16, 1879. He studied at Tübingen, took part in the insurrectionary movements in 1831, and was in consequence compelled to flee to Switzerland; became pastor at Glattfelden, Canton Zurich, 1842; resigned, 1853; removed to Zurich, and then to Basel. He wrote from the sources, and in a scholarly manner, a series of biographies which constituted a church history down to pre-Reformation times, under the general title *Die Kirche Christi und ihre Zeugen*, Zurich, 1842-58, 2d ed. 1860-79, 24 vols.

**BOEHRINGER, Paul, Lic. Theol.** (hon., Zurich, 1880), son of the preceding, also of the Tubingen school; b. at Glattfelden, Canton Zurich, Switzerland, Sept. 1, 1832; studied at Zurich; became pastor at Niederhasli, near Zurich, 1875; of St. Peter's, Basel, 1879; and *privat-docent* for church history in the University of Basel, 1880. He finished the church history of his father, and, besides numerous articles in different religious journals, has written *Grégoire, Lebensbild aus der französischen Revolution*, Basel, 1878. Since 1881, he has prepared the section upon church history from Constantine to the Reformation, in the *Theologische Jahresbericht*, Leipzig, 1881 sqq.

**BOISE, James Robinson, Ph.D.** (Tubingen, 1868), LL.D. (Michigan, 1868), D.D. (Brown, 1879), Baptist; b. at Blandford, Hampden County, Mass., Jan. 27, 1815; graduated at Brown University, 1840; was tutor there for three years, and then professor of the Greek language; resigned in 1850, and for eighteen months pursued his studies in Germany, Greece, Italy, and France. In 1852 he became professor of the Greek language and literature in the University of Michigan at Ann Arbor; in 1868 the same in the University of Chicago; in 1877 professor of New-Testament interpretation in the Baptist Union Theological Seminary at Morgan Park, near Chicago. Besides Greek text-books for school and college use (including *Exercises in Greek Prose Composition*, New York, 1819; *The First Six Books of Homer's Iliad*, Chicago, 1868; *First Lessons in Greek*, Chicago, 1870; *Five Books of Xenophon's Anabasis*, New York, 1878), he has published *Notes on Paul's Epistle to the Galatians*, 1871; *Romans*, 1883; and to the *Ephesians*, the *Colossians*, *Philemon*, and the *Philippians*, 1884.

**BOMBERGER, John Henry Augustus, D.D.** (Franklin and Marshall College, 1851), Reformed (German); b. at Lancaster, Penn., Jan. 13, 1817; graduated from Marshall College, 1837, and Theological Seminary, Mercersburg, Penn., 1843; became tutor in Marshall College, 1836; pastor of the German Reformed Church in Lewisburg, Penn., 1838; Waynesborough, Penn., 1840; Easton, Penn., 1845; Philadelphia (Race Street), Penn., 1851; president of Ursinus College and its Theological Department, 1870. From 1850 to 1862 he carried on a condensed translation of the first edition of Herzog's *Encyclopædia*, and published two volumes, embracing six of the original; but the war stopped it. He is the author of *Infant Salvation in its Relation to [natural] Depravity, to Regeneration, and to Baptism*, Philadelphia, 1859; *Five Years at the Race-street [Reformed] Church, with an Ecclesiastical Appendix*, 1860; a revised translation of Kurtz' *Text-Book of Church History*, 1860;

*The Revised Liturgy, a History and Criticism of the Ritualistic Movement in the Reformed Church, 1866; Reformed not Ritualistic: a Reply to Dr. Nevins' "Indication," 1867. He edited The Reformed Church Monthly (chiefly in opposition to "Mercurburg theology") from 1868-77, 9 vols.*

**BONAR, Andrew Alexander, D.D.** (Edinburgh, 1874), Free Church of Scotland; b. in Edinburgh, May 29, 1810; graduated from the University of Edinburgh, 1833; and until 1856 labored in the parish of Collace, Perthshire, when he removed to his present charge, the Finnieston Church, Glasgow. He left the Established Church in 1843; was moderator of the General Assembly of the Free Church in 1878. He has always sought to identify himself with evangelical and revival movements. He is the author of *Mission of Inquiry to the Jews in Palestine and Other Countries*, Edinburgh, 1842; *Memoir of Rev. R. M. McCheyne*, 1844, many editions, republished and translated; *Commentary on Leviticus*, 1846, 5th ed. 1875; *Redemption Drawing Nigh, a Defence of Pre-millennialism*, 1847; (edited) *Nettleton's Life and Labours*, 1850; *The Gospel pointing to the Person of Christ*, 1852; *Christ and His Church, in the Book of Psalms*, 1859; (edited) *Letters of Samuel Rutherford*, 1862; *Gospel Truths*, 1878; *The Brook Besor*, 1879; *James Scott: A Labourer for God*, 1885; many tracts.

**BONAR, Horatius, D.D.**, Free Church of Scotland; b. in Edinburgh, Dec. 19, 1808; studied at the University of Edinburgh; was pastor at Kelso (1838-66); separated, along with his congregation, from the Kirk, in 1843; since 1866 has been pastor of the Grange Free Church, Edinburgh. His fame mainly rests upon his poems and hymns. He is a diligent student of prophecy, and in 1849 founded the *Quarterly Journal of Prophecy*. His prose publications embrace *Prophetic Landmarks*, London, 1847, 4th ed. 1868; *The Night of Weeping, or Words for the Suffering Family of God*, 1850; *The Morning of Joy*, 1852; *The Desert of Sinai*, 1857, 2d ed. 1858; *The Land of Promise*, 1858; *Light and Truth; or, Bible Thoughts and Themes*, 1868-72, 6 vols.; *The White Fields of France* (a history of the McAll Mission), 1879; *The Life of G. T. Dodds*, 1884. The best-known collections of his poems are *Hymns of Faith and Hope*, 1857-71, 3 vols.; *The Song of the New Creation, and other Pieces*, 1872; *Hymns of the Nativity*, 1878.

**BONET-MAURY, Amy Gaston Charles Auguste, D.D.** (Paris, 1881), French Protestant; b. in Paris, Jan. 2, 1842; was graduated bachelor in theology at Strassburg, 1867; pastor at Dordrecht, 1869-72; at Beauvais (Oise), 1872-76; and at St. Denis (Seine), 1877; licentiate in theology, 1878, and instructor in ecclesiastical history in the Protestant faculty of Paris; professor of the same, 1881. He has written *Les origines de la Réforme à Beauvais*, Paris, 1874; *E quibus Nederlandicis fontibus hausert scriptor libri de Imitatione Christi*, 1878; *Gérard de Groote, un précurseur de la Réforme au quatorzième siècle*, 1878; *Les origines du christianisme unitaire chez les Anglais*, 1881 (English trans., *Early Sources of English Unitarian Christianity*, London, 1881); *Arnauld de Brescia, un Réformateur au douzième siècle*, 1881; *La doctrine des douze Apôtres. Essai de traduction, avec un commentaire critique et historique*, 1884.

**BONNET, Jules**, French Protestant, layman; b. at Nîmes, June 30, 1820; educated a lawyer; he has been for many years well known by his works upon Reformation history, and as secretary of the "Société d'histoire du protestantisme français," and editor of its valuable publications. He has published *Olympia Morata: épisode de la renaissance en Italie* (the thesis by which he won the degree of doctor of letters), 1850, 4th ed. 1865, German trans. 1860; *Lettres françaises de Calvin*, 1854 (English trans. of his collection of all Calvin's letters, Edinburgh and Philadelphia, 4 vols.); *Aonio Paleario*, 1863 (English trans. London, 1864); *Récits du seizième siècle*, 1864; *Nouveaux récits du seizième siècle*, 1869; *La Réforme au château de Saint Prevat*, 1873; *Notice sur la vie et les écrits de M. Merle d'Aubigné*, 1874; *Dernier récit du seizième siècle*, 1875; edited *Mémoires de Claude Parthenay Larchevêque, sieur de Soubise*, 1879.

**BONWETSCH, Gottlieb Nathanael, D.D.** (Bonn, 1881), Evangelical Lutheran; b. at Norka, Russia, Feb. 17 (5), 1848; studied theology at Dorpat, 1866-70; was ordained pastor, 1871; studied at Göttingen, 1874-75; and Bonn, 1877-78; became professor extraordinary of theology at Dorpat, 1882; ordinary professor, 1883. He is the author of *Die Schriften Tertullians untersucht*, Bonn, 1878; *Die Geschichte des Montanismus*, Erlangen, 1881; *Unser Reformator Martin Luther*, Dorpat, 1883; *Kyrril und Methodius, die Lehrer der Slaven*, 1885.

**BOONE, Right Rev. William Jones**, Episcopalian, missionary bishop of Shanghai, China; b. in China, 1847; graduated at Princeton College, 1865, and at the Theological Seminary, Virginia, 1868; and since 1869 has been a missionary in China; consecrated, 1884.

**BOOTH, William**, General of the Salvation Army; b. at Nottingham, Eng. April 10, 1829; became a minister of the Methodist New Connection in 1850; resigned in 1861 rather than settle in ordinary circuit work, for which he did not believe himself to be so well adapted as for the evangelistic services which he had held with great success. It was as an independent evangelist that he started "The Christian Mission," in the East End of London, in July, 1865, and out of it developed the military religious organization to which in 1878 he gave the name of "The Salvation Army" (see *Encyclopædia*, vol. iii. p. 2099).

**BORNEMANN, Friedrich Wilhelm B., Lic. Theol.** (Göttingen, 1884), German Protestant theologian; b. at Lüneberg, Hannover, March 2, 1858; studied at Göttingen, 1876-77, 1878-79, and at Leipzig, 1877-78; became private tutor at Bremen, 1879, at Medingen, 1880; *hospes* in the convent at Loccum, 1880; *inspector* of the theological *Stift* in the University of Göttingen, 1882 (fall); and *privat-docent* for church history there in December, 1884. In his special department he calls himself a pupil of Harnack's, but as a theologian he belongs to the school of Ritschl. He has written *Das Taufsymbol Justins des Märtyrers* (in Brieger's *Zeitschrift für Kirchengeschichte*, III., 1 [1878]); *In investiganda monachatus origine quibus de causis ratio habenda sit Origenes*, Göttingen, 1885.

**BOUVIER, Ami Auguste Oscar, D.D.** (Hon.,

Bern, 1884), Swiss Protestant (Independent); b. at Geneva, Feb. 16, 1826; educated at the university there, and was ordained 1851; served as missionary and pastor in France, London, and Switzerland; became professor of apologetics and practical theology in the Geneva University, 1861; transferred to chair of dogmatics, 1865. Since 1873 he has also been librarian of the Company of Pastors. He was founder and first president of the committee in Geneva auxiliary to the Evangelical Missionary Society of Paris, 1865, and of the Society of Theological Sciences, 1871; made chevalier of the Legion of Honor, 1885. Among his numerous writings may be mentioned *Étude sur les conditions du développement social du Christianisme*, Geneva, 1851; *Le chrétien, ou l'homme accompli*, 1857; *Sermons*, 1860-62, 2 vols.; *L'Apologétique actuelle*, 1866; *La Révélation*, 1870; *Les sciences théologiques au dix-neuvième siècle*, 1871; *Catálogos libraires et Protestants*, 1873; *Epoques et caractères bibliques*, 1873; *Les conférences religieuses à Genève de 1835 à 1875*, 1876; *L'Esprit du Christianisme*, 1877; *La faculté de théologie de Genève pendant le dix-neuvième siècle*, 1878; *L'enseignement supérieur à Genève de 1559 à 1876*, 1878; *La Compagnie des Pasteurs de Genève*, 1878; *Le Pasteur John Bost*, 1881, 5th ed. 1882 (English trans.); *Paroles de foi et de liberté*, 1882; *Le divin d'après les apôtres*, 1883; *Le Protestantisme à Genève*, 1881 (in English in *Modern Review*, January, 1884); *Nouvelles paroles de foi et de liberté*, 1885; *La conscience moderne et la doctrine du péché*, 1886.

**BOVET, Eugène Victor Félix**, French Swiss Protestant; b. at Neuchâtel, Nov. 7, 1821; in his native city successively librarian, 1848, professor of French literature, and professor of Hebrew, and since 1853 one of the editors of the *Revue Suisse*. He has written *Le Comte de Zinzendorf*, Paris, 1860, 2 vols., 3d ed. 1865 (Dutch trans.; English abridged trans. entitled *The Banished Count*, London, 1865); *Foyage en terre sainte*, Neuchâtel, 1860, 7th ed. Paris, 1881 (Dutch, Swedish, and Italian trans.; German trans. from 4th ed., 1861, Zurich, 1866; English trans., *Egypt, Palestine, and Phœnicia*, London, 1883); *Histoire du Psautier des églises réformées*, Neuchâtel, 1872.

**BOWMAN, Thomas, D.D.** (Ohio Wesleyan University, 1856); **LL.D.** (Dickinson College, 1872), Methodist bishop; b. near Berwick, Columbia County, Penn., July 15, 1817; graduated as valedictorian at Dickinson College, 1837; licensed, 1838; entered travelling connection, 1839; teacher in the grammar school of the college, 1840-43; supernumerary through ill health until 1848; principal of Dickinson Seminary, Williamsport, Penn., 1848-58; president of Indiana Asbury (now De Pauw) University, Greencastle, Ind., 1858-72; elected bishop, 1872; and in 1884, chancellor of De Pauw University. In 1861-65 he was chaplain of the United-States Senate; and in 1878-79 officially visited his church's missions in Norway, Sweden, Denmark, Germany, Switzerland, Italy, and India; in 1881-82, those in China and Japan. He has written extensively for the denominational press.

**BOYCE, James, D.D.** (Jefferson College, Penn., and Erskine College, S.C., 1854), Associate Reformed Presbyterian; b. at Sardis, Mecklenburg County, N.C., July 13, 1808; graduated at Jefferson College, Penn., 1829; pastor of New Hope,

S.C., 1832-69; editor of *Christian Magazine of the South* for nine years; associate editor of *Associate Reformed Presbyterian* since 1870; professor and president of Associate Reformed Presbyterian Theological Seminary, at Due West, S.C., since 1869.

**BOYCE, James Petigru, D.D.** (Columbian College, Washington, D.C., 1859), **LL.D.** (Union University, Murfreesborough, Tenn., 1872), Baptist; b. at Charleston, S.C., Jan. 11, 1827; graduated at Brown University, 1847; studied theology in Princeton Theological Seminary, 1849-51; became pastor of the Baptist Church, Columbia, S.C., 1851; professor of theology in Furman University, Greenville, S.C., 1855; chairman of the faculty, and professor of systematic theology, 1859, in the Southern Baptist Theological Seminary, then at Greenville, S.C., and of church government and pastoral duties, 1877. In 1877 the seminary was moved to Louisville, Ky. He was chaplain of the Sixteenth South-Carolina Volunteers from 1861 to 1862; member of the South-Carolina Legislature from 1862 to 1865; of the governor's (Magrath) staff and State Council, 1861 and 1865; and of the State convention for reconstruction in 1865; from 1872 to 1879 was annually elected president of the Southern Baptist Convention. He is a trustee of the John F. Slater Fund. Besides speeches, sermons, and articles, he has published *Three Changes in Theological Education*, Greenville, S.C., 1856 (the principles of which address are embodied in the peculiar plan of the Southern Baptist Theological Seminary); *Brief Catechism of Bible Doctrine*, Greenville, S.C., 1863, last ed. Louisville, Ky., 1881; *Abstract of Theology*, Louisville, Ky., 1882.

**BOYD, Andrew Kennedy Hutchison, D.D.** (Edinburgh, 1861), Church of Scotland; b. in the Auchinleck Manse, Ayrshire, Nov. 3, 1825; educated at King's College, London, and at the University of Glasgow, graduating from the latter as B.A. (taking the highest honors in philosophy and theology), 1846. From November, 1850, to July, 1851, he was assistant in St. George's, Edinburgh; was then minister successively of Newton-on-Ayr, September, 1851-January, 1854; Kirkpatrick-Irongray, January, 1854-April, 1859; St. Bernard's Parish, Edinburgh, April, 1859-September, 1865; and since September, 1865, has been first minister of the city of St. Andrew's. [He is widely known by his signature A. K. H. B., and his sobriquet "The Country Parson."] He is the author of *Reverations of a Country Parson*, London, 1859, 1861, 1878, 3 series; *Leisure Hours in Town*, 1861; *Greener Thoughts of a Country Parson*, 1862, 1864, 1875, 3 series; *The Common-place Philosopher in Town and Country*, 1862; *Counsel and Comfort, spoken from a City Pulpit*, 1863; *The Autumn Holidays of a Country Parson*, 1864; *The Critical Essays of a Country Parson*, 1865; *Sunday Afternoons at the Parish Church of a University City*, 1866; *Lessons of Middle Age*, 1867; *Changed Aspects of Unchanged Truths*, 1869; *Present-day Thoughts*, 1870; *Seaside Musings*, 1872; *A Scotch Communion Sunday*, 1873; *Landscape, Churches, and Moralities*, 1874; *From a Quiet Place: Some Discourses*, 1879; *Our Little Life*, 1881, 1884, 2 series; *Towards the Sunset: Teachings after Thirty Years*, 1882; *What set him right: with Other Chapters to help*, 1887.

**BOYLE, Very Rev. George David**, Dean of Salisbury, son of the late Lord Chief Justice-General of Scotland; b. in Scotland, in the year 1828; educated at Exeter College, Oxford, graduated B.A., 1851; M.A., 1853; was curate of Kidderminster (the scene of Baxter's labors), 1853-57; of Hagley, 1857-60; perpetual curate of St. Michael, Handsworth, 1861-67; rural dean of Handsworth, 1866-67; vicar of Kidderminster, and chaplain of Kidderminster Union, 1867-80; honorary canon of Worcester Cathedral, 1872-80; rural dean of Kidderminster, 1877-80; appointed dean of Salisbury, 1880; precentor, 1881. He is the author of *Confession according to the Rule of the Church of England*, London, 1868; *Lessons from a Churchyard*, 1872; *The Trust of the Ministry*, 1882; *My Aids to the Divine Life*, 1883; *Richard Baxter, a Sketch*, 1883.

**BRACE, Charles Loring**, Congregationalist; b. at Litchfield, Conn., June 19, 1826; graduated at Yale College, 1846; studied in Yale (1847-48) and in Union Theological Seminaries, New York (1848-49), but did not graduate; went to Europe, 1850; while at Gros Wardein in Hungary, 1851, was tried by court-martial, as an emissary to arouse a revolution against the Austrian government, but released through the efforts of the American *chargé d'affaires* at Vienna, Mr. C. J. McCurdy. On his return, 1852, he became one of the founders of the "Children's Aid Society of New-York City," and its secretary and executive agent the next year, and has ever since held the office. In 1854 he established the first newsboys' lodging-house; in 1855, an Italian industrial school; and in 1856, a German one. He has published *Hungary in 1851*, New York, 1852; *Home Life in Germany*, 1853; *The Norse Folk* (travels in Norway and Sweden), 1857; *Short Sermons to Newsboys*, 1861; *Races of the Old World*, 1863; *The New West*, 1868; *The Dangerous Classes of New York, and Twenty Years Work among them*, 1872, 3d ed. (enlarged) 1880; *Free Trade as promoting Peace and Good Will among Men*, 1879; *Gesta Christi*; or, *A History of Humane Progress under Christianity*, 1883, 3d ed. 1885.

**BRADLEY, Charles Frederic**, Methodist; b. in Chicago, Ill., Aug. 1, 1852; graduated at Dartmouth College, 1873; was tutor there, 1874-76; graduated at the Garrett Biblical Institute, Evanston, Ill., 1878; became professor of the Greek language and literature in Hamline University, Hamline, Minn., 1880; adjunct professor of exegetical theology (1883), and professor of New-Testament exegesis (1884), in the Garrett Biblical Institute, Evanston, Ill.

**BRADLEY, Very Rev. George Granville, D.D.** (Oxford, 1881), **L.L.D.** (St. Andrew's, 1873), Dean of Westminster, Church of England; b. at High Wycombe, Dec. 11, 1821; educated at Rugby School, 1837-40; and at University College, Oxford, where he graduated B.A. (first-class in classics), 1844, and M.A., 1847; was fellow of University College, 1844-50; assistant master in Rugby School, 1846-58; head master of Marlborough College, 1858-70; Master of University College, Oxford, 1870-81; since 1881, Dean of Westminster, London, in succession to Dean Stanley. He has also been public examiner in the University of Oxford, 1871-72; select preacher in the same, 1875-76; examining chaplain to the

late Archbishop of Canterbury (Dr. Tait), 1874-81; honorary chaplain to the Queen, 1871-76; since, chaplain in ordinary. Besides sermons and papers in periodicals, he has written *Reminiscences of Dean Stanley*, London, 1882; *Lectures on Ecclesiastes*, 1885; and two manuals on Latin writing.

**BRASTOW, Lewis Ormond, D.D.** (Bowdoin, 1880), Congregationalist; b. at Brewer, Me., March 23, 1831; graduated at Bowdoin College, Maine, 1857; and Bangor Theological Seminary, 1860; was pastor of the South Congregational Church, St. Johnsbury, Vt., 1861-73; and of the First Congregational Church, Burlington, Vt., 1873-84; professor of homiletics and pastoral theology, Yale Theological Seminary, 1885. He was a chaplain in the Union Army during 1862 and 1863. His publications consist of sermons and review articles.

**BREDENKAMP, Conrad Justus, Lic. Theol.** (Erlangen, 1880), **D.D.** (*hon.*, Erlangen, 1883), Lutheran; b. at Basbeck, Hannover, June 26, 1847. He studied at the universities of Erlangen, Bonn, and Göttingen; was pastor at Kuppentin in Mecklenburg, 1872-78; without official position, at Göttingen, 1878-79; *privat-docent* at Erlangen, 1880-83; ordinary professor of theology at Greifswald, since 1883. He is the author of *Der Prophet Sacharja erklärt*, Erlangen, 1879; *Vaticinium quod de Immanuele elidit Jesaias* [vii. 1-ix. 6] *explicavit*, 1880; *Gesetz und Propheten. Ein Beitrag zur alttestamentlichen Kritik*, 1881.

**BREED, William Pratt, D.D.** (New-York University, 1864), Presbyterian; b. at Greenbush, N.Y., Aug. 23, 1816; graduated at the University, New-York City, 1843; and at Princeton Theological Seminary, 1846; pastor of the Second Presbyterian Church, 1847-56; and since, of the West Spruce-street Church, Philadelphia, Penn. He took a leading part in the movement to erect (1877) the monument to Witherspoon, in Fairmount Park, Philadelphia, and delivered *A Historical Discourse on Presbyterians and the Revolution* (subsequently published) in many places in its behalf. He made the address of welcome to the delegates of the Second General Council of the Alliance of the Reformed Churches, September, 1880, and read a paper before them on *The Diffusion of Presbyterian Literature*. He is the author of many volumes for Sunday-school libraries, and others of more permanent value, including *Presbyterianism Three Hundred Years ago*, Philadelphia, 1872; *Handbook for Funerals* [n.d.]; *A Model Christian Worker, John Potter, 1879; Aboard and Abroad in 1884*, New York, 1885.

**BREWER, Right Rev. Leigh Richmond, S.T.D.** (Hobart College, 1881), Episcopalian, missionary bishop of Montana; b. at Berkshire, Vt., Jan. 20, 1839; graduated at Hobart College, Geneva, N.Y., 1863; and at the General (Episcopalian) Theological Seminary, New-York City, 1866; became rector of Grace Church, Carthage, N.Y., 1866; of Trinity Church, Watertown, N.Y., 1872; was consecrated bishop, 1880.

**BRIEGER, Theodor, Ph.D.** (Leipzig, 1870), **Lic. Theol.** (Halle, 1870), **D.D.** (*hon.*, Göttingen, 1877), Protestant theologian; b. at Greifswald, June 4, 1812; studied at Greifswald, Erlangen, and Tübingen, 1861-64; became *privat-docent* at Halle, 1870; professor extraordinary, 1873; ordinary professor at Marburg, 1876; at Leipzig, 1886.

Since 1876 he has edited the *Zeitschrift für Kirchengeschichte*. His publications include *De formula concordie Ratisbonensis origine atque indole*, Halle, 1870; *Gasparo Contarini und das Regensburger Concordienwerk des Jahres 1541*, Gotha, 1870; *Constantin der Grosse als Religionspolitiker*, 1880; *Die angebliche Marburger Kirchenordnung von 1527 und Luther's erster catechetischer Unterricht vom Abendmahl*, 1881; *Neue Mitteilungen über Luther in Worms*, Marburg, 1883; *Luther und sein Werk*, 1883; *Quellen und Forschungen zur Geschichte der Reformation*. 1. Bd. *Alexander u. Luther, 1521. Die verordnungsständigen Alexander-Depeschen, nebst Untersuchungen über den Wormser Reichstag*. 1. Abthlg., Gotha, 1884.

**BRIGGS, Charles Augustus, D.D.** (University of Edinburgh, 1834). Presbyterian; b. in New-York City, Jan. 15, 1811; studied in the University of Virginia, 1837-60; in the Union Theological Seminary, New York, 1861-63; and in the University of Berlin, Germany, under Dörner and Rodiger, 1866-69. He marched with the Seventh Regiment (N.Y.V.) to the defence of the capital. From 1863-66 he was in business with his father, in New-York City. He was pastor of the Presbyterian Church, Roselle, N.J., 1870-71; and has been since 1874 professor of Hebrew and the cognate languages in the Union Theological Seminary, New-York City. Since 1880 he has been a managing editor of the *Presbyterian Review*, of which he was a founder. Besides numerous articles in different periodicals, — notably those on biblical theology in the *American Presbyterian Review*, the earliest on the subject in America; and those on the higher criticism, in the *Presbyterian Review*, which beat the way for its study, — he has written *Biblical Study; its Principles, Methods, and History*, New York, 1883, 2d ed. 1883; *American Presbyterianism; its Origin and Growth*, 1885. He was one of the translators of the commentaries on the Psalms and Ezra, in the *American Lange series*.

**BRICHT, William, D.D.** (Oxford, 1869, Church of England; b. at Doncaster, Dec. 11, 1824; educated at University College, Oxford; graduated B.A. (first-class classics), 1846; fellow of his college, 1847; Johnson theological scholar, 1847; Ellerton theological essayist, 1848; M.A., 1849; was theological tutor in Trinity College, Glenalmond, Perthshire, 1851-58; tutor of University College, Oxford, 1862; resigned fellowship on appointment as Regius professor of ecclesiastical history, Oxford University, and canon of Christ Church, 1868; honorary canon of Cathedral of the Isles, Cumbræ, 1865; examining chaplain to the bishop of Lincoln, 1885. He has published *Ancient Collects selected from Various Rituals*, London, 1857, 4th ed. 1869; *A History of the Church from the Edict of Milan, A.D. 315, to the Council of Chalcedon, A.D. 451*, Oxford, 1869, 3d ed. 1875; *Eighteen Sermons of St. Leo the Great on the Incarnation*. With the "Tome," translated with notes, London, 1862, 2d ed. 1880; *Faith and Life: Readings compiled from Ancient Writings*, 1864, 2d ed. 1866; *Hymns and other Verses*, 1866, 2d ed. 1874; *Chapters of Early English Church History*, 1878; *Later Treatises of St. Athanasius*, translated with notes and appendix (vol. 46, *Library of the Fathers*), 1881; *Private Prayers, for a Week*, 1882; *Notes on the Canons of the First Four General*

*Councils*, 1882; *Family Prayers*, 1885; *John, and other Verses*, 1885; edited the original text of Eusebius' *Ecclesiastical History*, 1872, 2d ed. 1882; *St. Athanasius' Orations against the Arians*, 1873, 2d ed. 1883; *Socrates' Ecclesiastical History*, 1878; *Select Anti-Pelagian Treatises of St. Augustine*, 1880; and *St. Athanasius' Historical Writings*, 1881; and with the Rev. P. G. Medd, M.A., edited a Latin translation of the Prayer-Book, 1865, 3d ed. 1877.

**BROADUS, John Albert, D.D.** (William and Mary, 1859, also Richmond College, 1859). LL.D. (Wake Forest College, N.C., 1871). Baptist; b. in Culpeper County, Va., Jan. 24, 1827; graduated at the University of Virginia, Charlottesville, Va., 1850; there assistant professor of Latin and Greek, 1851-53, chaplain, 1855-57; pastor in the Baptist Church, 1851-55, 1857-59. Since its organization in 1859 he has been professor of the interpretation of the New Testament and of homiletics in the Southern Baptist Theological Seminary, then in Greenville, S.C., removed in 1877 to Louisville, Ky. He has for many summers supplied pulpits in New York, Brooklyn, and Orange, N.J. He is a member of the International Sunday-school Lesson Committee. Besides numerous articles in periodicals, he has written *The Preparation and Delivery of Sermons*, Philadelphia, 1870, many editions, latest 1885, republished in London, much of it translated into Chinese, and used for native ministers of all denominations; *Lectures on the History of Preaching*, New York, 1876.

**BROOKE, Stophod Augustus, Unitarian; b.** at Glendone rectory, Letter Kenny, County Donegal, Ireland, Nov. 14, 1832; was educated at Trinity College, Dublin, graduated M.A. 1858; since 1857 has preached in London, first as curate of St. Matthew, Marylebone, 1857-59; then of Kensington 1860-63; as minister of St. James's Chapel, York Street, 1866-75; and of Bedford Chapel, Bloomsbury, since 1876. In 1872 he was appointed chaplain in ordinary to the Queen. In 1880 he left the Established Church, and connected himself with the Unitarians. He has published *The Life and Letters of the Late Frederick W. Robertson*, London, 1865 (many subsequent editions and reprints); *Theology in the English Poets*, 1874, 4th ed. 1880; and the following volumes of sermons: *Sermons at St. James's Chapel*, 1868, 11th ed. 1880; 2d series, 1874, 5th ed. 1881; *Christ in Modern Life*, 1872, 14th ed. 1880; *Fight of Faith: Sermons on Various Occasions*, 1877; *Spirit of the Christian Life*, 1881. He also edited the sermons of F. W. Robertson.

**BROOKS, Phillips, D.D.** (Harvard, 1877, Oxford, 1885). Episcopalian; b. in Boston, Dec. 13, 1835; graduated at Harvard College, 1859; and at the Protestant Episcopal Theological Seminary of Virginia, near Alexandria, 1859; was from 1859 to 1862 rector of the Church of the Advent, Philadelphia; till 1869, of the Church of the Holy Trinity in the same city; and since, of Trinity Church, Boston. His church was burned in the Boston fire, November, 1872; and the present imposing structure completed in February, 1877. In 1881 Mr. Brooks declined the Plummer professorship of Christian morals and preaching at Harvard College. He has published *Lectures on Preaching delivered before the Divinity School of Yale*

*College, January-February, 1877* (Lyman Beecher Foundation). New York, 1877; *Sermons, 1878; Influence of Jesus* (the Bohlen Lectures for 1879), 1879; *Candle of the Lord, and other Sermons, 1881; Sermons preached in English Churches, 1883.*

**BROWN, Charles Rufus, Baptist;** b. at East Kingston, N.H., Feb. 22, 1849; educated at Phillips Exeter Academy, N.H., 1863-65; United-States Naval Academy, Annapolis, Md., 1865-69; in the Navy, promoted to master; resigned, and entered Newton Theological Institution in 1874, Harvard College, 1875, and graduated, 1877; studied in Newton Theological Institution, 1877-78, Union Theological Seminary, 1878-79; graduated at Union, May, 1879, and at Newton, June, 1879; studied in Berlin University, 1879-80; in Leipzig, 1880-81; became pastor at Franklin, N.H., 1881; professor of Old-Testament interpretation in Newton Theological Institution, 1883. He has published *An Aramaic Method*. Part I., Text, Notes, and Vocabulary. Part II. Grammar. Chicago, 1884-86.

**BROWN, David, D.D.** (Princeton College, 1852, and Aberdeen University, 1872), Free Church of Scotland; b. at Aberdeen, Aug. 17, 1803; graduated at the University of Aberdeen; was assistant to Edward Irving in London, 1830-32; minister of the Established Church of Scotland in Aberdeenshire, 1836-43; and of the Free Church in Glasgow, 1843-57, when he became principal and professor of divinity in the Free Church College, Aberdeen. He was moderator of the Free Church General Assembly, 1855. He has published *Christ's Second Coming: Will it be Pre-millennial?* Edinburgh, 1843, 6th ed. 1867; *Restoration of the Jews, Literal and Territorial*, 1861; *Crushed Hopes crowned in Death* (memoir of his son Alexander Brown, of the Bengal civil service). London, 1861; *Life of John Duncan, LL.D.* (professor of Hebrew and Oriental languages in New College, Edinburgh), Edinburgh, 1872, 2d ed. same year; *The Rev. John Duncan, LL.D., in the Pulpit and at the Communion-Table*, 1874; *Commentary on the Gospels and On the Acts and Romans* (in the Jamieson, Fausset, and Brown series), Glasgow, 1863 and 1869, reprinted Philadelphia, New York, and elsewhere; *On the Epistle to the Romans* (part of the *Portable Commentary*), 1863; *On the Epistles to the Corinthians* (in Schaff's *Popular Commentary*), Edinburgh and New York, 1882.

**BROWN, Francis, Ph.D.** (Hamilton, 1884), D.D. (Dartmouth, 1884), Presbyterian; b. at Hanover, N.H., Dec. 26, 1849; graduated at Dartmouth College, N.H., 1870; taught in Pittsburgh, Penn., 1870-72; was tutor in Greek in Dartmouth College, 1872-71; graduated as prize fellow of his class in Union Theological Seminary, New York, 1877, and as such studied two years in Germany; became instructor in biblical philology in Union Seminary, 1879; associate professor in biblical philology, 1881; full professor, 1885. He edited *The Beginnings of History*, English trans. of *Les origines de l'histoire*, I., by François Lenormant, New York, 1882; and, with President R. D. Hitchcock, *Teaching of the Twelve Apostles*, 1884, 2d ed., revised and greatly enlarged, 1885; independently has published *Assyriology, its Use and Abuse in Old-Testament Study*, 1885.

**BROWN, Hugh Stowell, English Baptist;** b.

at Douglas, Isle of Man, Aug. 10, 1823; d. at Liverpool, Feb. 24, 1886. He learned surveying, then locomotive engineering, but at twenty-one entered King William's College, Castleton, Isle of Man, in order to fit himself for the ministry of the Established Church. But doubts respecting that Church's position toward the State, and on her baptismal teachings, led him ultimately into the Baptist Church; and at the close of 1817 he began his ministry in the Myrtle-street Chapel, Liverpool, being ordained the following January. He soon took a first place in his denomination, and won particular notice by inaugurating the largely attended Sunday-afternoon lectures for workmen,—an idea which was acted upon in many localities. He visited the United States and Canada in 1872; and was elected chairman of the Baptist Union of the United Kingdom. He has published numerous sermons and lectures. \*

**BROWN, James Baldwin, B.A., Congregationalist;** b. in the Inner Temple, London, Aug. 19, 1820; d. in London, June 23, 1884. He was educated at University College, London, and graduated at the University, 1839; studied law for the next two years, but then obeyed an inner call to the ministry; studied theology at Highbury College; became an Independent minister, first of London Road Chapel, Derby, 1843; three years later (1846) of Claylands Chapel, Clapham Road, London. In 1870 he went with his congregation to the new church they had built at Brixton, and remained their pastor until his death. His ministry was faithful and laborious; his influence was consecrated and wide-spread. He strenuously opposed the doctrine of conditional immortality as a deadly error. The esteem in which his brethren held him is shown by his occupancy of the chair of the Congregational Union in 1878. Besides pamphlets, occasional sermons, newspaper articles, sketches of Rev. Drs. Leifchild (1862) and Raffles (1863), he wrote *Studies of First Principles*, London, 1849; *The Divine Life in Man*, 1859, 2d ed. 1860; *The Doctrine of the Divine Fatherhood in relation to the Atonement*, 1860; *The Soul's Exodus and Pilgrimage*, 1862, 3d ed. 1866; *Aids to the Development of the Divine Life*, 1862; *Divine Mystery of Peace*, 1863; *Divine Treatment of Sin*, 1864 (the two together under title *The Divine Mysteries*, 1869); *The Home Life in the Light of its Divine Idea*, 1866, 5th ed. 1870; *Idolatry, Old and New: their Cause and Cure*, 1867; *Misread Passages of Scripture*, 1869, 2d series 1871; *The Christian Policy of Life*, 1870, 2d ed. 1880; *The First Principles of Ecclesiastical Truth: Essays on the Church and Society*, 1871; *The Sunday Afternoon: Fifty-two Brief Sermons*, 1871; *Buying and Selling and Getting Gain*, 1871; *Young Men and Maidens*, 1871 (the two together under title *Our Morals and Manners*, 1872); *The Higher Life: its Reality, Experience, and Destiny*, 1874, 5th ed. 1878; *The Battle and the Burden of Life*, 1875; *The Doctrine of Annihilation in the Light of the Gospel of Love*, 1875, 2d ed. 1878; *Church and State*, 1876; *Home: its Relation to Man and Society*, 1883, 3d ed. 1884. See *In Memoriam: James Baldwin Brown*, by his wife, London, 1884. \*

**BROWN, Right Rev. John Henry Hobart, S.T.D.** (Racine College, Wis., 1874), Episcopalian, bishop of Fond du Lac; b. in New-York City, Dec.

1, 1831; graduated at the General Theological Seminary there, 1854; became assistant minister of Grace Church, Brooklyn Heights, 1854; rector of the Church of the Good Angels, 1855; of the Church of the Evangelists, New-York City, 1856; of St. John's, Cohoes, 1862; consecrated bishop, Dec. 15, 1875. In 1868 he was secretary to the diocesan convention at Albany; in 1870, archdeacon of the Albany convocation. He is "a High Churchman." He has published some sermons and pamphlets.

**BROWNE, Right Rev. Edward Harold, D.D.** (Cambridge, 1864), **D.C.L.** (Oxford, 1877), lord bishop of Winchester, Church of England; b. at Aylesbury, Buckinghamshire, March 6, 1811; educated at Emmanuel College, Cambridge; graduated B.A. (wrangler) 1832; obtained the Cross theological scholarship, 1833; the Tyrwhitt Hebrew scholarship, 1834; the Norrisian prize for a theological essay, 1835; M.A., 1835; B.D., 1855. He became fellow and tutor in his college, 1837; curate of Stroud, Gloucestershire, 1840; perpetual curate of St. James, Exeter, 1841; perpetual curate of St. Sidwell, Exeter, 1841; vice-principal and professor of Hebrew in St. David's College, Lampeter, Wales, 1843; vicar of Kenwyn, Cornwall, and prebendary of Exeter, 1849; vicar of Heavitree, 1857; canon of Exeter, 1857. In 1854 he became Norrisian professor of divinity at Cambridge; in 1861, bishop of Ely; and in 1875 was translated to Winchester, and made *ex officio* prelate of the Most Noble Order of the Garter. He has taken great interest in the "Old Catholic" movement, and attended the Old Catholic Congress at Cologne in 1872. He was a member of the Old-Testament Company of Revisers. He is the author of *An Exposition of the XXXIX. Articles*, London, 1850-53, 2 vols., 12th ed. 1882, 1 vol.; three volumes of sermons, — *The Atonement and other Sermons* (1859), *Messiah Foretold and Expected* (1862), *The Strife, the Victory, and the Kingdom* (1872); *The Pentateuch and the Elohistic Psalms, in reply to Bishop Colenso*, 1863; *Position and Parties of the English Church*, 1875. He was a contributor to *Aids to Faith*, to *Smith's Dictionary of the Bible*, and to the *Bible* (Speaker's) *Commentary* (the commentary on Genesis).

**BROWNE, John, B.A.**, Congregationalist; b. at North Walsham, Norfolk, Feb. 6, 1823; studied at Coward College and University College, London, 1839-41; graduated B.A. at London University, 1843; since 1848 he has been pastor at Wrentham, Suffolk. Besides sundry pamphlets he is the author of *History of Congregationalism in Norfolk and Suffolk*, London, 1877.

**BRUCE, Alexander Balmain, D.D.** (Glasgow, 1876), Free Church of Scotland; b. in the parish of Aberdalgie near Perth, Jan. 30, 1831; educated at Edinburgh, and was minister in Free Church, Cardross, Dumbartonshire, 1859-68; in Broughty Ferry, Forfarshire, 1868-75; since 1875 he has been professor of theology (apogetics and New-Testament exegesis) in the Free Church College, Glasgow. He declares himself to be "in sympathy with modern religious thought, while maintaining solidarity with all that is best in theology of the past; in favor of freedom in critical inquiries on the basis of evangelic faith, and of a simplified and more comprehensive creed." He has written *The Training of the Twelve*,

Edinburgh, 1871, 3d ed. 1883; *The Humiliation of Christ* (Unimingham Lecture), 1876, 2d ed., 1881; *The Chief End of Revelation*, London, 1881; *The Parabolic Teaching of Christ*, 1882; *The Galilean Gospel*, Edinburgh, 1882. He delivered the course of Ely Lectures on Miracles in the Union Theological Seminary, New York, 1886.

**BRUECKNER, Benno Bruno, D.D.**, German Protestant theologian and pulpit orator; b. at Rosswein, May 9, 1821; studied at Leipzig, and became afternoon preacher in the University church; pastor at Hohburg, 1850; professor extraordinary and university preacher at Leipzig, 1853; ordinary professor of theology, 1855; university preacher, and director of the seminary for practical theology, 1856; canon of Meissen, and consistorial councillor, 1860; general superintendent and member of the Berlin upper ecclesiastical council; honorary professor of theology at Berlin, 1885. Besides numerous sermons, single or collected in volumes, he is the author of *Epistola ad Philippenses Paulo auctori vindicata contra Baurium*, Leipzig, 1848; *Betrachtungen über die Aegende der evangelisch-lutherischen Kirche im Königreich Sachsen*, 1865; with Luthardt and Kahnis he lectured in the course of lectures afterwards published under the title *Die Kirche nach ihrem Ursprung, ihrer Geschichte, ihrer Gegenwart*, 1865, 2d ed. 1866 (English trans. by Sophia Taylor, *The Church: its Origin, its History, and its Present Position*, Edinburgh, 1867). He edited the second and third editions of De Wette's commentary on Peter, Jude, and James, Leipzig, 1853 and 1867; and the fifth edition of his commentary on John, 1863.

**BRUSTON, Charles Auguste**, French Reformed; b. at Bourdeaux (Drôme) March 6, 1838; graduated at Montauban as bachelor (1859), licentiate (1873), and doctor (1881) of theology, and since 1874 has been professor there of Hebrew and the criticism of the Old Testament. Of his works may be mentioned *Les Psaumes traduits de l'hébreu d'après de nouvelles recherches sur le texte original*, Paris, 1865; and particularly *Histoire critique de la littérature prophétique* (from the beginning to the death of Isaiah), 1881.

**BRYCE, George, LL.D.** (Toronto University, 1884), Canadian Presbyterian; b. at Mount Pleasant, Brant County, Ont., April 22, 1841; graduated at the University of Toronto (1867), and in theology at King's College, Toronto; professor in Manitoba College since 1871, and one of the founders of Manitoba University, 1878; from 1871-81, secretary of home missions for Manitoba; president of Manitoba historical society, 1881-85; and moderator of the first synod of Manitoba and the North-west territories, 1884. He is *Délégué Régional de l'Institut ethnographique de Paris* (1879), and received a decoration from that body. He is the author of *The Presbyterian Church in Canada*, Toronto, 1875; *Manitoba: its Infancy, Growth, and Present Condition*, London, Eng., 1882; and other articles upon Manitoba.

**BRYENNOS, Philotheos, D.D.** (Athens, 1880; Edinburgh, 1881), metropolitan of Nicomedia; b. at Constantinople, March 26 (old style), 1833; graduated in 1856 at the "Theological School in Chalee of the Great Church of Christ," and having distinguished himself was then sent to Ger-

many for further study, and attended lectures in Leipzig, Berlin, and Munich. In 1861 he became professor of ecclesiastical history, exegesis, and other studies, in his *alma mater*; and in 1863, master and director. In December, 1867, he was called to Constantinople to be the head of the "Great School of the Nation" in the Phanar, and so remained until in 1875 he was sent by the Most Holy Synod of Metropolitans and Patriarch to the Bonn Old-Catholic Conference (Aug. 10-16, 1875), and while there received the patriarchal letter announcing his appointment as metropolitan of Serree in Macedonia, which position he assumed December, 1875. In 1877 he was transferred to the metropolitan see of Nicomedia. In 1880 he went to Bucharest as commissioner of the Eastern Orthodox Patriarchal and other independent churches, to settle the matter of the plundering of Greek monasteries in Moldavia and Wallachia. In 1882, as instructed by the Holy Synod of metropolitans in Constantinople, and the Patriarch Joachim III., he wrote a reply to the encyclical letter of Pope Leo XIII. concerning Cyrillus and Methodius, the Apostles to the Slaves, which was published, with the approbation and at the expense of the Holy Synod, in Constantinople. His fame in the West rests upon his discovery in 1873 of the Jerusalem Manuscript, so called because found in the Jerusalem Monastery of the Most Holy Sepulchre in the Phanar, or Greek portion of Constantinople. This MS. of two hundred and forty small octavo pages contains (1) A Synopsis of the Old and New Testaments in the order of Books by St. Chrysostom; (2) The Epistle of Barnabas; (3) The First Epistle of Clement of Rome to the Corinthians; (4) The Second Epistle of Clement to the Corinthians; (5) The Teaching of the Twelve Apostles; (6) The spurious letter of Mary of Cassoboli; (7) Twelve pseudo-Ignatian Epistles. The Epistles to the Corinthians were published by him with prolegomena and notes in Constantinople, 1875, and at once attracted the attention of scholars, because the text was for the first time entire. "The Teaching of the Twelve Apostles," which Bryennios himself did not at first rightly estimate, is of still greater value both for its age and its contents, being no less than a catechetical church manual from the post-apostolic age. Having discovered its unique importance in 1878, he set to work to prepare a suitable edition of it; and being an erudite patristic scholar he produced it in Constantinople, 1883, with ample notes and prolegomena in Greek. His edition is the basis of the rich literature on the *Didaché* which has grown up in a short time. See his autobiography which he prepared for Schaff's work on the *Didaché*, New York, 1885, rev. ed. 1886, pp. 289-296.

**BUCHWALD, Georg Apollo, Ph.D., Lic. Theol.** (both Leipzig, 1881), German Protestant; b. at Grossenhain, Saxony, July 16, 1859; studied theology at Leipzig, 1879-82; became provisional upper master in the Mittweida *real-schule*, 1882; teacher of religion in the Zwickau gymnasium, 1883; fourth *diaconus* in the churches of St. Mary and St. Catharine, Zwickau, 1885. In 1883 he discovered in the Zwickau "Ratschulbibliothek," very important Luther MSS. consisting of lectures, about six hundred sermons, etc. He has written *Ein Nachklang der apostole*

*obscurorum virorum*, Dresden, 1882; *Der Logosbegriff des Johannes Scotus Eriugena*, Leipzig, 1884; *Literaturbericht für Kirche, Schule und das christliche Haus*, 1885; and has edited *D. Martin Lutheri scholas ineditas de libro Iudicum habitas primum editit*, Leipzig, 1884; *Ungedruckte Predigten D. Martin Luthers 1530 auf der Coburg gehalten*, Zwickau, 1884; *Andreas Pochs handschriftliche Sammlung ungedruckter Predigten D. Martin Luthers aus den Jahren 1528-46*, Leipzig, 1881 sqq.; *Sechs Predigten Johannes Bugenhiagens (Osterprogramm) der university, Halle-Wittenberg*, Halle, 1885. He is a collaborator on the Erlangen and on the Weimar editions of Luther's works. He has contributed to the *Theologische Studien und Kritiken*, *Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*, *Beiträge für sächsische Kirchengeschichte*.

**BUCKLEY, James Monroe, D.D.** (Wesleyan University, 1876), LL.D. (Emory and Henry College, Virginia, 1882), Methodist; b. at Rahway, N.J., Dec. 16, 1836; entered Wesleyan University, Middletown, Conn., in 1856, but compelled by impaired health to leave in 1858; from then until 1880 he was a Methodist pastor, — in New Hampshire 1858-63, Michigan (Detroit) 1863-66, New York (Brooklyn) 1866-69, 1872-75, 1878-80, and Connecticut (Stamford) 1869-72, 1875-78. In 1880 he was elected to his present position, editor of the *Christian Advocate*, the chief organ of the Methodist Episcopal Church. He is the author of *Appeals to Men of Sense and Reflection to begin a Christian Life*, New York, 1869, 5th ed. 1875; *Two Weeks in Yosemite*, 1873; *Christians and the Theatre*, 1875; *Supposed Miracles*, Boston, 1875; *Oats or Wild Oats? Common Sense for Young Men*, New York, 1885.

**BUDGE, Karl (Ferdinand Reinhardt), Lic. Theol.** (Bonn, 1873), D.D. (hon., Giessen, 1883), German Protestant theologian; b. at Bensberg near Cologne on the Rhine, April 13, 1850; studied at Bonn 1867-68, 1869-70, 1871; at Berlin, 1868-69; Utrecht, 1871-73; became *privat-docent* of Old-Testament theology at Bonn, 1873; professor extraordinary, 1879; was inspector of the evangelical *Stift* of the University of Bonn, September, 1878-April, 1885. He was in the German infantry during the Franco-Prussian war, 1870-71. He is the author of *Beiträge zur Kritik des Buches Hiob*, Bonn, 1876; *Die Biblische Urgeschichte (Gen. 1-xii 5) untersucht*, Giessen, 1883; and in periodicals has published *Ueber vermeintliche metrische Formen in der hebräischen Poesie*, in *Theol. Studien u. Kritiken*, 1874, pp. 747-764; *Ueber die Capitel 50 und 51 des Buches Jeremia*, in *Jahrb. f. Deutsche Theologie*, 1878, pp. 428-470, 530-562; *Das hebräische Klagelied*, in *Zeitschrift für d. alttest. Wissenschaft*, 1882, pp. 1-52; *Die Capitel 27 und 28 des Buches Hiob*, do., pp. 193-274; *Gen. 48: 7 und die benachbarten Abschnitte*, do., 1883, pp. 56-86; *Ein althebräisches Klagelied*, do., pp. 299-306; *Die hebräische Leichenklage*, in *Zeitschr. d. deutschen Palästina-Vereins*, Bd. VI., pp. 180-194; "Seih und die Sethiten," *Berichtigung*, in *Zeitschrift f. d. alttest. Wissenschaft*, 1881, pp. 298-302, 1885, pp. 155-160; *Gen. 3: 17; 5: 29; 8: 21, ein Beitrag zur Quellenkritik der Biblischen Urgeschichte*, do., 1886, pp. 30-43.

**BUDER, Paul, D.D.** (Tübingen, 1880), German Protestant theologian; b. at Leutkirch, Württemberg.



berg, Feb. 15, 1836; studied at Tubingen, 1851-51; became *repent* in the Evangelical Theological Seminary at Tubingen, 1861; pastor at Backnang (*Diakonus und Bezirksschul-inspector*), Wurtemberg, 1865; second court preacher at Stuttgart, 1868; professor extraordinary of theology, and *ephorus* of the theological seminary, Tubingen, 1872; ordinary professor there, 1877. In 1869 he received the gold medal for saving a child from drowning, at the risk of his own life. He is the author of *Ueber die apologetische Aufgabe der Theologie der Gegenwart*, Tubingen, 1876.

**BUEL, Samuel, S.T.D.** (Columbia College, N.Y., 1862; *ad eundem* General Theological Seminary of P. E. Church, New-York City, 1881), Episcopalian; b. at Troy, N.Y., June 11, 1815; graduated at Williams College, 1833; was successively rector in Marshall, Mich., Schuylkill Haven, Penn., Cumberland, Md., and Poughkeepsie, N.Y.; professor of ecclesiastical history, subsequently of divinity, in the Seabury Divinity School, Faribault, Minn., 1866; professor of systematic divinity and dogmatic theology in the General Seminary of the Protestant Episcopal Church, New-York City, 1871. He has written, besides numerous articles in periodicals, and a translation from the German of the *Report of the Union Conferences held from Aug. 10 to 16, 1875, at Bonn, New York, 1876; The Apostolical System of the Church defended in a Reply to Dr. Whately on the Kingdom of Christ*, Philadelphia, 1814; *Eucharistic Presence, Sacrifice, and Adoration*, New York, 1874.

**BUELL, Marcus Darius, Methodist**; b. at Wayland, N.Y., Jan. 1, 1851; graduated at New-York University, 1872; and at the School of Theology, Boston University, 1875; held pastorates at King Street, Conn., Great Neck, L.I., in Brooklyn, N.Y., and in Hartford, Conn.; travelled in Europe and the Levant in 1879-80; pursued his studies at the Universities of Cambridge and Berlin, 1881-85; and in 1885 was appointed professor of New-Testament Greek and exegesis in the School of Theology, Boston University.

**BURGESS, Right Rev. Alexander, S.T.D.** (Brown University, 1866; Racine College, 1882), Episcopalian, bishop of Quincy, Ill.; b. in Providence, R.I., Oct. 31, 1819; graduated at Brown University there, 1838; and at the General Theological Seminary, New-York City, 1841; successively rector of St. Mark's, Augusta, Me., 1843; St. Luke's, Portland, 1854; St. John's, Brooklyn, L.I., 1857; Christ Church, Springfield, Mass., 1869; consecrated, 1878. In 1877 he was president of the House of Deputies. Besides sermons, addresses, carols, and hymns, he has written a memoir of his brother, Bishop George Burgess of Maine (d. April 23, 1866; see *Encyclopaedia*, I. 311), Philadelphia, 1869.

**BURGESS, Henry, Ph.D.** (Gottingen, 1852), LL.D. (Glasgow, 1851), Church of England; b. in the parish of St. Mary, Newington, London, Jan. 29, 1808; was educated at the Dissenting College at Stepney, and distinguished himself in Hebrew and the classical languages. After graduation (1830), he became Baptist minister at Sison. But after a time he thought best to alter his church relations (1819), and was ordained deacon 1850, and priest 1851, by the Bishop of Manchester; became curate at Blackburn, 1851;

perpetual curate of Clifton Reynes, Buckinghamshire, 1851; vicar of St. Andrew's, Whittlesey, near Peterborough, 1861; d. Tuesday, Feb. 16, 1886. He edited *The Clerical Journal*, 1851-68; *The Journal of Sacred Literature*; the second edition of Kitto's *Cyclopaedia of Biblical Literature*, Edinburgh, 1856, 2 vols. He is the translator from the Syriac of *The Festal Letters of St. Athanasius*, London, 1852; and *Metrical Hymns and Homilies of St. Ephrem Syrus*, 1853; and author of *Luther, his Excellences and Defects*, 1857; *The Reformed Church of England in its Principles and their Legitimate Development*, 1869; *Essays, Biblical and Ecclesiastical, relating chiefly to the Authority and Inspiration of the Holy Scriptures*, 1873; *Disestablishment and Disendowment*, 1875; *The Art of Preaching and the Composition of Sermons*, 1881.

**BURCON, Very Rev. John William, B.D.**, dean of Chichester, Church of England; b. at Smyrna, Asia Minor, Aug. 21, 1813; educated at Worcester College, Oxford, graduated B.A. (second-class classics), 1845, M.A. (Oriel), 1848, B.D., 1871; wrote the Newdigate prize poem, 1845, the Ellerton theological essay, 1847, the Denyer theological essay, 1851; was elected a fellow of Oriel College, 1846; ordained deacon, 1848, priest, 1849; Gresham lecturer in divinity, 1868; became vicar of St. Mary the Virgin, Oxford, 1863; dean of Chichester, 1876. He has written *The Life and Times of Sir Thomas Gresham*, London, 1839, 2 vols.; *Petra, a Poem*, 1846; *Oxford Reformers*, 1854; *A Plain Commentary on the Four Holy Gospels*, 1855, 8 vols., new ed. 1877, 4 vols., reprinted Philadelphia, 1868, 2 vols.; *Historical Notices of the Colleges of Oxford*, 1857; *Plain Commentary on the Book of Psalms* (P.B. Version), 1857, 2 vols.; *Inspiration and Interpretation* (answer to *Essays and Reviews*), 1861; *Letters from Rome to Friends in England*, 1862; *A Treatise on the Pastoral Office*, 1864; *Ninety-one Short Sermons*, 1867, 2 vols.; *Disestablishment, the Nation's Formal Rejection of God and Denial of the Faith*, 1868; *England and Rome. Three Letters to a Pervert*, 1869; *The Last Twelve Verses of the Gospel according to St. Mark vindicated against recent Critical Objectors and established*, 1871; *The Athanasian Creed to be retained in its integrity, and why*, 1872; *A Plea for the Study of Divinity in Oxford*, 1875; *The Revision revised. Three Articles from the Quarterly Review*, 1883; *Two Lives of Good Men*, 1885; *Poems*, 1885.

**BURNEY, Stanford Cuthrie, D.D.** (Bethel College, Tenn., 1851), LL.D. (Waynesburg College, Penn., 1880), Cumberland Presbyterian; b. in Robinson County, Tenn., April 16, 1811; licensed by the Nashville Presbytery of the Cumberland Presbyterian Church, October, 1834; ordained, March, 1836; pastor at Franklin, Tenn., 1836-38; at Nashville, Tenn., 1841-43; financial agent of Cumberland University, Lebanon, Tenn. (formerly Princeton College, Ky.) 1843; pastor at Memphis, Tenn., 1845; at Oxford, Miss., 1848-73 (president of Union Female College, 1852-62, professor of English literature, Mississippi State University, 1865-73, both at Oxford); has been professor in the theological department of Cumberland University since its re-organization in 1877, — until 1880 professor of biblical literature, since 1880 of systematic theology. He has been a prominent member or chairman of most of the special

committees of importance appointed by the General Assembly of the Cumberland Presbyterian Church during the past thirty years, notably these three: on revision of form of government, 1851; on union with Presbyterian Church in the United States, 1867; on revision of Confession of Faith, 1880. He was moderator of the General Assembly at Nashville, 1860, and has repeatedly declined re-election. He is the author of articles in periodicals, and *The Doctrine of Election*, Nashville, Tenn., 1879, and *Baptismal Regeneration*, 1880.

**BURNHAM, Sylvester, D.D.** (Bowdoin, 1855), Baptist; b. at Exeter, N.H., Feb. 1, 1812; graduated at Bowdoin College, Brunswick, Me., 1862, and from the Newton Theological Institution, Newton Centre, Mass., 1873; and since 1875 has been professor of Hebrew and Old-Testament exegesis in the Baptist Theological Seminary, Hamilton, N.Y.

**BURR, Enoch Fitch, D.D.** (Amherst, 1868), Congregationalist; b. at Green's Farms, Westport, Conn., Oct. 21, 1818; graduated at Yale College, 1839; carried on for several years in New Haven mingled scientific and theological studies; since 1850 has been pastor in Lyme, Conn.; and since 1868, lecturer in Amherst College on the scientific evidences of religion. In 1874 he delivered by request, in New York and Boston, a course of lectures on "The Latest Astronomy against the Latest Atheism;" and has since lectured on kindred themes at Williams College, the Sheffield Scientific School, and other institutions. He is the author of *The Mathematical Theory of Neptune*, New Haven, 1848; *Spiritualism*, New York, 1859; *Ecce Culum*, Boston, 1867; *Pater Mundi*, 1869; *Ad Fulem*, 1871; *Evolution*, 1873; *Sunday Afternoons*, New York, 1874; *Thy Voyage* (poem), 1874; *Toward the Strait Gate*, Boston, 1876; *Work in the Vineyard*, 1876; *From Dark to Day* (poem), 1877; *Dio the Athenian*, New York, 1880; *Tempted to Unbelief*, 1882; *Ecce Terra*, Philadelphia, 1884; *Celestial Empires*, New York, 1885; *Theism as a Canon of Science*, London, 1886.

**BURRAGE, Henry Sweetser, D.D.** (Brown University, 1883), Baptist; b. at Fitchburg, Mass., Jan. 7, 1837; graduated at Brown University, Providence, R.I., 1861, and at Newton Theological Institution, Newton Centre, Mass., 1867; studied in Halle, Germany, 1868-69; was a Baptist pastor in Waterville, Me., 1869-73; since has been editor and proprietor of *Zion's Advocate*, a Baptist religious paper published at Portland, Me.; since 1876, recording secretary of the American Baptist Missionary Union; and is also chancellor of the Maine Commandery of the Military Order of the Loyal Legion of the United States. While a student of theology at Newton he entered (1862), as private, the Thirty-sixth Massachusetts Volunteer Infantry; was promoted sergeant, sergeant-major, second lieutenant, first lieutenant, captain, brevet major; was wounded at Cold Harbor, June 3, 1864; was assistant adjutant general on the staff of the first brigade, second division, Ninth Army Corps; was a prisoner from Nov. 1, 1864, to Feb. 22, 1865; was mustered out of the service June 8, 1865, and returned to his studies at Newton, — a class having entered and graduated in his absence. He has written, besides numerous articles, *The Act of*

*Baptism in the History of the Christian Church*, Philadelphia, 1879; *A History of the Anabaptists in Switzerland*, Philadelphia, 1882; and has edited *Brown University in the Civil War*, Providence, R.I., 1868; *Henry Wadsworth Longfellow - Seventy-Fifth Birthday*. *Proceedings of the Maine Historical Society*, Portland, 1882; *History of the Thirty-sixth Regiment Massachusetts Volunteers*, Boston, 1884.

**BURROWES, George, D.D.** (Washington College, Washington, Penn., 1853), Presbyterian; b. at Trenton, N.J., April 3, 1811; graduated at Nassau Hall (College of New Jersey), Princeton, N.J., 1832, and at Princeton Theological Seminary, 1835; was pastor at West Nottingham, Md., 1836-50; professor of Latin and Greek, Lafayette College, Easton, Penn., 1850-55; pastor of Newtown Presbyterian Church, Penn., 1857-59; built up the City College, San Francisco, Cal., 1859, left it 1865; was principal of the University Mound boarding-school near San Francisco, 1870-73; has been, since its origin in 1872, professor of Hebrew and Greek in the San Francisco Presbyterian Theological Seminary. He is the author of *A Commentary on the Song of Solomon*, Philadelphia, 1853, 3d ed. 1861; *Octorara, a Poem, and other Pieces*, 1856; *Advanced Growth in Grace*, San Francisco, 1885.

**BURTON, Ernest De Witt**, Baptist; b. at Granville, O., Feb. 4, 1856; graduated at Denison University, Granville, O., 1876; and at Rochester (Baptist) Theological Seminary, N.Y., 1882; was instructor in New-Testament Greek in Rochester Seminary, 1882-83; and since has been associate professor of interpretation of the New Testament, Newton Theological Institution, Newton Centre, Mass.

**BURWASH, Nathaniel, S.T.D.** (Garrett Biblical Institute, 1876), Methodist; b. at Argenteuil, Quebec, Can., July 25, 1839; graduated at Victoria University, Cobourg, Can., B.A. (valedictorian), 1859; Yale College, 1866; Garrett Biblical Institute, Evanston, Ill., B.D., 1871; was classical tutor in Victoria University, 1860; pastor, 1861-66; professor of natural science, Victoria University, 1867-72; dean of theological faculty, and professor of biblical and systematic theology, Victoria University, since 1873. He is the author of *Genesis, Nature, and Results of Sin*, Toronto, 1878; *Wesley's Doctrinal Standards*, 1881; *Relation of Children to the Fall, the Atonement, and the Church*, 1882.

**BUTLER, Clement Moore, D.D.** (Kenyon College, O., 1817), Episcopalian; b. at Troy, N.Y., Oct. 16, 1810; graduated at Trinity College, Hartford, 1833; and at the General Theological Seminary, New York, 1836. Between 1837 and 1861 he was rector of Episcopal churches in New York, District of Columbia, Massachusetts, and Ohio; from 1861 to 1864, chaplain to the United-States Embassy at Rome, Italy; from 1864 to 1884, professor of church history in the Protestant Episcopal Divinity School, Philadelphia. While a pastor in Washington, D.C. (1816-54), he was chaplain of the United-States Senate (1849-53), and in that capacity performed the funeral service and preached the sermon upon the death of Mr. Calhoun and Mr. Clay. These sermons were published by the Senate. He is the author of forty published occasional sermons, and of *The Year of the Church: Hymns and Devotional Verse*

for the *Sundays and Holy Days of the Ecclesiastical Year. For Young Persons*, Utica, 1839; *The Book of Common Prayer interpreted by its History*, Boston, 2d ed., enlarged, Washington, D.C., 1819; *Old Truths and New Errors*, New York, 1850; *Addresses and Lectures on Public Men and Public Affairs, delivered in Washington City, Cincinnati, 1856; Lectures on the Book of Revelation*, New York, 1860; *The Flock Fed: Catechetical Instruction preparatory to Confirmation*, 1862; *St. Paul in Rome (Lectures in Rome)*, Philadelphia, 1865; *Inner Rome: Political, Religious, and Social*, 1866; *The Ritualism of Law, 1867: A Manual of Ecclesiastical History (from the first to the nineteenth century)*, 1868-72, 2 vols.; *History of the Book of Common Prayer*, 1880; *History of the Reformation in Sweden*, New York, 1883.

**BUTLER, Very Rev. Henry Montagu, D.D.** (Cambridge, 1807), dean of Gloucester, Church of England; b. at Harrow in the year 1833; educated at Harrow School (of which his father was then head master, afterward dean of Peterborough), and Trinity College, Cambridge; was elected Bell University scholar, 1852, and Battie University scholar, 1853; won Sir W. Browne's medal for the Greek ode, 1853; the Porson prize, the Greek ode, the Camden medal for Latin hexameters, and the members' prize for a Latin essay, 1854; graduated B.A. (senior classic), 1855; M.A., 1858; was fellow of his college, 1855-59; ordained deacon and priest, 1859; head master of Harrow, 1859-85; honorary chaplain to the Queen, 1875-77; chaplain in ordinary, 1877-85; select preacher at Oxford, 1877, 1878, 1882; at Cambridge, 1879; examining chaplain to Archbishop of Canterbury, 1879-85; appointed dean, 1885. He is the author of *Sermons preached at Harrow*, 1861-69, 2 vols.

**BUTLER, James Glentworth, D.D.** (Hamilton College, Clinton, N.Y., 1861), Presbyterian; b. in Brooklyn, N.Y., Aug. 3, 1821; studied in Union Theological Seminary, New-York City, 1846-47, and at the New-Haven (Congregational) Theological Seminary, Conn., 1847-49; was resident licentiate at the latter, 1849-50; Presbyterian pastor in West Philadelphia, Penn., 1852-68; secretary of the American and Foreign Christian Union, New-York City, 1868-71; pastor in Brooklyn (E.D.), N.Y., 1871-73; has been without charge in Brooklyn since 1874. Besides numerous articles, he has issued *The Bible Reader's Commentary, New Testament*, New York, 1879, 2 vols.; in 1883 title changed to *Bible Work* (5 vols. on Old Testament in preparation).

**BUTLER, William, D.D.** (Dickinson College, Carlisle, Penn., 1862), Methodist; b. in Dublin,

Ireland, Jan. 31, 1818; graduated at Didsbury College, near Manchester, Eng., 1841; same year became a member of the Irish Wesleyan Conference; in 1850 joined the New-England Annual Conference; in 1856 went to India to found a mission for the Methodist-Episcopal Church; returned in 1865; succeeded Dr. Mattison as secretary of the American and Foreign Christian Union, 1869; resigned when appointed to found a mission for his denomination in Mexico in 1873; returned, 1879; denominated India, 1883-84. He is the author of *Compendium of Missions*, Boston, 1852; *The Land of the Veda*, New York, 1872; *From Boston to Bareilly, and back*, 1885.

**BUTTZ, Henry Anson, D.D.** (Princeton, 1875), LL.D. (Dickinson, 1885), Methodist; b. at Middle Smithfield, Penn., April 18, 1835; graduated at Princeton, 1858; studied theology in New-Brunswick Seminary; became Methodist-Episcopal minister, 1858; adjunct professor of Greek and Hebrew (1870), and then George T. Cobb professor of New-Testament exegesis, in Drew Theological Seminary, Madison, N.J.; president of the same, 1880. He edited *The Epistle to the Romans in Greek, in which the Text of Robert Stephens, Third Edition, is compared with the Text of the Elzevirs, Lachmann, Alford, Tregelles, Tischendorf, and Westcott, and with the chief uncial and cursive Manuscripts, together with references to the New-Testament Grammars of Winer and Buttmann*, New York, 1876, 3d ed. 1879; and, with a memoir, B. H. Nadal's *Discourses*, New York, 1873.

**BAUM, Henry Mason, Episcopalian;** b. at East Schuyler, Herkimer County, N.Y., Feb. 24, 1818; educated at Hudson-river Institute, Claverack, Dutchess County, New York; read law for three years; entered the Protestant-Episcopal Divinity School of Philadelphia, 1869; was ordained deacon 1870, priest 1872; was rector of St. Peter's Church, East Bloomfield, N.Y., 1870-71; and missionary to Allen's Hill, Victor, Lima, and Honoye Falls, N.Y.; rector of St. Matthew's Church, Laramie City, Wyoming Territory, 1872-73; in charge of St. James's Church, Paulsborough, N.J., 1873-74; rector of St. Matthew's Church, Lambertville, N.J., 1875-76; and of Trinity Church, Easton, Penn., 1876-80; travelled in Europe, 1879-80; since January, 1881, has been editor and proprietor of *The Church Review*. He is the author of *Rights and Duties of Rectors, Church Wardens, and Vestrymen, in the American Church*, Philadelphia, 1879; *The Law of the Church in the United States*, New York, 1886.

## C.

**CAIRD, John, D.D.** (University of Glasgow, 1860), **LL.D.** (University of St. Andrew's, 1883), Established Church of Scotland; b. at Greenock, Dec. 15, 1820; graduated at the University of Glasgow, M.A., 1845; became minister of Newton-on-Ayr, 1845; of Lady Yester's, Edinburgh, 1847; of the parish of Errol, Perthshire, 1849; of Park Church, Glasgow, 1857; professor of divinity, University of Glasgow, 1862; principal and vice-chancellor of the University of Glasgow, 1873. He is one of her Majesty's chaplains for Scotland. He is the author of *Sermons*, Edinburgh, 1859; *Introduction to the Philosophy of Religion*, Glasgow, 1880; *The Philosophy of Spinoza*, Edinburgh, 1886.

**CAIRNS, John, D.D., LL.D.** (both of Edinburgh, 1858 and 1884), United Presbyterian; b. near Ayton, Berwickshire, Scotland, Aug. 23, 1818; entered at Edinburgh University, 1834; studied at Berlin, 1843; minister of the United Presbyterian Church, Berwick-on-Tweed, 1845-76. In 1867 he became professor of apologetics in the United Presbyterian Hall, Edinburgh; in 1876 became professor of systematic theology also; and since 1879 has been principal as well. He has written *Life of John Brown, D.D.*, Edinburgh, 1860; *Unbelief in the Eighteenth Century* (Cunningham Lecture for 1880), 1881, New York 1881. He wrote the article *Schatland, kirchliche Statistik*, in the 2d ed. of Herzog's *Real-Encyclopädie*, and the article *Infidelity in the Schaff-Herzog*; also in *Present Day Tracts*, London, 1882-84, those on *Miracles*; *Christ the Central Evidence of Christianity*; *Success of Christianity*; *Argument from Prophecy*.

**CALDERWOOD, Henry, LL.D.** (Glasgow, 1865), F.R.S.E., United Presbyterian Church of Scotland; b. at Peebles, May 10, 1830; studied in the University of Edinburgh, 1847-53; then in the theological hall of the United Presbyterian Church, Edinburgh; was licensed by the Edinburgh Presbytery, January, 1856, and ordained in Glasgow the same year. He was second in the honor list of Sir William Hamilton's class, Professor John Veitch being first. For a time he taught English and classics in the Southern Institution, Edinburgh, and in the Edinburgh Institution. In 1861, elected examiner in mental philosophy to University of Glasgow. In 1868 he was appointed professor of moral philosophy in the University of Edinburgh. He is the author of *The Philosophy of the Infinite*, London, 1851, 3d ed. 1874; *Handbook of Moral Philosophy*, 1872, 12th ed. 1885; *On Teaching, its Means and Ends*, 1874, 3d ed. 1881; *The Relations of Mind and Brain*, 1879, 2d ed. 1884; *The Parables of our Lord interpreted in View of their Relations to Each Other*, 1880; *The Relations of Science and Religion* (Morse Lectures before Union Theological Seminary, New York, 1880), 1881.

**CAMERON, George Gordon, M.A.**, Free Church of Scotland; b. at Pluscarden, near Elgin, Sept. 13, 1836; graduated with highest classical honors at Aberdeen in 1860; was minister of St.

John's Free Church, Glasgow (Dr. Chalmers's congregation) from 1871 to 1882, when he was appointed professor of Hebrew and Oriental languages in the Free Church College, Aberdeen.

**CAMPBELL, James Colquhoun, D.D.** (Cambridge, 1859), lord bishop of Bangor, Church of England; b. at Stonefield, Argyshire, Scotland, in the year 1813; educated at Trinity College, Cambridge; graduated B.A. (senior optime and second-class classical tripos), 1836; M.A., 1839; was ordained deacon, 1837; priest, 1838; was rector of Merthyr-Tydfil, Glamorganshire, 1844-59; rural dean of the Upper Deanery of Llandaff, Northern Division, 1844-57; honorary canon of Llandaff Cathedral, 1852-57; archdeacon of Llandaff, 1857-59; consecrated bishop, 1859.

**CAMPBELL, John, Presbyterian** Church in Canada; b. in Edinburgh, Scotland, June 18, 1840; graduated at the University of Toronto, B.A., 1865; M.A., 1866; studied theology at Knox College, Toronto, and New College, Edinburgh, 1865-68; has been minister of Charles-street Church, Toronto, since 1868; member of the senate and examiner in the University of Toronto since 1871; was lecturer in Knox College, Toronto, and in the Presbyterian College, Montreal, 1872-73; has been professor of church history and apologetics in the latter since 1873. He received the Order of Merit, first class, Roumania; is a member of the Society of Biblical Archaeology (London); Canadian Institute; Délégué général de l'Institution ethnographique de Paris (received bronze medal); honorary member della Lega Filenicaia di Torino, etc., etc.; and has discussed various ethnographical, philological, and kindred matters in the transactions of these societies since 1869, and in various journals; is now issuing decipherments of Etruscan and other Turanian inscriptions relating to the Canaanite population of Palestine.

**CAMPBELL, William Henry, D.D.** (Union College, Schenectady, N.Y., 1844), Reformed (Dutch); b. at Baltimore, Md., Sept. 14, 1808; graduated at Dickinson College, Carlisle, Penn., 1828; studied at Princeton Theological Seminary, 1828-29; was pastor of the Reformed Dutch Church at Chittenango, N.Y., 1831-32; principal of Erasmus Hall, Flatbush, Long Island, N.Y., 1833-39; pastor in East New York, 1840-41; of the Third Church, Albany, 1841-48; principal of the Albany Academy, 1848-51; professor of Oriental literature in the Reformed Dutch Theological Seminary, New Brunswick, N.J., 1851-63; in Rutgers College, New Brunswick, professor of belles-lettres, 1851-63; of moral philosophy, 1862-63; president of Rutgers College, and professor of biblical literature, moral philosophy, and evidences of Christianity, 1863-82. His publications consist of occasional sermons and discourses, and articles in periodicals. See list of the chief of these in Corwin's *Manual of the Reformed Church in America*, 3d ed., New York, 1879, p. 206.

**CAPEL, Thomas John, D.D.**, Roman Catholic;

b. at Hastings, Eng., Oct. 28, 1836; ordained priest, 1860; established the English Catholic mission at Pau, and became its chaplain; named private chamberlain to Pope Pius IX., 1868; and domestic prelate with title of Monsignor, 1873. He has been instrumental in the conversion to Romanism of several leading members of the English nobility, and as a proselyter figures in Disraeli's *Lothair*. In January, 1864, he became a founder and vice-principal of St. Mary's Normal College, Hammersmith, but retired in broken health in 1868. In February, 1873, he founded the Catholic Public School at Kensington; the next year was the unanimous choice of the English Roman-Catholic bishops for rector of the College of Higher Studies at Kensington, but resigned the position in 1878. He visited the United States of America in 1881. He is the author of *Catholic: an Essential and Exclusive Attribute of the True Church*, New York, 1881.

**CAPEN, Elmer Hewitt, D.D.** (St. Lawrence University, 1879), Universalist; b. at Stoughton, Mass., April 5, 1833; graduated at Tufts College, 1860; admitted to the bar, 1863; was pastor of the Independent (Universalist) Christian Society of Gloucester, Mass., 1865-69; of the First Universalist Church of Providence, R.I., 1870-75; and since 1875 has been president of Tufts College, Mass. He belongs to the school of Universalists who make the final triumph of good over evil a corollary of the nature of God,—a result to be wrought out through those moral processes which are seen in operation around us. He was member of the legislature from Stoughton, 1859-60. His publications consist of sermons, addresses, reports, etc.

**CARPENTER, Right Rev. William Boyd, D.D.** (hon., Cambridge, 1884), lord bishop of Ripon, Church of England; b. at Liverpool, March 26, 1811; educated at St. Catherine's College, Cambridge; graduated B.A. (senior optime), 1861; M.A., 1867; was ordained deacon 1861, priest 1865; became curate of All Saints, Maidstone, 1864; of St. Paul, Clapham, 1866; of Holy Trinity, Lee, 1867; vicar of St. James, Holloway, 1870; of Christ Church, Lancaster Gate, 1874; chaplain to the bishop of London, 1879; bishop of Ripon, 1881. He was select preacher at Cambridge, 1875, 1877; at Oxford, 1883-84; Hulsean lecturer at Cambridge, 1878; honorary chaplain to the Queen, 1878-83; chaplain in ordinary, 1883-84; canon of Windsor, 1882-84. He is the author of *Thoughts on Prayer*, London, 1874; *Narcissus, a Tale of Early Christian Times*, 1879; *The Witness of the Heart to Christ* (Hulsean Lectures), 1879; *District Visitor's Companion*, 1881; *My Bible*, 1881; *Truth in Tale*, 1885; and the comments on Revelation in Bishop Elliott's *New-Testament Commentary*, 1879.

**CARSON, James Gillespie, D.D.** (Monmouth College, Ill., 1875), United Presbyterian; b. at Maryville, Blount County, Tenn., Feb. 11, 1833; graduated at Jefferson College, Canonsburg, Penn., 1849; and at the Associate Presbyterian Seminary there, 1855; became pastor of United Presbyterian churches at South Buffalo, Washington County, Penn., 1856; at Canonsburg, Penn., 1867; and at Xenia, O., 1869. Since 1871 he has been also professor of homiletics and pastoral theology in the United Presbyterian Theological Seminary, Xenia, O.

**CARY, George Lovell, A.M.**, Unitarian, layman; b. at Medway, Mass., May 10, 1830; graduated at Harvard College, 1852; became professor of ancient languages in Antioch College (Yellow Springs, O.), 1857; and professor of New-Testament literature in the Meadville (Penn.) Theological School, 1862. He is "in special sympathy with those who emphasize the doctrine of the immanence of God in nature and the human soul." He has published *An Introduction to the Greek of the New Testament*, Andover, 1878, 2d ed. 1881.

**CASPARI, Carl Paul, D.D.** (hon., Erlangen, 1860), Lutheran; b. of Jewish parents, at Dessau, Anhalt, Germany, Feb. 8, 1813; studied at Leipzig, 1834-38; and at Berlin, 1839-41; was baptized, 1838; received degree of Ph.D. at Leipzig, 1842. He became professor of theology at Christiania, Norway, 1847; refused calls to Rostock, 1850, and Erlangen, 1857. His theological position is that of a simple evangelical Christian and theologian. Besides very numerous essays on biblical and ecclesiastical topics, in German and Norwegian, he has published an edition of *Borhân-e-ddîn es Serudjî echrîdîon dustosî* (Arabic text, Latin version, notes, etc.), Leipzig, 1838; commentary on *Hadith* (in Delitzsch and Caspari's *Exegetisches Handbuch zu den Propheten des alten Bundes*), 1842; *Grammatica arabica*, 1844-48, 2 parts, 4th ed. by August Müller, under title *Arabische Grammatik*, Halle, 1876 (English trans. and ed. by William Wright, London, 1862, 2d ed. 1875-76, 2 vols.; French trans. of 4th ed., by E. Uricoeua, Brussels, 1879-80, 2 vols.); *Beiträge zur Einleitung in das Buch Jesaja und zur Geschichte der jesuianischen Zeit*, Berlin, 1848 (vol. ii. of Delitzsch and Caspari's *Biblich-theologische und apologetisch-kritische Studien*, 1846-48, 2 vols.); *Ueber den arabisch-ephrasitischen Krieg unter Jotham und Ahas*, Christiania, 1849; *Ueber Micha den Morasthiten und seine prophetische Schrift*, 1851-52, 2 parts; *Ungedruckte, unbrauchte, und wenig beachtete Quellen zur Geschichte des Taufsymbols und der Glaubensregel*, 1866, 1869, 1875, 3 vols.; *Zur Einführung in das Buch Daniel*, Leipzig, 1869; *Alte und neue Quellen zur Geschichte des Taufsymbols und der Glaubensregel*, 1879; *Martin von Braucura's Schrift "De correctio, rusticorum," zum ersten Male vollständig und in verbesserten Text herausgegeben*, 1883; *Kirchenhistorische Anekdota, nebst neuen Ausgaben patristischer und kirchlich-mittelalterlicher Schriften*, 1883; *Eine pseudonyquistische Homilie "De Saceregijs"*, 1886; *Bischof Fastolus' pelagianische Briefe*, 1886. Besides these, he has written in Norwegian a translation of the Book of Concord, Christiania, 1861-66, 2d ed. 1882; an essay upon the Wandering Jew, 1862; a commentary upon the first six chapters of Isaiah, 1867; an historical essay on the confession of faith at baptism, 1871; on Abraham's trial, and Jacob's wrestling with God, 1871, 3d ed. 1876; on Abraham's call and meeting with Melchizedek, 1872, 2d ed. 1876; Bible essays, 1881; and since 1857 he has edited the *Theologisk Tidsskrift for den evangelisk-lutherske kirke i Norge*.

**CASSEL, Paulus (Stephanus) Selig, D.D.** (Vienna, 1874), United Evangelical; b. of Jewish parents, at Grossglogau, Silesia, Feb. 27, 1821; educated at the University of Berlin; became a

rabbi: was baptized May 28, 1855, at Bussleben, near Erfurt; became licentiate of theology of Erlangen, 1856; professor at Erfurt, the same year; and 1859 public lecturer in Berlin, and gymnasial *Oberlehrer*: and since Jan. 5, 1868, pastor of Christ Church. In early life he was a political journalist, and in 1866-67 was a member of the Prussian parliament. He is a member of the Erfurt Academy and other societies. Since 1875 he has edited the Berlin weekly *Sinem*. His writings are very numerous. Of the theological, may be mentioned article *Geschichte der Juden in Ersch u. Gruber*, II., t. 27 (1850); *Der Prophet Elisa*, 1860; *Das Buch der Richter und Ruth*, Bielefeld, 1865 (in Lange's *Commentary*, English trans., ed. Schaaf, New York, 1871); *Für erste Stunden. Betrachtungen und Erinnerungen*, 1868, 2d ed. 1881; *Altkirchlicher Festkalender nach Ursprünge und Bräuchen*, 1869; *Sinem*, I. III., 1869; *Das Evangelium der Söhne Zebedäi* (holds that the Fourth Gospel was composed by James and John), Berlin, 1870, 2d ed. 1881; *Aus guten Stunden*, Gotha, 1874; *Die Gerechtigkeit aus dem Glauben*, 1874; *Apologetische Briefe*, Berlin, 1875; *Hallelujah* (189 hymns), 1878; *Das Buch Esther* (aus d. Hebr. übersetzt, historisch u. theologisch erläutert; 1 Abth. Im Anh. die Übersetzung. d. 2. Targum), 1878; *Die Symbolik des Blutes und "der arme Heirich" von Hartmann von Aue*, 1882; *Christliche Sittenlehre. Eine Auslegung des Briefes Pauli an Titus. Mit ein. Schlussbemerkung über Semitismus*, 1882; *Die Hochzeit von Cana, theologisch und historisch in Symbol, Kunst und Legende ausgelegt. Mit e. Einleitung in das Evangelium Johannis*, 1883; *Fredquande, Eine Novelle in Briefen*, Leipzig, 1883; *Aus Literatur und Symbolik*, 1884; *Ahasverus, Die Sage vom ewigen Juden*, Berlin, 1885; *Ueber die Probibibel*, 1885 sq.

**CATHCART, William, D.D.** (Lewisburg University, 1873), Baptist: b. in County Londonderry, Ireland, Nov. 8, 1825; studied in Glasgow University, and at Horton (now Rawdon) Baptist Theological College, Yorkshire, Eng., and graduated 1850; was pastor at Barnsley, near Sheffield, 1850-53; at Mystic River, Conn., 1853-57; in Philadelphia (Second Baptist Church), 1857-84; and is now living at Gwynedd, Penn. He was president of the American Baptist Historical Society, by annual election, from 1876-84. He has published *The Papal System, from its Origin to the Present Time. An Historical Sketch of every Doctrine, Claim, and Practice of the Church of Rome*, Philadelphia, 1872, 4th ed. 1885; *The Baptists and the American Revolution*, 1876; *The Baptism of the Ages and of the Nations*, 1878, 3d ed. 1881. He edited *The Baptist Encyclopedia*, 1881 (1 vol. bound in 2), revised ed. 1883.

**CATTELL, William Cassiday, D.D.** (College of New Jersey, Princeton, 1861; also Hanover College, Ind., 1861), LL.D. (Wooster University, O., 1878), Presbyterian: b. at Salem, N.J., Aug. 30, 1827; graduated at Princeton College, 1848, and at the theological seminary there, 1852; resident licentiate, 1852-53; became professor of Latin and Greek, Lafayette College, Easton, Penn., 1855; pastor at Harrisburg (Pine-street Presbyterian Church), 1859; president of Lafayette College, 1863; resigned, 1883; emeritus professor of mental philosophy, 1883; corresponding secretary of the Presbyterian Board of Ministerial Relief,

Philadelphia, Penn., 1883. He has published sermons, addresses, and various articles in reviews, etc., mostly on educational matters, and written the article *Tunkers* in the *Religious Encyclopedia*.

**CAVE, Alfred, B.A.**, Congregationalist: b. in London, Aug. 29, 1847; educated at New College, London; graduated at London University, 1872; was appointed professor of Hebrew and philosophy at Hackney College, London, 1880, and in 1881 principal and professor of theology. He is the author of *The Scriptural Doctrine of Sacrifice*, Edinburgh, 1877; *An Introduction to Theology, its Principles, its Branches, its Results, and its Literature*, 1886; *The Inspiration of the Old Testament, its Data and its Doctrine*, Congregational lecture for 1886. He was co-translator, with Rev. J. S. Banks, of *Doerue's System of Christian Doctrine*, Edinburgh, 1880-82, 4 vols.

**CAVEN, William, D.D.** (Queen's University, Kingston, Ont., 1875), Presbyterian: b. in parish of Kirkecolm, Wigtownshire, Scotland, Dec. 26, 1830; graduated at Toronto, Ontario, Can., Seminary of United Presbyterian Church, 1852; became minister at St. Mary's, Ont., 1852; professor of exegetical theology and biblical criticism, Knox College, Toronto, 1866; and principal of the college, 1873. He was moderator of the General Assembly of the Canada Presbyterian Church, at the union of the Presbyterian Churches in 1875; president of teachers' association of Ontario, in 1877; and member of the General Councils of the Alliance of the Reformed Churches in Edinburgh (1877), Philadelphia (1880), and Belfast (1884). He has published pamphlets, articles, etc.

**CHADWICK, John White, Unitarian**; b. at Marblehead, Mass., Oct. 19, 1849; graduated at the Harvard Divinity School, 1864; and ever since has been minister of the Second Unitarian Society, Brooklyn, N.Y. He is a "radical Unitarian." His works are *Life of N. A. Staples*, Boston, 1870; *A Book of Poems*, 1876, 7th ed. 1885; *The Faith of Reason*, 1879, 2d ed. 1880; *The Bible of To-day*, New York, 1879, 3d ed. 1882; *Some Aspects of Religion* (16 discourses), 1879; *Belief and Life* (do.), 1881; *The Man Jesus*, Boston, 1881, 2d ed. 1882; *Origin and Destiny* (16 discourses), 1883; *In Nazareth Town, and other Poems*, 1883; *A Daring Faith* (16 discourses), 1885; *The Good Voices* (poems), Troy, N.Y., 1885.

**CHALMERS, William, M.A., D.D.** (Aberdeen, 1867), Presbyterian: b. in Malacca, East Indies, April 12, 1812; graduated at Aberdeen, 1829; studied theology in Glasgow and in Edinburgh under Dr. Thomas Chalmers; became minister of the Established Church of Scotland at Aberdeen, Fifeshire, 1836, and at Dailly, Ayrshire, 1841; of the Free Church at Dailly, 1843; of Marylebone Presbyterian Church, London, 1845; professor of apologetic and dogmatic theology and church history in the Presbyterian Church of England, 1868; and principal of the Presbyterian Theological College, London, 1880. He has been a frequent contributor to periodicals.

**CHAMBERLAIN, Jacob, M.D., D.D.** (Rutgers, Western Reserve, and Union, all in 1878), Reformed (Dutch): b. at Sharon, Litchfield County, Conn., April 13, 1835; graduated at Western Reserve College, O., 1856, and at Reformed Theological Seminary (New Brunswick, N.J.) and at

the College of Physicians and Surgeons, New York, in 1859; and that December sailed as medical missionary to India; stationed in Madras Presidency, at Palamanair, 1860-63, established new station at Madanapalli, 1863, and since has had charge of both. In 1868 he established a hospital and dispensary at the latter place, and the same in 1872 at the former. In 1873 he was appointed chairman of the committee for bringing out a new translation of the Old Testament from the Hebrew into the Telugu; in 1879, chairman of committee to revise the Telugu New Testament; both works are now (1886) going on. In 1878 he was elected vice-president for India, of the American Tract Society. Broken health compelled a long rest in America, 1871-78; revisited it 1881-86. He translated into Telugu the Reformed Church liturgy, Madras, 1873, 2d ed. 1885; and the "Hymns for Public and Social Worship," 1884, 2d ed. 1885 (in all 3,000 copies); and has published in English, *The Bible tested*, New York, 1878, 7th ed. 1885 (in all 21,000 copies); *Native Churches and Foreign Missionary Societies*, Madras, 1879 (2,000 copies); "*Winding up a Horse,*" or *Christian Giving*, New York, 1879, 2d ed. same year (5,000 copies); "*Break Coconuts over the Wheels,*" or, *All pull for Christ*, 1885 (20,000 copies); besides frequent contributions to periodicals.

**CHAMBERS, Talbot Wilson, S.T.D.** (Columbia College, 1853), **LL.D.** (Rutgers, 1885), Reformed (Dutch); b. at Carlisle, Penn., Feb. 25, 1819; graduated at Rutgers College, New Brunswick, N.J., 1841; studied theology in both the New-Brunswick and Princeton Theological Seminaries; became pastor of the Second Reformed Dutch Church, Somerville, N.J., 1839; and one of the pastors of the Collegiate Dutch Church of New-York City, 1849. He was the Vedder lecturer at New Brunswick in 1875, is chairman of the Committee on Versions of the American Bible Society, and member of the American Bible Revision Committee, Old-Testament Company. He has published, besides numerous articles, addresses, and sermons, *The Noon Prayer Meeting in Fulton Street*, New York, 1857; *Memoir of Theodor Frélinghuysen*, 1863; *Exposition of Zvechariah*, in Schaff-Lange Commentary, 1871; *The Psalter a Witness to the Divine Origin of the Bible* (Vedder Lectures), 1875; *Companion to the Revised Version of the Old Testament*, 1885.

**CHANCE, Frank**, Church of England, layman; b. at Highbury, London, June 22, 1826; graduated in arts and in medicine at Cambridge (B.A. 1851, M.B. 1855, licentiate in medicine 1857); became a member of the Royal College of Surgeons, London, 1856; of the Royal College of Physicians, London, 1859; fellow of the latter, 1863. He paid special attention to Hebrew while at Cambridge, and was Tyrwhitt's University Hebrew scholar in 1854. Since 1861 his health has prevented his continued practice of medicine. He became a member of the Old-Testament Company of Bible Revisers in 1875. He has translated Virchow's *Cellular Pathology*, London, 1860; edited H. H. Bernard's *Commentary on Job*, 1861, re-issued (with appendix), 1881; and written many philological notes in *Notes and Queries*.

**CHANNING, William Henry**, Unitarian, nephew of William Ellery Channing; b. in Boston,

May 25, 1810; d. in London, Dec. 23, 1881. He graduated at Harvard College, 1829, and at the Cambridge Divinity School, 1833; and was ordained at Cincinnati, May 10, 1839. After holding various pastorates in America, he went to England in 1857, and succeeded Rev. Dr. James Martineau as minister of the Hope-street Unitarian Chapel in Liverpool. He returned to America in 1866, and became minister of the Unitarian Church in Washington, D.C.; but for the last fourteen years of his life he lived in England. He was an earnest social reformer and eloquent preacher. Besides numerous contributions to periodical literature, he published a translation of Joutroy's *Introduction to Ethics*, Boston, 1840, 2 vols.; *Memoirs of William Ellery Channing*, 1818, 3 vols.; *Memoirs of Rev. James H. Perkins*, 1851, 2 vols.; (with R. W. Emerson and J. F. Clarke) *Memoirs of Margaret Fuller Ossoli*, 1851, 2 vols.; *The Christian Church and Social Reform*; (edited) W. E. Channing's *The Perfect Life* (sermons), 1872.

**CHANTRE, Daniel Auguste, Lic. Theol.** (Geneva, 1869), French Swiss Protestant; b. at Geneva, Dec. 21, 1836; educated at the university there, 1856-60, pastor in the city, 1862; in charge of the course of historical theology in the university, 1881; ordinary professor, 1882. He is a "liberal theologian." He was one of the founders of *L'Alliance libérale*, 1869, and *Eternne chrétienne*, 1873; and has written much for them, also a few books and pamphlets.

**CHAPONNIÈRE, Jacques François** (called Francis), **Lic. Theol.** (Geneva, 1867), Swiss Protestant theologian; b. at Geneva, April 6, 1842; graduated M.A. at University of Geneva 1862; studied theology there until 1866; was ordained, 1867; continued his studies in Paris, Germany, England, and Scotland, until 1869; returned to Geneva in 1870, and, while auxiliary pastor in the National Church, lectured in the theological faculty of the university nearly every year upon New-Testament exegesis or ecclesiastical statistics, until in 1880 he became chief editor of the *Semaine Religieuse*, the organ of the evangelical party in the National Church. From 1873 to 1875 he was the Geneva correspondent of the *Paris Christianisme au XIX<sup>e</sup> siècle*. Besides numerous articles, he has written *La question des confessions de foi au sein du protestantisme contemporain*, Geneva, 1867; *Affirmations religieuses de quelques physiciens et naturalistes modernes*, 1871; *Rendez à César ce qui est à César, et à Dieu ce qui est à Dieu* (sermon), 1875; *Quel doit être, dans la crise actuelle, notre programme ecclésiastique?* 1876; *La révision constitutionnelle et la lutte protestante*, 1878; *L'Église nationale évangélique un lendemain de la séparation*, 1880; and has translated Christlieb's *L'incrédulité moderne et les meilleurs moyens de la combattre*, 1874, and Orelli's *l'immuabilité de l'Évangile apostolique*, 1880.

**CHARTERIS, Archibald Hamilton, D.D.** (Edinburgh, 1863), Church of Scotland; b. at Waulphray, Dumfriesshire, Dec. 13, 1835; graduated at Edinburgh University, B.A. 1853, M.A. 1854; he became associate and successor minister of St. Quivox, 1858; minister of New Abbey, 1859; of the Park Parish, Glasgow, 1863; professor of biblical criticism, University of Edinburgh, 1868. He was the originator and first convener of the

General Assembly (Church of Scotland) Committee on Christian Life and Work (1868), which established and edited *Life and Work*, a journal of now 100,000 circulation, and which also founded the "Church of Scotland's Young Men's Guild." He is one of her Majesty's chaplains, and a dean of the Chapel Royal. He has written, besides lectures and pamphlets, *Life of Professor James Robertson, D.D.*, Edinburgh, 1863; *Canonnicity: a Collection of Early Testimonies to the Canonical Books of the New Testament, based on Kirchofer's Quellenammlung*, 1881; *The New-Testament Scriptures*, London, 1883.

**CHASE, Thomas, LL.D.** (Harvard, 1878), Litt.D. (Haverford, 1880), Friend; b. at Worcester, Mass., June 16, 1827; graduated at Harvard, 1848; studied at Berlin, 1854, and at College de France, Paris, 1855; has been successively tutor and acting professor of Latin at Harvard, 1850-53; professor of Greek and Latin at Haverford College, Penn., 1855, and president since 1875. He was a member of the New-Testament Revision Company. He has edited *Cicero on Immortality*, Cambridge, 1851; *Vergil's Æneid*, Philadelphia, 1868; *Horace*, 1869; *First Six Books of Æneid*, 1870; *Four Books of Livy*, 1872; *Jarncal and Persius*, 1876 (new editions of all these in 1886); and has written besides articles, pamphlets, etc., *Hellas: her Monuments and Scenery*, Cambridge, 1863; *A Latin Grammar*, Philadelphia, 1882, new ed. 1886.

**CHASTEL, Etienne (Louis), Litt.D.** (Geneva, 1879), D.D. (hon., Strasbourg, 1882), French Swiss Protestant; b. in Geneva, July 11, 1801; studied theology, particularly church history, at Geneva, 1819-23; in Paris, 1825, 1830; in Italy, 1826-27; and in England, 1830; became a pastor in Geneva, 1832; professor of church history in the theological faculty of the city's university, 1839; *emeritus*, 1881 (director of the city library, 1845-49); received the cross of the Legion of Honor, 1879. He is the author of *Conférences sur l'histoire du Christianisme*, Geneva, 1839-47, 2 vols.; *Histoire de la destruction du paganisme dans l'empire d'Orient* ("couronné par l'Académie des inscriptions et belles-lettres"), 1850; *Études historiques sur l'influence de la charité durant les premiers siècles chrétiens* ("couronné par l'Académie française"), Paris, 1853 (German trans., *Die christliche Barmherzigkeit*, preface by Dr. Wichern, Leipzig, 1854; English trans. by G. A. Matile, *The Charity of the Primitive Church*, Philadelphia, 1857); *L'Église romaine considérée dans ses rapports avec le développement de l'humanité*, Geneva, 1856; *Destinées de l'école d'Alexandrie*, 1856; *Trois conciles réformateurs au XV<sup>e</sup> siècle*, 1858; *Le Christianisme et l'Église au moyen âge*, 1859; *Le Christianisme dans l'âge moderne*, 1861; *Le Christianisme dans les six premiers siècles*, 1865; *Le Christianisme au dix-neuvième siècle*, 1871 (English trans. by Rev. John R. Beard, D.D., *Christianity in the Nineteenth Century*, London, 1875); new edition of these volumes chronologically arranged, under the title, *Histoire du Christianisme depuis son origine jusqu'à nos jours*, Paris, 1881-83, 5 vols.; *La France et le pape* (reply to Count de Montalembert), 1860; *Un historien catholique et un critique ultramontain* (De Broglie and Guéranger); *Le martyre dans les premiers siècles de l'Église*, 1861; *Les catacombes et les inscriptions chrétiennes de Rome*, 1867; *Le cimetière de Calliste à Rome*, 1869; *J. James Tay-*

*lor. Notice biographique*, 1873; *Lettres inédites de Madame de Maintenon au lieutenant de Barville*, 1875; *Fénélon et Bossuet en instance auprès de la cour de Rome*, 1883. Died Feb. 24, 1886.

**CHEETHAM, Ven. Samuel, D.D.** (Cambridge, 1880), archdeacon of Rochester, Church of England; b. at Hambleton, County of Rutland, March 3, 1827; educated at Christ's College, Cambridge; graduated B.A. (first-class in classics, senior optime in mathematics) 1850, M.A. 1853, B.D. 1880; ordained deacon 1851, priest 1852. He was vice-principal of the Collegiate Institute, Liverpool, 1851-53; fellow (1850-66) and assistant tutor (1853-58) of Christ's College, Cambridge; vice-principal of the Theological College, Chichester, 1861-63; professor of pastoral theology in King's College, London, 1863-82; chaplain of Dulwich College, 1866-84; archdeacon of Southwark 1879-82, and of Rochester since 1882; and since 1883 has been canon of Rochester, and honorary fellow of Christ's College, Cambridge. He is also honorary fellow of King's College, London, and since 1880 examining chaplain to the bishop of Rochester. He has written, besides numerous articles, e.g., on Barrow, Jeremy Taylor, and South, in *The Quarterly Review*, *The Law of the Land and the Law of the Mind*, London, 1866; *Colleges and Tests*, 1871; and edited, with Dr. William Smith, *Dictionary of Christian Antiquities*, 1875-80, 2 vols., for which he wrote largely himself.

**CHEEVER, George Barrell, D.D.** (New-York University, 1841), Congregationalist; b. at Hallowell, Me., April 17, 1807; graduated at Bowdoin College, Brunswick, Me., 1825, and at Andover Theological Seminary, 1830. He was pastor of the Howard-street (Congregational) Church, Salem, Mass., 1833-36; in Europe, 1836-38; pastor of the Allen-street Presbyterian Church, New-York City, 1839-44; editor of *The New-York Evangelist*, 1845; pastor of the (Congregational) Church of the Puritans, New York, 1846-70; since 1871 has lived in Englewood, N.J., without pastoral charge. He distinguished himself by the advocacy of total abstinence and of the abolition of slavery. Of his numerous writings may be mentioned, *Inquire at Amos Giles's Distillery*, Salem, 1835 (this attack upon drink led to his being tried for libel, and imprisoned for thirty days); *God's Hand in America*, New York, 1841; *Lectures on Hierarchical Despotism*, 1842; *Lectures on The Pilgrim's Progress*, 1843; *Journal and Diary of the Pilgrims of Plymouth*, 1848; *The Hill Difficulty, with other Miscellanies*, 1849; *Punishment by Death: its Authority and Expediency*, 1849; *Windings of the River of the Water of Life*, 1849; *Wanderings of a Pilgrim in the Alps*, 1850; *A Reel in a Bottle, for Jack in the Dolldrums*, 1850 (revised ed. under title, *The Log-Book of a Voyage to the Celestial Country*, 1885); *Voices of Nature to her Foster-Child, the Soul of Man*, 1852; *Powers of the World to Come*, 1853, 2d ed. 1856; *Discipline of Time for Life and Immortality*, 1854; *Life, Genius, and Insanity of Cowper*, 1856; *God against Slavery*, 1857; *Right of the Bible in our Public Schools*, 1858; *Guilt of Slavery demonstrated from the Hebrew and Greek Scriptures*, 1860; *Faith, Doubt, and Evidence*, 1881; *God's Timepiece for Man's Eternity*, 1883.

**CHENERY, Thomas, b.** in Barbadoes in the



year 1826; d. in London, Feb. 11, 1884. He was educated at Eton and at Caius College, Cambridge; practised law for a while; became lord almoner's professor of Arabic at Oxford, 1868; made member of the second class of the Imperial Order of the Medjedie by the Sultan, 1869; appointed an Old-Testament reviser by the Convocation of Canterbury, 1870; resigned his professorship, and became editor of the *London Times*, 1877. He was honorary secretary to the Royal Asiatic Society. He translated *The Assemblies of Al Hariri*, with notes, London, 1867; and edited the *Machberoth Thiel*, by Yehudih ben Shelomo Alkharizi, 1872.

**CHENEY, Charles Edward, D.D.** (Iowa College, 1871). Reformed Episcopalian, b. at Canandaigua, Ontario County, N.Y., Feb. 12, 1836; graduated at Hobart College, Geneva, 1857, and at the Protestant-Episcopal Theological Seminary of Virginia, 1859; was assistant minister St. Luke's Church, Rochester, N.Y., 1858-59; in charge St. Paul's Church, Havana, N.Y., 1859-60; since 1860 has been rector of Christ Church, Chicago. He was consecrated a bishop of the Reformed Episcopal Church, Dec. 14, 1873. In theology he is "distinctively evangelical, endeavoring to hold and teach all that was characteristic of the old-fashioned Low-Church element in the Protestant-Episcopal Church." He has published sermons, addresses, etc., and a volume of *Sermons*, Chicago, 1880.

**CHEYNE, Thomas Kelly, D.D.** (Edinburgh, 1811), Church of England, b. in London, Sept. 18, 1811; educated at Worcester College, Oxford; graduated B.A., 1862; was Kennicott Hebrew scholar 1863, Ellerton theological prizeman 1863, Pusey and Ellerton Hebrew scholar 1861, chancellor's English essayist 1861, M.A., 1865; ordained deacon 1864, priest 1865; and in 1868 gained a fellowship in Balliol College, Oxford, on the ground of Shemitic and biblical attainments. From 1870 to 1881 he was Hebrew and divinity lecturer, also chaplain and librarian, in Balliol College. He was a member of the Old-Testament Revision Company. In January, 1881, he became rector of Tendring, Essex, near London, thus vacating his fellowship; in 1885 was appointed Oriel professor of the interpretation of Holy Scripture at Oxford. He is the author of *Notes and Criticisms on the Hebrew Text of Isaiah*, London, 1869; *The Book of Isaiah, chronologically arranged*, 1870; (with Dr. Driver) *The Vulgar Bible*, 1876, 2d ed. 1880 (remarkable for its "minute acquaintance with critical literature"); *The Prophecies of Isaiah* (a new translation with commentary and appendices), 1880-81, 2 vols., 3d ed. 1881; *Micah* (1882) and *Hosca* (1884) in *The Cambridge Bible for Schools and Colleges*; *Jeremiah* (1884-81), in *The Pulpit Commentary*; *The Book of Psalms* (1884), a new translation, in *The Parchment Library*. He has also contributed to the ninth edition of the *Encyclopaedia Britannica* the articles on *Cosmogony*, *Daniel*, *Deluge*, *Isaiah*, *Jeremiah*, etc.

**CHINIQUY, Charles**, Presbyterian, b. of Roman-Catholic parents at Kamoraska, Province of Quebec, Can., July 30, 1809; educated at the college of Nicolet, Can., 1822-29; professor of Belles-lettres there till 1833; ordained a Roman-Catholic priest, Sept. 21, 1833; was vicar in Quebec

till 1838; curate of Beauport till 1842; curate of Kamoraska till 1846; officially called "apostle of temperance of Canada" till 1851, when called by Bishop Vandeveldt of Chicago to direct the tide of Roman-Catholic emigration towards the prairies of Illinois; in 1858 left the Church of Rome, with his entire congregation at St. Anne, Kankakee County, Ill., and joined the Canadian Presbyterian Church. He has been called three times to lecture in England (1860, 1871, 1882), and in Australia (1878-80). He is the author of *Manual of Temperance*, in French, Quebec, 1843 (2d and 3d ed., Montreal, 1849; in English, Montreal, 1849); *The Priest, the Woman, and the Confessionnal*, in English, St. Anne, Kankakee County, Ill., 1874 (six editions in the United States, five in England, four in Canada, four in Australia; in French, by author, 1876, three editions in Canada, two in Paris, one in Brussels; in Italian, Rome, 1879; in Spanish, 1880; in Danish, 1884); *Fifty Years in the Church of Rome*, Chicago, 1st and 2d ed., 1885; besides minor treatises, all of which have been widely circulated.

**CHINNEY-HALDANE, Right Rev. James Robert Alexander**, lord bishop of Argyll and the Isles, Episcopal Church of Scotland; b. in the year 1841; educated at Trinity College, Cambridge, where he took the degree of LL.B. 1864; was ordained deacon 1866, priest 1867; curate of Calne, 1866-69; of All Saints, Edinburgh, 1867-76; incumbent of St. Bride's, Netter Lochaber, 1876; of St. John, Ballachulish, and of St. Mary, Glencoe, 1879; honorary canon of the Cathedral of Argyll and the Isles, 1879; dean of Argyll and the Isles, 1881-83; consecrated bishop, 1883.

**CHRISTLIEB, Theodor, Ph.D.** (Tübingen, 1857), D.D. (*hon.*, Berlin, 1870), German Evangelical theologian, b. at Birkenfeld, Würtemberg, March 7, 1833; studied at Tübingen, 1851-55; became pastor of the German congregation in Islington, London, N., 1858, where he built the first German United Church (comprehending Lutherans and Reformed); town-pastor at Friedrichshafen, Lake of Constance, 1865, being called thither by the King of Würtemberg, who resides there during the summer; professor of practical theology and university preacher at Bonn, 1868. He is a Knight of the Red Eagle. In 1873 he attended the Evangelical Alliance Conference in New York, and read a paper (Monday, Oct. 6, 1873) upon *The Best Methods of contracting Modern Infidelity*, subsequently separately issued in English, New York, 1873; in German, Gutersloh, 1874; in French, Paris, 1874; in Dutch, Swedish, Danish, Italian, and Greek. He has written, tracts, etc. *Leben und Lehre des Johannes Scotus Erigena*, Gotha, 1860; *Moderne Zweifel an christlichen Glauben*, St. Gall, 1868; 2d ed. Bonn, 1870 (English trans., *Modern Doubt and Christian Belief*, Edinburgh and New York, 1871, 4th ed. 1879); *Dr. Karl Bernhard Hundeshagen; eine Lebensskizze*, Gotha, 1873; (editor) *Hundeshagens ausgewählte kleinere Schriften und Abhandlungen*, 1874-75, 2 vols.; *Der Missionsberuf des evangelischen Deutschlands nach Idee und Geschichte*, Gutersloh, 1876; *Der indobritische Opiumhandel und seine Wirkungen*, 1878 (English trans., *The Indo-British Opium Trade and its Effects*, London, 1879, 2d ed. 1881; French trans., Paris, 1870); *Der gegenwärtige Stand der*

*evangelischen Heidenmission: eine Weltüberschau*, 1879, 4th ed. 1880 (English trans., *Protestant Foreign Missions, their Present State*, London, 1880, 3d ed. 1881; Boston, 1st and 2d ed. 1880, *Protestant Missions to the Heathen, a General Survey*, Calcutta, 1st to 3d ed. 1882; French trans., Lausanne, 1880; Swedish, Stockholm, 1880; Norwegian, Kristiania, 1881); *Zur methodistischen Frage in Deutschland*, Bonn, 1st and 2d ed., 1882; *Die religiöse Gleichgültigkeit und die besten Mittel zu ihrer Bekämpfung*, Magdeburg, 1st and 2d ed., 1885. Since 1874 he has been co-editor of the *Allgemeine Missionszeitschrift*, Gütersloh. He is president of the West German Branch of the Evangelical Alliance, and attended as delegate the General Conferences of New York (1873), Basel (1879), and Copenhagen (1881).

**CHURCH, Pharellus, D.D.** (Madison University, N.Y., 1847), Baptist; b. at Seneca, near Geneva, Ontario County, N.Y., Sept. 11, 1801; educated for the ministry at Hamilton, N.Y.; became pastor at Poultney, Vt., 1825; in Providence, R.I. (Central Church), 1828; in New Orleans, La., 1831; of the First Church, Rochester, N.Y., 1835; of the Bowdoin-square Church, Boston, Mass., 1848; resigned in consequence of disease induced by many years of exciting evangelistic labors, 1852; was occasional supply of destitute churches in Montreal and Williamsburg; from 1855 to 1865 was editor and proprietor of *The New-York Chronicle*, merged in *The Examiner* (1865); since 1870 he has lived in retirement at Tarrytown, N.Y. He was baptized in Lake Ontario, June, 1815. During 1848 he devoted himself to the movement which gave being to the Rochester University and Theological Seminary. In 1846 he attended the Evangelical Alliance meeting in London, and was shipwrecked on his way home, on the coast of Ireland, and compelled to return to Liverpool. He is the author of *The Philosophy of Benevolence*, New York, 1836; *Religious Dissensions, their Cause and Cure* (prize essay of \$200), 1838; *Address at the dedication of Mount Hope Cemetery*, Rochester, N.Y., 1838; *Antioch, or the Increase of Moral Power in the Church*, 1842; *Pentecost* (sermon to the Missionary Union at Albany), 1843; *Memoir of Theodosia Dean* (wife of Dr. William Dean, missionary to China), Boston, 1850; *Mapleton, or More Work for the Maine Law* (a temperance tale), Montreal, 1853; *Seed Truths* (written in Bonn on the Rhine), 1870; and of many articles in periodicals.

**CHURCH, Very Rev. Richard William**, dean of St. Paul's, London, Church of England; b. at Cintra, April 25, 1815; educated at Wadham College, Oxford; graduated B.A. (first-class in classics) 1836, M.A. 1839, Hon. D.C.L. 1875. He was fellow of Oriel College, 1838-53; junior proctor, 1841-45; was ordained deacon 1838, priest 1850; rector of Whatley, near Frome-Selwood, 1853-71; select preacher at Oxford, 1869, 1875. 1881; on Sept. 6, 1871, appointed dean of St. Paul's; elected honorary fellow of Oriel College, 1873. He has published, beside single lectures and sermons, *The Catechetical Lectures of St. Cyril, translated with Notes (Library of the Fathers)*, London, 1811; *Essays and Reviews*, 1851; *Sermons preached before the University of Oxford*, 1868, 2d ed. 1869; *Life of St. Anselm*,

1871, 2d ed. 1877; *The Beginnings of the Middle Ages*, 1877; *Human Life and its Conditions: Sermons preached before the University of Oxford in 1876-78, with three Ordination Sermons*, 1878; *Dante: an Essay* (with translation of *De Monarchia* by F. J. Church), 1878 (first issued, without the translation, in 1850); *Spenser*, 1879; *Gifts of Civilization, and other Sermons and Lectures*, 1880 (includes the separately published lectures, *Civilization before and after Christianity*, 1872; *On some Influences of Christianity upon National Character*, 1873; *On the Sacred Poetry of Early Religions*, 1874; Bacon, 1884; *The Discipline of the Christian Character*, 1885).

**CHURCHILL, John Wesley**, Congregationalist; b. at Fairlee, Vt., May 26, 1839; graduated at Harvard College, 1865; and at Andover Theological Seminary, 1868, in which he has been since 1869 Jones professor of pulpit delivery, and co-pastor of the chapel church. He is co-editor of *The Andover Review*.

**CLAPP, Alexander Huntington, D.D.** (Iowa College, 1868), Congregationalist; b. at Worthington, Mass., Sept. 1, 1818; graduated at Yale College, 1842, and at Andover Theological Seminary, 1845 (studied 1842-44 at Yale Theological Seminary); was pastor at Brattleborough, Vt., 1846-53; of the Beneficent Church, Providence, R.I., 1855-65; secretary of the American Home Missionary Society, New-York City, 1865-78; since 1875 its treasurer; and since 1875 New-York editor of *The Congregationalist*, Boston, Mass. He has published occasional sermons, etc.

**CLARK, George Whitfield, D.D.** (Rochester University, 1872), Baptist; b. at South Orange, N.J., Feb. 15, 1831; graduated at Amherst College 1853, and at Rochester Theological Seminary 1855; became pastor at New Market, N.J., 1855; at Elizabeth, N.J., 1859; at Ballston, N.Y., 1868; at Somerville, N.J., 1873; retired broken in health, 1877; since 1880 has been doing missionary, collecting, and literary work for the American Baptist Publication Society. He is the author of *History of the First Baptist Church, Elizabeth, N.J.*, Newark, N.J., 1863; *New Harmony of the Four Gospels in English*, New York, 1870, Philadelphia, 1873; *Notes on Mattheu*, New York, 1870, Philadelphia, 1873; do. on Mark, Philadelphia, 1873; do. on Luke, 1876; do. on John, 1879; *Harmonic Arrangement of the Acts*, 1884; *Brief Notes on the Gospels*, 1884.

**CLARK, Joseph Bourne, D.D.** (Amherst College, 1881), Congregationalist; b. at Sturbridge, Mass., Oct. 7, 1836; graduated at Amherst College, Mass., 1858, and at Andover Theological Seminary, 1861; became pastor at Yarmouth, Mass., 1861; Newton, 1868; Jamaica Plain (Central Church), Boston, 1872; secretary of the Massachusetts Home Missionary Society, 1879; secretary of the American Home Missionary Society, 1882. He is the author of seven occasional sermons, printed by request while pastor at Yarmouth, Newton, and Boston; twelve sermons in the *Monday Club* volumes, Boston, 1878-80; three papers read before the Annual Meetings of the American Home Missionary Society at Saratoga, 1883, 1884, 1885.

**CLARK, Nathaniel George, D.D.** (Union College, New York, 1866), LL.D. (University of Vermont, 1875), Congregationalist; b. at Calais, Vt.,

Jan. 18, 1825; graduated at University of Vermont 1815, and at Auburn Theological Seminary 1852; studied in Germany, 1852-53; was tutor in the University of Vermont, 1819; became professor of Latin and English literature there, 1853; of logic, rhetoric, and English literature, Union College, Schenectady, N.Y., 1863; one of the secretaries of the American Board of Commissioners for Foreign Missions, 1865. He has written upon *The English Language*, New York, 1864; occasional articles in reviews, papers before the American Board on various missionary themes, etc.

**CLARK, Right Rev. Thomas March, D.D.** (Union College, 1851), **S.T.D.** (Brown University, 1860), **LL.D.** (Cambridge University, 1867), Episcopalian; b. at Newburyport, Mass., July 1, 1812; graduated at Yale College, 1831; studied two years in Princeton Theological Seminary (1833-35); was licensed by Presbytery at Newburyport, 1835; ordained priest in the Episcopal Church, 1836; became rector of Grace Church, Boston, Mass., 1836; of St. Andrew's Church, Philadelphia, Penn., 1843; assistant minister of Trinity Church, Boston, Mass., 1847; rector of Christ Church, Hartford, Conn., 1851; bishop of Rhode Island, 1854. He has published *Early Discipline and Culture*, Hartford, 1852, Providence, 1855; *Lectures on the Formation of Character*, Hartford, 1853, revised ed. under title *Dew of Youth*, Boston; *Primary Truths of Religion*, New York and London, 1869.

**CLARKE, James Freeman, D.D.** (Harvard College, 1863), Unitarian; b. at Hanover, N.H., April 4, 1810; graduated at Harvard College 1829, and at the Cambridge Divinity School 1833; pastor at Louisville, Ky., 1833-40; and of the Church of the Disciples, Boston, 1841-50, and from 1853 to the present time. He has published, besides numerous sermons, poems, and articles in periodicals, a translation of De Wette's *Theology*, Boston, 1840, 2 vols.; and of Hase's *Life of Jesus*, 1881; and also *Service-Book and Hymn-Book for the Church of the Disciples*, 1841, revised ed. 1856; *Life and Military Services of Gen. William Hull*, 1845; *Christian Doctrine of Forgiveness*, 1852; *Eleven Weeks in Europe*, 1852; *Memoir of the Marchioness d'Ossoli*, 1852; *Christian Doctrine of Prayer*, 1854, 2d ed. 1856, new ed. 1874; *The Hour which Cometh and Now Is* (sermons), 1864, 3d ed. 1877; *Orthodoxy: its Truths and its Errors*, 1866, 5th ed. 1885; *The Ten Great Religions*, 1870-87, 2 vols., 1st vol. 22d ed. 1886, 2d vol. 5th ed. 1886; *Steps of Belief*, 1870; *Common Sense in Religion* (essays), 1871; *Ecoties, Translations in Verse*, 1876; *Go up Higher, or Religion in Common Life*, 1877; *Essentials and Non-Essentials in Religion*, 1878; *How to Find the Stars*, 1878; *Memorial and Biographical Sketches*, 1878; *Self-Culture, Physical, Intellectual, Moral, and Spiritual*, 1880, 11th ed. 1886; *Events and Epochs in Religious History*, 1881; *Legend of Thomas Dalgymus, the Jewish Seer*, 1881; *Anti-Slavery Days: Sketch of the Struggle which ended in the Abolition of Slavery in the United States*, New York, 1883; *Ideas of the Apostle Paul, translated into their Modern Equivalents*, Boston, 1884; *Manual of Unitarian Belief*, 1884; *Every-day Religion*, 1886.

**CLARKE, William Newton, D.D.** (Madison University, N.Y., 1878), Baptist; b. at Cazenovia,

N.Y., Dec. 2, 1841; graduated at Madison University, N.Y., 1861, and at Hamilton Theological Seminary 1863; became pastor at Keene, N.H., 1863; Newton Centre, Mass., 1869; Montreal, Can., 1880; professor of New-Testament interpretation in the Toronto Baptist (theological) College, Can., 1883. He is the author of the commentary on Mark in *The Complete Commentary on the New Testament*, edited by Dr. Hovey, Philadelphia, 1881 sq.

**CLAUGHTON, Right Rev. Thomas Legh, D.D.** (Oxford, 1867), lord bishop of St. Albans, Church of England; b. at Haydock Lodge, Lancashire, Nov. 6, 1808; educated at Trinity College, Oxford; won the prize for Latin verse, and the Newdigate prize, 1829; graduated B.A. (first-class classics) 1831, M.A. 1831; was public examiner at Oxford, 1835-36; ordained deacon 1831, priest 1836; vicar of Kidderminster, 1841-67; honorary canon of Worcester, 1845-67; professor of poetry at Oxford, 1852-62; consecrated bishop of Rochester, 1867; translated to St. Albans, 1877.

**CLIFFORD, John, D.D.** (Bates College, O., U.S.A., 1883), **F.G.S.** (1875), General Baptist (New Connection); b. at Sawley, near Derby, Eng., Oct. 16, 1836; educated at the Nottingham General Baptist Theological College, 1855-58, and at University College, London, 1858-66, taking the London University degrees of B.Sc. (1862) with honors in geology, logic, and moral philosophy; M.A. (1864) with first honor; LL.B. (1866) with honors in principles of legislation. Since 1858 he has been pastor of the Westbourne-park Church, Paddington, London. He was president of the General Baptist Association, 1872; and secretary, 1876-78, of the London Baptist Association; president, 1879; and from 1870 to 1883 (inclusive), edited *The General Baptist Magazine*. He is the author of *Familiar Talks*, London, 1872; *George Mostyn*, 1874; *Is Life worth Living? an Eightfold Answer*, 1880, 5th ed. 1886; *English Baptists: Who they are, and what they have done* (edited), 1883, 2d ed. 1884; *Daily Strength for Daily Living, Expositions of Old-Testament Themes*, 1885; *The Dawn of Manhood: a Book for Young Men*, 1886.

**COBB, Levi Henry, D.D.** (Dartmouth College, N.H., 1881), Congregationalist; b. at Cornish, Sullivan County, N.H., June 30, 1827; graduated at Dartmouth College 1851, and at Andover Theological Seminary, Mass., 1857; became pastor at North Andover, Mass., 1857; superintendent of schools, Memphis, Tenn., 1861; instructor in natural sciences and Latin in Kimball Union Academy, Meriden, N.H., 1865; pastor at Springfield, Vt., 1867; superintendent of home missions in Minnesota, 1874; in the Rocky-Mountain district, 1881; secretary of the American Congregational Union, New-York City, 1882. He was invited to the pastorate of Congregational churches at Fairbault, Minn., 1873, and Lawrence, Kan., 1876. Besides numerous articles in *The Congregationalist*, *The Advance*, etc., he has written *Biography of E. Adams Knight, M.D.*, Springfield, Vt., 1872; *Biography of Deaneus Oren Locke*, 1872; since 1883 has edited *The Church Building Quarterly* of the American Congregational Union.

**COE, David Benton, D.D.** (Middlebury College, Vt., 1857), Congregationalist; b. at Gran-

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ville, Mass., Aug. 16, 1814; graduated at Yale College, New Haven, Conn., 1837, and at Yale Divinity School, 1840; was tutor in Yale College, 1839-40; pastor (Congregational) at Milford, Conn., 1840-44; of Allen-street Presbyterian, New-York City, 1844-49; district secretary of the A. B. C. F. M. 1849-51; corresponding secretary of the American Home Missionary Society, 1851-82, and since has been honorary secretary. He is a moderate Calvinist.

**COIT, Thomas Winthrop, D.D.** (Columbia College, New-York City, 1834), LL.D. (Trinity College, Hartford, Conn., 1853), Episcopalian; b. at New London, Conn., June 28, 1803; d. at Middletown, Conn., June 21, 1885. He graduated at Yale College, 1821; was rector of St Peter's Church, Salem, Mass., 1827-29; of Christ Church, Cambridge, Mass., 1829-34; president and professor of moral philosophy, Transylvania University, Lexington, Ky., 1834-37; rector of Trinity Church, New Rochelle, N.Y., 1837-49; professor of ecclesiastical history in Trinity College, Hartford, Conn., 1849-51; rector of St. Paul's Church, Troy, N.Y., 1851-72; professor of ecclesiastical history in the Berkeley (Episcopalian) Divinity School, Middletown, Conn., 1872 till his death. He edited *The Bible in Paragraphs and Parallelisms*, Boston, 1831; *Townsend's Chronological Bible* (with notes), 1837-38, 2 vols.; and wrote *The Theological Commonplace Book*, Boston, 1832, revised ed. 1857; *Remarks on Norton's "Statement of Reasons,"* 1833; *Puritanism; or, a Churchman's Defence against its Aspersions, 1811; Exclusiveness* (a lecture), Troy, 1855, 3d ed. — *Lectures on the Early History of Christianity in England, with Sermons on Several Occasions*, 1860; *Necessity of preaching Doctrine: Sermons*, 1860; *Sameness of Words no Hindrance to Devotion* (a sermon), 3d ed. —

**COLLIER, Robert Laird, D.D.** (Iowa State University, 1865), Unitarian; b. at Salisbury, Md., Aug. 7, 1837; graduated at Boston University, 1858; was pastor of the Church of the Messiah, Chicago, 1861-74; Second Church, Boston, 1876-80; supplied pulpits at Leicester, Bradford, and Birmingham, Eng., 1880-85; and since has been pastor in Kansas City, Mo. He is "a Channing, or conservative, Unitarian, holding to free reasoning in religion and in the use of the evangelical spirit and methods." For the past twenty years has lectured on literary and social topics in the United States and Great Britain, and has written for the press and periodicals of these countries. He is the author of *Every-day Subjects in Sunday Sermons*, Boston, 1874, several editions; *Meditations on the Essence of Christianity*, 1878, several editions; *English Home Life*, 1885.

**COLLYER, Robert**, Unitarian; b. at Keighly, Yorkshire, Eng., Dec. 8, 1823; educated in the country-school of Fawston, Yorkshire; was a mill-hand at eight years, and a blacksmith at fourteen; emigrated to America in 1850; was a hammer-maker at Shoemakertown, Montgomery, Penn., all the while, however, making good use of his leisure time in study. From 1849 to 1859 he was a Methodist local preacher; but converted to Unitarian views, he went to Chicago, Ill., and took charge of a Unitarian mission among the poor, but soon after was chosen pastor of the Unity Church there, and so remained until in September,

1879, he came to his present charge, the Church of the Messiah, New-York City. He has published *Nature and Life* (sermons), Boston, 1865, 11th ed. 1882; *A Man in Earnest* (a biography of Rev. A. H. Conant), 1868; *The Life that Now Is* (sermons), 1871, 10th ed. 1882; *The Simple Truth*, 1877; *History of Itkley, Ancient and Modern*, London, 1886.

**COMBA, Emilio, D.D.** (St. Andrew's, Scotland, 1855), Waldensian; b. at San Germano, Waldensian Valleys, Province of Turin, Italy, Aug. 31, 1839; studied at Torre-Pellice and Geneva (under Merle d'Aubigné); ordained in 1863, and until 1872 was an evangelist, chiefly at Venice. In September, 1872, he entered upon his present position, professor of historical theology and homiletics in the Waldensian College, Florence. He has published, besides an Italian translation from the German of Luthardt's *Fundamental Truths*, and from the English of Killen's *Old Catholic Church*, *Storia della Riforma in Italia*, Florence, vol. i., 1881; and edits *Bibliotera della Riforma Italiana. Sec. XVI.*, 1883 *sqq.* (reprints of books and manuscripts of Italian reformers of the sixteenth century), in which have appeared *Trattati di P. P. Vergerio, e sua storia di Francesco Spiera*, 1883, 2 vols.; *Il credo di P. M. Vermigli ed il catechismo di Eidelberga*, 1883; *Istruzione cristiana e comparazioni di Giovanni Valdes e trattato della Vera Chiesa di P. M. Vermigli*, 1884; *Dialoghi sette del Rev. Padre Frate Bernardino Occhino Senese, Generale dei Frati Cappuccini*, 1884.

**COMPTON, Right Rev. Lord Alwyne Spencer, D.D.** (Cambridge, 1879), lord bishop of Ely, Church of England; b. in England in the year 1825; educated at Trinity College, Cambridge, graduated M.A. (wrangler) 1848; ordained deacon 1850, priest 1851; was rector of Castle Ashby, Northamptonshire, 1852-79; honorary canon of Peterborough, 1856-79; proctor of the diocese of Peterborough, 1857-74; rural dean of Preston Deanery, 1874-75; archdeacon of Oakham, 1875-79; dean of Worcester. 1879-85; appointed bishop, 1885.

**CONANT, Thomas Jefferson, D.D.** (Middlebury, 1841), Baptist; b. at Brandon, Vt., Dec. 13, 1802; studied at Middlebury College, Vt. (Hebrew and German in addition to usual course), graduated 1823; took a post-graduate course of two years in Greek and Hebrew with Professor Robert B. Patton; was tutor in Columbian College (now Columbian University), Washington, D.C., 1825-27; successively professor of the Latin, Greek, and German languages in Waterville College (now Colby University), Waterville, Me., 1827-33; of languages and biblical literature in Hamilton Literary and Theological Institution (now Madison University and Theological Seminary), Hamilton, N.Y., 1835-51; and of the Hebrew language and biblical exegesis in Rochester (N.Y.) Theological Seminary, 1851-57. In 1857 he resigned his professorship in order to revise the English Version of the Bible for the American Bible Union, and in this work was engaged many years. He was a member of the American Old-Testament Revision Company. He is the author of a translation of the eleventh edition of Gesenius' *Hebrew Grammar*, Boston, 1839; and of the seventeenth edition (by Rödiger) with grammatical exercises and a chrestomathy by the trans-

lator, New York, 1851, latest and revised edition 1877; *Defence of the Hebrew Grammar of Gesenius against Professor Stuart's Translation, by the Original Translator*, New York, 1847; *Joh. Revised Version and Notes* (with and without Hebrew text), 1856; *Matthew, Revised Version* (Greek text with critical and philological notes), 1860; *Baptizein, its Meaning and Use philologically and historically investigated*, 1860 (quarto), 1861 (8vo); *Genesis, Introduction, a Revised Version, and Explanatory Notes*, 1868 and 1873; *The New Testament, Common Version revised*, 1871; *Psalms, Introduction, Common Version revised, with occasional Notes*, 1871; *Proverbs, Introduction, Revised Version, and Notes* (with and without Hebrew text), 1872; *Greek Text of the Apocalypse, as edited by Erasmus*, 1873; *Prophecies of Isaiah, chapters i.-xvii 22 Translation, Explanatory Notes, and Notes Critical and Philological on the Hebrew Text*, 1874; *Historical Books of the Old Testament, Joshua to 2 Kings; Introduction, Common Version revised, and occasional Notes*, Philadelphia, 1884.

**CONRAD, Frederick William, D.D.** (Wittenberg College, Springfield, O., 1861), Lutheran; b. at Pinegrove, Schuylkill County, Penn., Jan. 3, 1816; studied at Mount Airy College, Germantown, 1828-31; was collector of tolls on the Union Canal and Railroad at Pinegrove, 1831-41; student of theology at Gettysburg, 1837-39; pulpit supply in and around Pinegrove, 1839-41; pastor at Waynesboro, 1841-44; at Hagerstown, Md. (St. John's), 1844-50; professor of modern languages in Wittenberg College, and of church history and homiletics in the theological department, 1850-55; associate editor, with his brother Professor V. L. Conrad, of *The Evangelical Lutheran*, 1851-55; pastor at Dayton, O. (Zion's English Lutheran Church), 1855-62; at Lancaster, Penn. (Holy Trinity), 1862-64 (joint owner and editor *Lutheran Observer*, Baltimore, Md., 1862-66); at Chambersburg, 1864-66; pastor of Messiah Lutheran Church, Philadelphia, 1866-72; editor-in-chief of *The Lutheran Observer*, Philadelphia, since 1867. Through his exertions he increased the endowments of Pennsylvania College, and of the theological seminary at Gettysburg, and of Wittenberg and Carthage Colleges, by \$200,000. He has frequently lectured in these colleges, contributed to *The Evangelical Review* and *The Lutheran Quarterly*. Several of these latter contributions have been republished; e.g., *The Lutheran Doctrine of Baptism*, 1871; *An Analysis of Luther's Small Catechism*, 1875; *The Evangelical Lutheran Church*, 1883; *The Call to the Ministry*, 1883, *The Liturgical Question*, 1881.

**CONVERSE, Francis Bartlett**, Presbyterian (Southern Church); b. in Richmond, Va., June 23, 1836; graduated at the University of Pennsylvania, Philadelphia, 1856; studied for two years (1859) in Princeton Theological Seminary; was stated supply of Olivet Church, New Kent County, Va., 1861-62; became associate editor of *The Christian Observer*, now published at Louisville, Ky., 1857; since 1874 editor-in-chief.

**CONVERSE, Thomas Edwards**, Presbyterian (Southern Church); b. in Philadelphia, Penn., Oct. 25, 1811; graduated at Princeton College, 1832, and at Union Theological Seminary, Hampden Sidney, Va., 1838; was missionary at Hangchow, China, 1839-70; pastor at Woodstock, Va.,

1871-75; at Bardstown, Ky., 1875-79; since 1879 has been joint editor of *The Christian Observer*, published at Louisville, Ky.

**CONWAY, Moncure Daniel**, Liberal, b. in Stafford County, Va., March 17, 1832; graduated at Dickinson College, Penn., 1849; studied law, then entered the Baltimore (M.E.) Conference, 1851; became a Unitarian; graduated at Harvard Divinity School, 1854; was pastor in Washington, D.C., 1854-56; Cincinnati, O., 1857-62; London, Eng., 1863-81. He is the author of *Tracts for To-day*, Cincinnati, 1858; *The Rejected Stone*, Boston, 1861; *The Golden Hour*, 1862; *Testimonies concerning Slavery*, London, 1864, 2d ed. 1865; *The Sacred Anthology*, 1870, 5th ed. 1877; *The Earthward Pilgrimage*, 1870, 2d ed. 1877; *Republican Superstitions*, 1872; *Christianity*, 1876; *Idols and Ideals* (with essay on Christianity), 1877, 2d ed. 1880; *Demology and Devil Lore*, 1878, 2 vols.; *A Necklace of Stories*, 1880; *The Wandering Jew*, 1881; *Thomas Carlyle*, 1882; *Emerson at Home and Abroad*, 1882; *Travels in South Kensington*, 1882; *Farewell Discourses*, 1884.

**COOK, Frederic Charles**, Church of England, b. at Millbrook, Dec. 1, 1804; educated at St. John's College, Cambridge; graduated B.A. (first-class classics) 1828, M.A. 1840; was ordained deacon 1839, priest 1840; one of her Majesty's inspectors of schools; prebendary of St. Paul's Cathedral, 1856-65; preacher at Lincoln's Inn, 1860-80; prebendary in Lincoln Cathedral, 1861-64; became chaplain in ordinary to the Queen, 1857; canon residentiary of Exeter, 1864; chaplain to the bishop of London, 1869; precentor of Exeter, 1872. He is the author of *Acts of the Apostles with Commentary*, London, 1849, new ed. 1866; *Sermons at Lincoln's Inn*, 1863; *Church Doctrine and Spiritual Life* (sermons), 1879; *The Revised Version of the First Three Gospels considered in its Bearings upon the Record of our Lord's Words and of Incidents in his Life*, 1882; *Deliver us from Evil*, 1883; *The Origins of Religion and Language*, 1884; *Letters addressed to Rev. H. Wace and Rev. J. Earle* (relating to *Origins*), 1885; and was the editor of the *Bible* (Speaker's) *Commentary*, 1871-82, 10 vols. (in which he wrote the introductions to *Exodus*, *Psalms*, and *Acts*, and the commentary on *Joh. Habakkuk*, *Mark*, *Luke*, and *First Peter*, and partly that on *Exodus*, *Psalms*, and *Matthew*).

**COOK, Joseph**, Congregational licentiate, b. at Ticonderoga, N.Y., Jan. 26, 1838; graduated at Harvard College 1865, and at Andover Theological Seminary 1868; supplied vacant pulpits, and continued studies, 1868-70; acting pastor First (Congregational) Church, Lynn, Mass., 1870-71; not ordained; studied under Tholuck and Muller, and travelled in Europe, 1871-73; began lecturing, 1874; delivered the Monday Lectures upon scientific, philosophic, religious, and social topics, in Boston during the winter of each successive year from 1875 till 1880; in England, Italy, India, Japan, and Australia, as lecturer, 1880-82; resumed his Monday Lectures in 1883. His publications consist of his lectures, and these have been widely circulated; *Biology*, Boston, 1877 (10th ed.); *Transcendentalism*, 1877 (13th ed.); *Orthodoxy*, 1877 (7th ed.); *Conscience*, 1878; *Hereticism*, 1878; *Marriage*, 1878; *Labor*, 1879; *Socialism*, 1880; *Occident*, 1881; *Orient*, 1886.

**COOPER, Thomas, Baptist,** b. at Leicester, Eng., March 28, 1805; was in youth a shoemaker at Gainsborough, Lincolnshire, and employed his leisure time to acquire Latin, Greek, Hebrew, and French. When twenty-three, he taught a school, then was a reporter for several country newspapers. In 1811 he led the Chartists of Leicester, lectured in the Potteries during the "riots" of August, 1812; was convicted of conspiracy and sedition, and for two years was confined in Stafford Jail, where he began his literary career, and on his release became a journalist. In 1818 he first appeared prominently in London as political and historical lecturer; in 1819 edited *The Plain Speaker*, a weekly penny journal of radical politics; and in 1850 started *Cooper's Journal*, a sceptical weekly penny periodical. In 1855 he renounced infidelity, and has since defended and preached Christian truth with the same energy with which he formerly attacked it. In 1859 he was immersed, and ordained as a Baptist preacher. In 1866 he retired in broken health, upon an annuity of one hundred pounds purchased for him by friends. He has published, besides fiction and poetry, *The Triumphs of Perseverance and Enterprise*, London, 1847, new ed. 1879; *The Bridge of History over the Gulf of Time: a Popular View of the Historical Evidence for the Truth of Christianity*, 1871, 3d ed. 1872, reprinted, N.Y., 1876; *Pain Pulpit Talk*, London, 1872, 2d ed. 1873; *1876, written by himself*, 1872, 2d ed. 1880; *God, the Soul, and a Future State*, 1873; *The Verity of Christ's Resurrection from the Dead: an Appeal to the Common Sense of the People*, 1875, new ed. 1884; *The Verity and Value of the Miracles of Christ*, 1877; *Evolution: the Stone Book and the Mosaic Record of Creation*, 1878; *The Atonement*, 1880; *Thoughts at Fourscore and Earlier*, 1885. \*

**CORNISH, George Henry,** Methodist, b. at Exeter, Eng., June 26, 1831; educated at Victoria University, Cobourg, Can., 1855-58; began his ministry June, 1858; was journal secretary of Wesleyan Methodist Conference from 1872 to 1874, and of the London Conference of the Methodist Church of Canada from 1874 to 1877; was elected secretary of London Conference in 1879, and of the Guelph Conference in 1884, in which year he became superintendent of Wingham District; has been twice elected delegate to the General Conference. He is now (1886) pastor of the Central Methodist Church, Stratford, Ontario. He is the author of *Handbook of Canadian Methodism*, Toronto, 1867; *Cyclopædia of Methodism in Canada*, 1881 (supplement preparing); *Pastor's Pocket Record*, 1883; *Pastor's Pocket Ritual*, 1884.

**CORRICAN, Most Rev. Michael Augustine, D.D.** (Propaganda College, Rome, 1861), Roman Catholic, archbishop of New York; b. at Newark, N.J., Aug. 13, 1839; graduated at Mount St. Mary's College, Emmitsburg, Md., 1859; was one of thirteen students with whom the American College in Rome was opened (1859); ordained priest by Cardinal Patrizi, Rome, Sept. 19, 1863; appointed by Archbishop Bayley professor of dogmatic theology and Sacred Scripture in the ecclesiastical seminary of Seton Hall College, 1864; succeeded to the presidency, 1868; resigned, 1876; appointed by the Pope bishop of Newark, N.J., 1873; made titular archbishop of Petra, and appointed coadjutor to the archbishop of

New York, with the right of succession, 1880; succeeded the late Cardinal McCloskey, 1885.

**CORWIN, Edward Tanjore, D.D.** (Rutgers College, 1871), Reformed (Dutch); b. in New-York City, July 12, 1831; graduated in the first class of the New-York Free Academy (since 1866, the College of the City of New York) 1853, and at the theological seminary of the Reformed Dutch Church, New Brunswick, N.J., 1856; was resident licentiate, 1856-57; became pastor at Paramus, N.J., 1857, and at Millstone 1863. He is the author of *Manual and Record of Church of Paramus*, New York, 1858, 2d ed. 1859; *Manual of the Reformed Protestant Dutch Church in North America*, 1859, 3d ed. 1879; *Millstone Centennial*, 1866; *Corwin Genealogy*, 1872; and of sundry sermons and articles.

**COTTERILL, Right Rev. Henry, D.D.** (Cambridge, 1856), lord bishop of Edinburgh, Episcopal Church in Scotland; b. at Ampton, Suffolk, Eng., Jan. 6, 1812; educated at St. John's College, Cambridge; graduated B.A. (first Smith's prize senior wrangler, and first-class classical tripos) 1833, and was elected a fellow; M.A. by royal mandate, 1836; was ordained deacon 1835, priest 1836; was successively chaplain in the Honourable East-India Company's service, in the Madras Presidency, 1836; vice-principal of Brighton College, 1847; principal, 1851; bishop of Grahamstown, South Africa, 1856; bishop coadjutor of Edinburgh, Scotland, 1871; bishop, 1872. He is the author of *The Seven Ages of the Church*, London, 1849; *On Polygamy among Candidates for Baptism*, 1861; *The Epistle to the Galatians, with Explanatory Notes*, 1862; *The Genesis of the Church*, 1872; *Does Science aid Faith in Regard to Creation?* 1883; wrote the introduction to the Pentateuch in *The Pulpit Commentary*, 1880.

**COULIN, Frank,** French Swiss Protestant; b. in Geneva, Nov. 17, 1828, the son of one of the most distinguished Swiss preachers; was ordained 1851, and since 1853 has been pastor of the parish of Genethon, on the shores of the Lake of Geneva; was delegate to the Evangelical Alliance Conference in New-York City, 1873; made D.D. by the University of St. Andrew's, Scotland, 1862. He is an admired preacher, and has published several volumes of sermons and other edifying works, e.g., *Les Œuvres chrétiennes*, Geneva, 1863; *Le Fils de l'homme*, 1866 (English trans., *Son of Man*, London, 1869); *Homœties*, 1872-74, 2 series, — which have passed through successive editions, and been translated into German, Dutch, Swedish, Russian, and English.

**COUSSIRAT, Daniel,** Canadian Presbyterian; b. at Nérac, France, March 5, 1841; graduated at Toulouse 1859, and in theology at Montauban 1864; became *suffragant* at Bellocq (Basses-Pyrénées), 1864 (ordained in the Reformed Church of France, 1864); pastor of the Evangelical Church in Philadelphia, Penn., 1865; professor of divinity, Montreal, Can., 1867; pastor of the Reformed Church at Orthez, Basses-Pyrénées, France, 1875; French professor of divinity, Presbyterian College, Montreal, Can., 1880. Since 1882 he has been lecturer in Oriental languages, McGill University, Montreal. He was one of the revisers of the French translation of the Old Testament under the auspices of the Société Biblique de France, Paris, 1881. He published a thesis on *Election*,

*Rom. ix.-xi.*, Toulouse, 1864; and has contributed to the *Revue théologique*, Montauban, and the *Revue chrétienne*, Paris (1870-77). He became an *officier d'Académie*, Paris, 1885.

**COWIE, Very Rev. Benjamin Morgan, D.D.** (Cambridge, 1850), dean of Exeter, Church of England; b. in England upon June 8, 1816; educated at St. John's College, Cambridge; graduated (senior wrangler) 1839, M.A. 1842, B.D. 1855; ordained deacon 1841, priest 1842; was elected fellow of his college 1839, moderator 1843; principal of the Engineers' College, Putney, 1841-51; select preacher, Cambridge, 1852, 1856; Hulsean lecturer, 1853-54; minor canon of St. Paul's, London, 1856-73; vicar of St. Lawrence-Jewry with St. Mary Magdalene, Milk Street, London, 1857-73; one of her Majesty's inspectors of schools, 1857-72; Warburtonian lecturer, 1866; dean of Manchester, 1872-83; prolocutor of the Lower House of Convocation of York, 1880-82; became chaplain in ordinary to the Queen, 1871; dean of Exeter, 1883. Since 1854 he has been professor of geometry at Gresham College. He is the author of *Catalogue of MSS. and Scarce Books in St. John's College, Cambridge Library*, Cambridge, 1842; *Scripture Difficulties* (Hulsean Lectures), London, 1851, 2 vols.; *Sacrifice and Atonement* (five Cambridge University sermons), 1856; *On "Essays and Reviews,"* 1861; *Reminiscences of a City Church*, 1867; *The Voice of God: Chapters on Foreknowledge, Inspiration, and Prophecy*, 1870; *Ministerial Work*, Manchester, 1872.

**COX, Samuel, D.D.** (St. Andrew's, 1882), Baptist theologian; b. in London, Eng., April 19, 1826; graduated at the Stepney Baptist Theological College, London, 1851, and was ordained pastor of St. Paul's Square Baptist Church, Southsea; was pastor at Ryde, 1855-59; and pastor of the General Baptist Church, Mansfield Road, Nottingham, 1863, where he still remains. He was president of the British General Baptist Association in 1873, and the founder and first editor of *The Expositor* (1875 to 1884), a monthly journal devoted to biblical exposition, and in it wrote copiously. His principal separate publications are *The Quest of the Chief Good: Expository Lectures on the Book of Ecclesiastes, with a new translation*, London, 1865; *The Private Letters of St. Paul and St. John*, 1867; *The Resurrection* (expository lectures on I Cor. xv.) 1869; *An Expositor's Note-Book*, 1872; *Biblical Expositions*, 1874; *The Pilgrim Psalms* (exposition of the Songs of Degrees), 1871; *The Book of Ruth: a Popular Exposition*, 1875; *A Day with Christ*, 1876; *Salvator Mundi*, 1877; *Expository Essays and Discourses*, 1877; *Commentary on the Book of Job*, 1880; *Genesis of Evil, and other Sermons*, 1880; *The Larger Hope: a sequel to Salvator Mundi*, 1883; *Miracles: an Argument and a Challenge*, 1884; *Balaam*, 1884; *Expositions*, vol. i. 1885, vol. ii. 1886.

**COXE, Right Rev. Arthur Cleveland, D.D.** (St. James College, Hagerstown, Md., 1856), S.T.D. (Trinity College, Hartford, Conn., 1868), LL.D. (Kenyon College, Gambier, O., 1868), Episcopal, bishop of Western New York; b. at Mendham, N.J., May 10, 1818; graduated at the University of the City of New York, 1838, and at the General Theological (Episcopal) Seminary, 1841; became rector at Hartford, Conn., 1842; Baltimore, Md., 1851; and of Calvary Church,

New-York City, 1863; bishop of Western New York, 1865. From 1872 to 1874 he was provisional bishop of the church in Haiti, which he visited officially. He was prominent in the formation of the Anglo-Continental Society (1863), and gave it its name. He vigorously and successfully opposed the attempt of the American Bible Society to make slight alterations in the text and punctuation of the Bible issued (see art. BIBLE SOCIETIES, vol. i. p. 263 sq.) and, consistently, also the work of the Revision Committee, but was among the first to advocate the revision of the Prayer Book. He has taken great interest in all that concerns Gallicanism and Anglo-Catholicism. He attended the second Lambeth Conference, 1878. He has written much on behalf of the many interests which have claimed his attention. In collaboration with the late Bishop Willerforce he began in 1873 the issue of a serial in defence of Anglo-Catholicism as against Romanism. Among his separate publications may be mentioned his volumes of poetry, *Advent, a Mystery*, New York, 1837; *Athold*, 1838; *Christian Ballads*, 1840; *Athanasius, and other Poems*, 1842; *Halloween*, 1844; *Soul, a Mystery*, 1845. In prose, *Sermons on Doctrine and Duty*, 1851; *Impressions of England*, 1856; *The Criterion*, 1866 (in which he defines his position in the Oxford movement); *Moral Reforms*, 1869; *An Open Letter to Pius IX.* (in answer to his brief convoking the Vatican Council), 1869 (widely circulated, and translated into various European languages); *L'Épiscopat de l'Occident*, Paris, 1872 (widely circulated by the Anglo-Continental Society); *Apollo, or the Way of God*, New York, 1874; *Covenant Prayers*, 1875; *The Penitential*, 1882. He is the editor of the American reprint of Clark's *Ante-Nicene Library*, Buffalo, 1883-86, 8 vols.

**CRAFTS, Wilbur Fisk, B.D.**, Presbyterian; b. at Fryeburg, Me., Jan. 12, 1850; graduated at Wesleyan University, Middletown, Conn., 1869, and at the School of Theology, Boston (Mass.) University, 1872; was Methodist minister until 1880, his last pastorate in that denomination being Trinity, Chicago, Ill.; became pastor of the Lee Avenue Congregational Church, Brooklyn, N.Y., 1880; and pastor of the First Union Presbyterian Church of New-York City, 1883. He has paid particular attention to Sunday-school work, and conducted the "Sunday-school Parliament" in Thousand Island Park, 1876-77; spoke in many cities of Great Britain in connection with the centennial of Sunday schools (1880). He is a vice-president of the National Temperance Society. Besides numerous articles he has written *Through the Eye to the Heart*, New York, 1873; *Childhood the Textbook of the Age*, Boston, 1875 (Mrs. Crafts joint author of both; the latter appeared in enlarged form as a subscription-book under the title, *The Coming Man is the Present Child*, Chicago, 1879); *The Bible and the Sunday School*, Toronto, 1876, Chicago, 1878; *The Rescue of Child Soul*, London, 1880; *Plain Uses of the Blackboard*, 1880, New York, 1881; *Teachers' Edition of the Revised Version of the New Testament*, New York, 1881; *Talks to Boys and Girls about Jesus*, 1881; *Must the Old Testament go?* Boston, 1881; *Successful Men of To-day*, New York, 1883 (38th thousand, 1885); *Rhetoric made Easy*, Chicago, 1881 (Prof. H. F. Fisk joint author); *The Sabbath for Man*,

New York, 1885 (3d thousand in second month); *What the Temperance Century has made Certain*, 1885; *Pocket Lesson Notes*, 1886 (Mrs. Crafts joint author).

**CRAIG, Willis Green, D.D.** (Centre College, 1873), Presbyterian; b. near Danville, Ky., Sept. 27, 1834; graduated at Centre College, Danville, 1851, studied at the Danville Theological Seminary until 1861; became pastor at Keokuk, Io., 1862; professor of biblical and ecclesiastical history, of the Presbyterian Theological Seminary of the North-West, Chicago, Ill., 1882.

**CRAMER, Michael John, D.D.** (Syracuse University, N.Y., 1873), Methodist; b. at Schaffhausen, Switzerland, Feb. 6, 1835; emigrated to the United States of America, 1847; graduated at the Ohio Wesleyan University, 1860; became pastor in Cincinnati, O., 1860; in Nashville, Tenn., 1864; chaplain U.S.A., 1864; consul at Leipzig, 1867; attended lectures in theology and philosophy at Leipzig and Berlin, 1867-70; United-States minister at Copenhagen, Denmark, 1870 (appointed by Gen. Grant, his brother-in-law); at Bern, Switzerland, 1881; professor of systematic theology, School of Theology, Boston University, 1885. He has published a large number of essays of an isagogical, exegetical, and biblico-critical character, in Methodist periodicals.

**CRARY, Benjamin Franklin, D.D.** (Iowa Wesleyan University, 1858, Indiana State University, 1866), Methodist; b. in Jennings County, Ind., Dec. 12, 1821; educated at Pleasant Hill Academy, Cincinnati, 1839-41; admitted to the bar in Indiana, 1844; was successively pastor in Indiana Conference, 1845; president Hamline University, Minn., 1857; superintendent of public instruction, Minnesota, 1861; chaplain in the army, 1862-63; editor *Central Christian Advocate*, St. Louis, Mo., 1864; presiding elder in Colorado, 1872; editor *California Christian Advocate*, San Francisco, 1880. He was in the campaign against the Sioux Indians after the massacre, 1862; in 1863 visited the soldiers in every hospital from Keokuk, Io., to Memphis, Tenn.; was in every General Conference from 1856-1880. He has written addresses, etc.

**GRAVEN, Elijah Richardson, D.D.** (Princeton, 1859), Presbyterian; b. at Washington, D.C., March 28, 1824; graduated at the College of New Jersey, Princeton, N.J., 1842; studied law, then theology, and graduated at Princeton Seminary, 1848; was tutor in Princeton College, 1847-49; became Reformed Dutch pastor at Somerville, N.J., 1850; pastor of the Third Presbyterian Church, Newark, N.J., 1854. He was elected a trustee of Princeton College, 1859; a director of Princeton Seminary in 1865; was chairman of the committee of the General Assembly on revision of the Book of Discipline, 1878-84; and moderator of the General Assembly, 1885. He prepared part of the American additions to the commentary on *John* in the American Lange series, and all of those on *The Revelation*; and has written many review articles. He is particularly familiar with Presbyterian Church law, and is an advocate of pre-millenarianism.

**CREIGHTON, Mandell, LL.D.** (hon., Glasgow, 1884), Church of England; b. at Carlisle, County of Cumberland, Eng., July 5, 1843; educated at Merton College, Oxford; graduated B.A. (first-

class classics, second-class law and modern history) 1867, M.A. 1870; was fellow and tutor of his college, 1867-75; public examiner in modern history, 1869-70, 1875-76, 1883-84; was ordained deacon 1870, priest, 1873; select preacher in the university, 1875-77, 1883; vicar of Embleton, Northumberland, 1875-81; rural dean of Alnwick, 1882-84. In 1884 he became Dixie professor of ecclesiastical history in the University of Cambridge, hon. M.A.; and fellow of Emanuel College; in 1885 canon of Worcester, and hon. D. C. L., Durham. He has published *Primer of Roman History*, London, 1875; *The Age of Elizabeth*, 1876; *Life of Simon de Montfort*, 1876; *The Times and the Reformation*, 1876; *Short History of England*, 1879; *History of the Papacy during the Period of the Reformation*, vols. 1 and 2, 1882. He is founder and editor of *The Historical Review*, 1886, *sqq.*

**CREMER, August Hermann, Lic. Theol.** (Tübingen, 1858), D.D. (hon., Berlin, 1873), Lutheran (United Evangelical); b. at Unna, Westphalia, Germany, Oct. 18, 1834; studied at Halle 1853-56, and at Tübingen 1856-59; became pastor at Ostönnen, near Soest, Westphalia, 1859; ordinary professor of systematic theology at Greifswald, and pastor of St. Mary's there, 1870. He is the author of *Die eschatologische Rede Jesu Christi, Matthäi 24, 25. Versuch einer exegetischen Erörterung derselben*, Stuttgart, 1860; *Ueber den biblischen Begriff der Erlaubung*, Barmen, 1863; *Ueber die Wunder im Zusammenhang der göttlichen Offenbarung*, 1865; *Biblich-theologisches Wörterbuch der neutestamentlichen Gräcität*, Gotha, 1866-67, 2d ed. 1872, 3d ed. 1883, 4th ed. 1886 (English trans. by Rev. William Urwick, *Biblico-theological Lexicon of New-Testament Greek*, Edinburgh, 1872, 2d ed. 1878, 3d ed. 1886); *Ueber Luthers Schrift "dass unser Heiland ein geborner Jude sei."*, Cologne, 1867; *Jenseits des Grabes*, Gütersloh, 1868; *Vernunft, Gewissen und Offenbarung*, Gotha, 1869; *Die Auferstehung der Todten*, Barmen, 1870; *Der Gott des Alten Bundes*, 1872; *Die kirchliche Trauung historisch, ethisch und liturgisch*, Berlin, 1875; *Aufgabe und Bedeutung der Predigt in der gegenwärtigen Krisis*, 1876; *Ueber die Befähigung zum geistlichen Amte*, 1878; *Die Bibel im Pfarrhaus und in der Gemeinde*, 1878, 3d ed. 1879; *Die Wurzeln der Anselmischen Satisfactionslehre (in Studien u. Kritiken, 1880)*; *Unterweisung im Christentum nach der Ordnung des kleinen Katechismus*, Gütersloh, 1883; *Reformation und Wissenschaft (Rectoratsrede zur Lutherfeier)*, Gotha, 1883; *Ueber den Zustand nach dem Tode, nebst einigen Andeutungen über das Kindersterben und über den Spiritismus*, 1883 (Swedish trans., Jorrköping, 1885; English trans. by Rev. Dr. S. T. Lowrie, *Beyond the Grave*, New York, 1885). He was a delegate to the General Conference of the Evangelical Alliance at Basel, 1879, and read a paper on the state of religion in Germany.

**CROOKS, George Richard, D.D.** (Dickinson College, 1857), Methodist; b. in Philadelphia, Penn., Feb. 3, 1822; graduated at Dickinson College, Carlisle, Penn., 1840; was teacher and adjunct professor of Latin and Greek in the college, 1841-48; pastor of various Methodist churches in Pennsylvania, Delaware, and New York, 1848-80; editor of *The Methodist*, 1860-75; since 1880 has been professor of church history in Drew Methodist-Episcopal Theological Seminary, Madison, N.J. He published, with Dr. McCutock,



*The First Book in Latin*, New York, 1846 (numerous editions); with Professor Schem, *Latin-English School Lexicon*, Philadelphia, 1858, last ed. 1882; with Dr. Hurst, an adaptation of Haggenbach's *Theological Encyclopedia and Methodology*, New York, 1881; and separately, an edition of *Butler's Analogy*, with a life of Butler, and Emory's Analysis completed, New York, 1852; *Life and Letters of the Rev. Dr. John McLeod*, 1876; *Sermons of Bishop Matthew Simpson, edited from short-hand Reports*, 1885.

**CROSBY, Howard, S.T.D.** (Harvard, 1859), LL.D. (Columbia College, 1872), Presbyterian; b. in New-York City, Feb. 27, 1826; graduated at the University of the City of New York, 1844; became professor of Greek in this institution, 1851; went in the same capacity to Rutgers College, New Brunswick, N.J., 1859. He was president of the Young Men's Christian Association of the city, 1852-55; licensed by North Berkshire Association, Mass. (Congregational), 1859; received as licentiate by Classis of New Brunswick (Reformed Dutch), Oct. 16, 1860; dismissed to presbytery of New Brunswick, and by it ordained, April 16, 1861; was pastor of the First Presbyterian Church of New Brunswick, in connection with his professorship, 1861-63; since 1863 pastor of the Fourth-avenue Presbyterian Church, New-York City. He was chancellor of the New-York University, 1870-81; member of the American Bible Revision Committee, 1870-81; moderator of the General Assembly at Baltimore, Md., 1873; since 1877 he has been president of the Society for the Prevention of Crime, and takes an active part in temperance and other moral reforms in New-York City. Besides occasional pamphlets, articles, etc., he has written *Lauds of the Moslem* (travels), New York, 1851; *Edipus Tyrannus*, 1852; *New-Testament Scholium*, 1863; *Social Hints for Young Christians*, 1866; *Bible Manual*, 1870; *Jesus, his Life and Work*, 1871; *Healthy Christian*, 1872; *Thoughts on the Deceitful*, Philadelphia, 1873; *Expository Notes on the Book of Joshua*, New York, 1875; *Nehemiah* (in American Lange series), 1877; *The Christian Preacher* (Yale Lectures), 1880; *True Humanity of Christ*, 1880; *Commentary on the New Testament*, 1885.

**CROSKERY, Thomas, D.D.** (Derry and Belfast Presbyterian Colleges, 1833), Presbyterian; b. at Carrowdore, County Down, Ireland, May 26, 1830; graduated at Belfast College, 1845; became a minister, 1860 (served in various places); professor of logic and rhetoric in Magee College, Londonderry, 1875, and of systematic theology, 1879. He wrote *Treatise on the Doctrines of the Plymouth Brethren*, Belfast, 1880.

**CROSS, Joseph, D.D.** (Carolina University, Chapel Hill, N.C., 1851), LL.D. (North-Western College, Ill., 1875), Episcopalian; b. at East Brent, Somersetshire, Eng., July 1, 1813; studied in Oneida Conference Seminary, Cazenovia, N.Y., 1832-33; entered Methodist ministry, became an Episcopalian, was chaplain in Confederate army; rector at Houston, Tex., 1867; at Buffalo, N.Y., 1868-70; St. Louis, Mo., 1872-73; Jacksonville, Ill., 1874-77; afternoon preacher in the Church of the Heavenly Rest, New-York City, 1884-85. Besides articles in periodicals, he has written *Hebrew Missionary*, Nashville, Tenn., 1855; *Heal-*

*lands of Faith*, 1856; *A Year in Europe*, 1857; *Knight Banneret*, New York, 1882; *Edens of Italy*, 1882; *Erangel*, 1883; *Couls from the Altar*, 1883; *Pauline Charity*, 1884; *Old Wine and New*, 1884; *Alone with God*, 1884; *Church Reader for Lent*, 1885 (most of these have been republished, London).

**CUNITZ, August Eduard, D.D.**, German Protestant; b. at Strassburg, Aug. 29, 1812; studied in its university; became *priest-doctor* in the Protestant Seminary, 1837; professor extraordinary, 1857; ordinary professor, 1861; and since 1872 has held a similar position in the re-organized theological faculty. With Reuss, he edited *Beiträge zu den theologischen Wissenschaften*, Jena, 1817-55, 6 vols.; since 1863, with Baum and Reuss, Calvin's *Opera*, Braunschweig, 1863 *sqq.* (vol. 30, 1885); and with G. Baum, the *Histoire ecclésiastique*, attributed to Beza, Paris, 1883, *sqq.* He is the author of *De Nicolai II. Decreto de electione pontificum*, Strassburg, 1837; *Considérations historiques sur le développement du droit eccl. prot. en France*, 1840; *Historische Darstellung der Kirchenzucht unter den Protestanten*, 1843; *Ein Katharisches Ritual*, Jena, 1852.

**CURCI, Carlo Maria**, Roman Catholic; b. at Naples, Sept. 4, 1809; and was educated at Naples and Rome, among the Jesuits. He entered the company Sept. 14, 1826; was expelled Oct. 17, 1877, for having refused to recognize as a Catholic doctrine the necessity of the temporal power of the popes. He has held no dignity, either within or without his order. He taught literature and philosophy in Naples, and has preached in almost all the great cities of Italy, — permanently for six years in Naples, in Rome for twenty years at different times, and in Florence since 1877. He is strictly Catholic, and peculiarly devoted to the Church of Rome, whose doctrines and interests he has for half a century strenuously defended, deploring at the same time its decadence. Of this decadence he saw a symptom and an effect in the attitude of the Vatican towards United Italy, and publicly invoked a reform on this point. This idea of reform, to which he thought the abolition of the temporal power might be an aid, caused him to be expelled from the order of the Jesuits, and persecuted accordingly. His polemical book, *La nuova Italia e i vecchi zantù*, 1881, was prohibited by the Congregation of the Index, and to this judgment he submitted himself. His *Faticano Regno, tarlo superstito della Chiesa Cattolica*, 1883, brought upon him an injunction from the Pope, "simply and purely to condemn his book;" and as he, according to the teaching of his conscience, declined to do so, by the order of the Congregation of the Inquisition he was suspended from his sacerdotal functions, and also prohibited from receiving the sacraments. Having declined to obey this order, Leo XIII., in a letter to the archbishop of Florence, lamented his audacity in a general manner, and it was then that Father Curci submitted to the pontiff a general declaration of obedience to the Church, which was sufficient to induce Pope Leo to relieve him from the order of the Inquisition. Notwithstanding this release, Father Curci continues to be persecuted by those of the Catholic clergy who are under the influence of the Jesuits.

In the last half-century there have been few writers among the Catholic clergy who like Fa-

ther Curci have distinguished themselves by the abundance of their writings. In 1850 he founded, in Naples, the *Civiltà Cattolica*, a religious and political review, which soon became the organ of the Society of Jesus, and of the Vatican. As the *Review* upheld the rights of the Pope over kings and emperors, it soon fell under the ban of Ferdinand II., the despot-king of Naples, and Father Curci was forced to remove it to Rome. But the *Civiltà Cattolica* still pursuing its course, Ferdinand urged upon Pope Pius IX. the necessity of stopping its publication; and as the Pope was reluctant to take this course, the King threatened to expel the Jesuits from his kingdom if his request was not complied with; whereupon the *Review* was suppressed, and Curci went to Bologna, but only for a year (1855-56), and on the death of the King (1859) he returned to Rome to continue his work. With the beginning of the national movement in 1859, Father Curci seemed to have somewhat changed his opinions, and to have taken a more liberal direction; and as his associates continued to hold the old anti-national doctrines of the Church, he gradually separated himself from the *Review*, becoming more reconciled with the progress of the times, so far at least as it involved the reconciliation of the Church with the new Kingdom of Italy. He remains, however, entirely devoted to the interests of the Church; and even when he urges the reconciliation of the papacy with Italy, he does so more as a matter of political necessity than as a moral obligation.

The following are the works of Father Curci: *La questione romana nell'Assemblea francese*, Rome, 1849; *La demagogia italiana e il Papa*, 1849; *La natura e la grazia*, 1865, 2 vols.; *Lezioni esegetiche e morali sopra i quattro Evangelii, dette in Firenze dal 1 Novembre 1873 al 29 Giugno 1874*, Florence, 1874-76, 5 vols. [these lectures attracted a good deal of attention, for in them he expressed his progressive view, e.g., he urged the priests to take part in the elections]; *Le virtù domestiche: il libro di Tobia esposto in lezioni*, 1877; *Il moderno dissidio tra la Chiesa e lo Stato, considerato per occasione di un fatto particolare* ("The modern dissension between Church and State, examined on the occurrence of a personal affair"), December, 1877 [it escaped being put upon the Index, was widely circulated in original and translation, e.g., in German, Vienna, 1878, and brought the author before the world as an enlightened priest]; *Il Nuovo Testamento volgarizzato ed esposto in note esegetiche e morali*, Naples, 1879-80, 3 vols.; *La Nuova Italia ed i vecchi zelanti* ("The New Italy and the old zealots"), Florence, 1881, German trans., Leipzig, 1882, 2 vols. [in this work, promptly put upon the Index, he attempts to mediate between Church and State in Italy, and to re-organize the parliamentary parties]; *Il Salterio volgarizzato dall' Ebreo ed esposto in note esegetiche e morali*, Rome, 1883; *Il Vaticano Regio, tarlo superstita della Chiesa Cattolica*, Florence, 1883; *Lo scandalo del Vaticano Regio*, 1884; *Di un socialismo cristiano nella questione operaia e nel conserto selvaggio degli stati civili*, 1885.

[Advanced in the study of the Scriptures more than the common clergy of Italy, he still moves within the narrow limits of Catholic criticism. His mind, logically trained, is more in sympathy

with scholastic theology than with modern philosophy. Hence his writings, which are prolix and heavy in style, lack the strength, freshness, and breadth of truly scholarly compositions, and have neither artistic nor scholarly qualities. His biblical works have no originality, but are substantially only repetitions of mediæval notions; and his polemical books have only a personal interest, simply expressing a conscientious protest against old abuses in the Church, which neither in strength nor in influence can be compared with the protests of Arnaldo da Brescia, of Savonarola, and in more modern times, of Gioberti or Rosmini. Yet as an example of a noble self-sacrifice, renouncing the favors of a powerful association, and condemning himself to poverty, rather than bend his knee before the idol of papal temporal authority, Father Curci deserves to be revered by all who hold in honor truth and independence. — V. B.]

**CURREY, George, D.D.** (Cambridge, 1862), Church of England; b. in London, April 7, 1816; d. there, April 30, 1885. He was educated at St. John's College, Cambridge; graduated B.A. (wrangler and first-class classical tripos) 1838, M.A. 1841, B.D. 1850. He was elected fellow of his college, 1839; appointed lecturer, 1840; tutor, 1844; Whitehall preacher, 1845; preacher at the Charterhouse, 1849-71; Hulsean lecturer, 1851-52; Boyle lecturer, 1851; master of the Charterhouse, London, 1871, until his death; since 1872, prebendary of Brownswood in St. Paul's Cathedral; and since 1877, examining chaplain to the bishop of Rochester. He edited Tertullian's *De Spectaculis, de idololatria, et de corona militis*, Cambridge, 1854; and prepared the commentary upon *Ezekiel in the Bible* (Speaker's Commentary), and that on *Ecclesiastes and The Revelation in the S. P. C. K. Commentary*.

**CURRIER, Albert Henry, D.D.** (Bowdoin College, 1883), Congregationalist; b. at Skowhegan, Me., Nov. 15, 1837; graduated from Bowdoin College, Brunswick, Me., 1857, and from Andover Theological Seminary, 1862; became pastor of Congregational churches of Ashland (1862) and Lynn, Mass. (1865), and professor of homiletics and pastoral theology in Oberlin Theological Seminary, Oberlin, O., 1881. He contributed to the successive volumes of the *Monday Club Sermons* upon the International Sunday-school Lessons (Boston), from 1876 to 1882, and articles to *The Boston Review*, 1865-67.

**CURRY, Daniel, D.D.** (Wesleyan University, 1852), LL.D. (Syracuse University, 1878). Methodist; b. near Peekskill, N.Y., Nov. 26, 1809; graduated from the Wesleyan University, 1837; became principal of the Troy Conference Academy, West Poughkeepsie, N.Y., 1837; professor in the Georgia Female College at Macon, Ga., 1839; member of the Georgia Conference, and pastor at Athens, Savannah, and Columbus, 1841; in similar work in the New-York Conference, 1844; was president of the Indiana Asbury University, Greencastle, Ind., 1854; member of New-York East Conference, 1857; was editor of the *Christian Advocate*, 1864-76; of the *National Repository*, 1876-80; pastor, 1880-84; since 1881 editor of the *Methodist Review*, New York. He has written *A Life of Wycliff*, New York, 1816; *The Metropolitan City of America*, 1852; *Life Story of*

*Bishop D. W. Clark*, 1873; *Fragments, Religious and Theological*, 1880; *Platform Papers*, Cincinnati, 1880. He also edited the works of Rev. Dr. James Floy, New York, 1863, 2 vols.; Southey's *Life of Wesley*, 1852, 2 vols.; and Clark's *Commentary on the New Testament*, 1882-84, 2 vols.

**CURRY, Jabez Lamar Monroe, D.D.** (Rochester University, 1871), LL.D. (Mercer University, 1867), Baptist; b. in Lincoln County, Ga., June 5, 1825; graduated from the University of Georgia, 1843, and the Harvard Law School, Mass., 1845; was representative in Alabama legislature, 1847-48, 1853-54, 1855-56; Buchanan elector, 1856; member of 35th and 36th United-States Congress, and of the Confederate Congress; president of Howard College, Alabama, 1866-68; professor of English and mental philosophy in Richmond College, Va., 1868-81; general agent of Peabody Education Fund, 1881-85. In October, 1885, he was appointed by President Cleveland, envoy extraordinary and minister plenipotentiary of the United States of America to Spain. He never has accepted a pastoral charge, although he has been ordained, and has preached frequently. He has issued numerous addresses on political, educational, literary, and religious topics; and one on the *Evils of a Union of Church and State*, before the General Conference of the Evangelical Alliance in New-York City, 1873 (cf. *Proceedings*, pp. 544 sqq.).

**CURTIS, Edward Lewis, A.B.**, Presbyterian; b. at Ann Arbor, Mich., Oct. 13, 1853; graduated at Yale College, 1874, and at the Union Theological Seminary, New-York City, 1879; was appointed fellow of the seminary; spent two years in study abroad, chiefly at Berlin; in 1881 was appointed instructor, and in 1884 associate professor of Old-Testament literature, in the Presbyterian Seminary of the North-West, Chicago, Ill.

**CURTISS, Samuel Ives, Ph.D.** (Leipzig, 1876), Lic. Theol. (*hon.*, Berlin, 1878), D.D. (Iowa College, 1878, Amherst, 1881), Congregationalist; b. at Union, Conn., Feb. 5, 1811; graduated at Amherst College, 1867, and at Union Theological Seminary, New-York City, 1870; was pastor of the Alexander Mission, King Street, New York,

connected with the Fifth-avenue Presbyterian Church, 1870-72; and of the American Chapel, Leipzig, 1871-78. In 1872 he went to Germany, studied nine months in Bonn (1872-73), and then at Leipzig (1873-78), and received private instruction from Prof. Franz Delitzsch (four years) and Dr. J. H. R. Biesenthal. From 1878-79 he was New-England professor of biblical literature in Chicago (Congregational) Theological Seminary, and since 1879 has been New-England professor of Old-Testament literature and interpretation. He is the translator of Bickell's *Outlines of Hebrew Grammar*, Leipzig, 1877; and of Delitzsch's *Messianic Prophecies*, Edinburgh, 1880, and *Old-Testament History of Redemption*, 1881; and author of *The Name Mochabbe*, Leipzig, 1876 (his doctor's thesis); *The Levitical Priests*, Edinburgh, 1877; *De Aaronitici sacerdotii atque thora Elohistica origine*, Leipzig, 1878 (his licentiate thesis); *Ingersoll and Moses*, Chicago, 1879; and of contributions to *Current Discussions in Theology*, 1883 sqq. and in periodicals. He is associate editor of the *Bibliotheca Sacra*.

**CUYLER, Theodore Ledyard, D.D.** (Princeton, 1866), Presbyterian; b. at Aurora, Cayuga County, N.Y., Jan. 10, 1822; graduated at the College of New Jersey, 1841, and at Princeton Theological Seminary, 1846; became stated supply at Burlington, N.J., 1846; pastor of the Third Presbyterian Church, Trenton, 1849; of the Market-street Reformed Church, New-York City, 1853; and of the Lafayette-avenue Presbyterian Church, Brooklyn, N.Y., 1860. His church reported in 1885 a membership of 2,012. He has contributed 2,700 articles to leading religious papers of America and Europe, and been active in temperance work. He is the author of *Stray Arrows*, New York, 1852, new ed. 1880; *The Cedar Christian*, 1858, new ed. 1881; *The Empty Crib: A Memorial*, 1868; *Heart Life*, 1871; *Thought Lives*, 1872; *Pointed Papers for the Christian Life*, 1879; *From the Nile to Norway*, 1881; *God's Light on Dark Clouds*, 1882; *Wayside Springs from the Fountain of Life*, 1883; *Right to the Point*, 1884; *Lafayette-avenue Church*, 1885 (exercises connected with the celebration of the 25th anniversary of his pastorate, April 5 and 6, 1885).

## D.

**DABNEY, Robert Lewis, D.D.** (Hampten-Sidney College, 1853), LL.D. (do., 1872), Presbyterian (Southern); b. in Louisa County, Va., March 5, 1820; after studying in Hampten-Sidney College, Va., to the beginning of senior year, he entered the University of Virginia, Charlottesville, took the whole M.A. course, then the full theological course in Union Theological Seminary, Va., and graduated in 1846; became missionary in Virginia, 1846; pastor of Tinkling-Spring Church, Augusta County, Va., 1847; professor of church history in the Union Theological Seminary, Va., 1853, and of theology in the same institution, 1869; professor of philosophy, mental, moral, and political, in the State University of Texas, Austin, 1883 (his health requiring a milder climate). From 1858 till 1874 he was co-pastor of the Hampten-Sidney College Church. In 1861 he was a chaplain in the Confederate army, with the Virginia troops; in 1862, chief of staff of the Second Corps under Gen. T. J. Jackson. In 1870 he was moderator of the Southern General Assembly. He has published *Memoir of Dr. F. S. Sampson*, Richmond, 1854; *Life of Gen. Thomas J. Jackson*, New York, 1866; *Defence of Virginia and the South*, 1867; *Treatise on Sacred Rhetoric*, Richmond, 1870, 3d ed. 1881; *Sensualistic Philosophy of the Nineteenth Century examined*, New York, 1875; *Theology, Dogmatic and Polemic*, Richmond, 1871, 3d ed. 1885.

**DALE, Robert William, D.D.** (Yale, 1877), LL.D. (Glasgow, 1883), Congregationalist; b. in London, Dec. 1, 1829; educated at Spring Hill College, Birmingham (1847-53), graduated M.A. (with gold medal) at the University of London, 1853; and in June of that year was ordained and installed as co-pastor with John Angell James of the Carr's-lane (Congregational) Church, Birmingham, and since Mr. James's death in 1859 sole pastor. In 1869 he was chairman of the Congregational Union of England and Wales. In 1874 he was lecturer at Yale Seminary on the Lyman Beecher foundation. He is governor of King Edward VI.'s School, Birmingham, on appointment of the Senate of the University of London. He takes an active part in religious, political (radical), and educational matters. As for his theology, he is in "general agreement with evangelical theologians, but claims freedom in relation to inspiration of the Scriptures, and differs widely from the traditional evangelical school in principles of criticism and exegesis." His views are most fully set forth in his *Epistle to the Ephesians*. He "assigns a fundamental position to the relations of the human race to the Eternal Son of God, in whom the race was created. Only by the free consent of the individual man to God's eternal election of him in Christ can he actually realize union with God and the possession of eternal life. The potency of immortality is in the race, and all men survive death and will be judged; but that only those who consent to find the root of their life in Christ

will live forever: the rest of the race will sooner or later cease to exist." Besides many articles of importance, addresses separately published, and an edition of Reuss's *History of Christian Theology in the Apostolic Age* (translated by Annie Harwood, London, 1872-74, 2 vols.), he has issued *Life and Letters of the Rev. J. A. James*, London, 1861, 5th ed. 1862; *The Jewish Temple and the Christian Church*, 1865, 7th ed. 1886; *Discourses delivered on Special Occasions*, 1866; *Week-day Sermons*, 1867, 1th ed. 1883; *The Ten Commandments*, 1871, 5th ed. 1885; *Protestantism: its Ultimate Principle*, 1874, 2d ed. 1875; *The Atonement* (the Congregational Union lecture for 1875), 1875, 9th ed. 1883 (German trans. from 7th ed., Gotha, 1880, also French trans. and New-York reprint); *Nine Lectures on Preaching* (Lyman Beecher lectures, referred to above), 1877, 5th ed. 1886; *The Evangelical Revival, and other Sermons*, 1880, 2d ed. 1881; *Epistle to the Ephesians: its Doctrine and Ethics*, 1882, 3d ed. 1884; *The Laws of Christ for Common Life*, 1884, 2d ed. 1885; *Manual of Congregational Principles*, 1884. He edited *The English Hymn-book*, Birmingham, 1873, containing 1,260 hymns. For a time he was joint editor of *The Eclectic Review*, and for three years sole editor of *The Congregationalist*.

**DALES, John Blakely, D.D.** (Franklin College, O., 1853), United Presbyterian; b. at Kortright, Delaware County, N.Y., Aug. 6, 1815; graduated at Union College, Schenectady, N.Y., 1835, and at the Associate Reformed Presbyterian Theological Seminary, Newburgh, N.Y., 1839; has been pastor of the First Associate Reformed (now Second United) Presbyterian Church, Philadelphia, Penn., since June 1, 1840, and held the following positions: editor in part of *Christian Instructor* (1846-79); professor of church history and pastoral theology in Newburgh Theological Seminary (1867-76); moderator of the General Assembly (1867); recording secretary of the Presbyterian Historical Society (Philadelphia) since 1851; corresponding secretary of the Board of Foreign Missions of the United Presbyterian Church, since its organization in 1859; stated clerk of the United Presbyterian Synod of New York since 1863. He is the author of *Roman Catholicism*, Philadelphia, 1842; *Introduction to Lectures on Old Fellowship*, 1851; *The Dangers and Duties of Young Men*, 1857; *History of the Associate Reformed Church and its Missions* (in the *Church Memorial*), Xenia, O., 1859; *A Memorial Discourse on the fortieth anniversary of his pastorate*, Philadelphia, 1882; a *Church Manual*, 1884.

**DALTON, Hermann, D.D.** (*hon.*, Marburg, 1883), German Reformed; b. at Offenbach, near Frankfurt-am-Main, Aug. 20, 1833 (his father was an Englishman); studied at the universities of Marburg, Berlin, and Heidelberg, 1853-56; has been since 1858 pastor of the German Reformed Church in St. Petersburg, Russia, and member of the ecclesiastical council of the Reformed Church

in Russia; since 1876 founder and chairman of the evangelical city mission. He has published, besides minor works, *Nathanael, Vorträge über das Christenthum*, St. Petersburg, 1861, 3d ed. 1886; *Geschichte der reformirten Kirche in Russland*, Gotha, 1865; *Das Gebet des Herrn in den Sprachen Russlands, Linguistische Studie mit Text in 108 Sprachen*, St. Petersburg, 1870; *Innmanuel, Der Heidelberger Katechismus als Bekenntnis- u. Erbauungsbuch, der evang. Gemeinde erklärt und uns Herz gelegt*, Wiesbaden, 1870, 2d ed. 1883 (translated into Dutch); *Reisebilder aus dem Orient*, St. Petersburg, 1871; *Die evangelische Bewegung in Spanien*, Wiesbaden, 1872 (translated into Dutch); *Johannes Gossner*, Berlin, 1874, 2d ed. 1878 (translated into Dutch); *Reisebilder aus London und Holland*, Wiesbaden, 1875; *Johannes von Mucalt*, 1876; *Die evangelischen Strömungen in der russischen Kirche der Gegenwart*, Heilbronn, 1881 (translated into Dutch, French, and English); *Johannes a Laseo*, Gotha, 1881 (translated into Dutch and English); *Reisebilder aus Griechenland und Kleinasien, Rundschauungen zu einigen Stellen des Neuen Testaments*, Bremen, 1884; *Feierrede eines evangelischen Predigers*, 1885 (with an account of the Belfast Council of the Reformed Churches, and the Copenhagen Conference of the Evangelical Alliance, 1881, which the author attended as a delegate). Besides these may be mentioned his edifying and devotional writings which are all published in Basel, and have been widely circulated. *Der verlorne Sohn, Die Familie* (1865, 2d ed. 1870), *Die sieben Worte am Kreuze* (1871), *Bethanien* (1875), *Die Heilung des Blindgeborenen* (1882).

**D'ALVIELLA, Count Goblet**; b. in Brussels, Aug. 10, 1816; educated at the University of Brussels, 1865-69; became "conseiller provincial" in Brabant, 1872; member of Parliament, 1878; professor of the history of religion in the University of Brussels, 1881. He has received from this university doctorates in political and administrative science 1866, in law 1869, and in philosophy and letters 1881. His theological standpoint is that of "Free Religion." He accompanied the Prince of Wales in India as special correspondent of the *Independent Belye* (1875-76). He has written *L'établissement des Colours en Portugal*, Brussels, 1869; *Désarmes au Devoir* ("ouvrage couronné par la Ligue de la Paix"), Paris, 1871; *Sahara et Lapinie*, 1873, 2d ed. 1876 (English trans. by Mrs. Cashel Hoey, *Sahara and Lapland*, London, 1871); *Le catholicisme libéral aujourd'hui et autrefois*, Brussels, 1875; *Inde et Himalaya*, Paris, 1877, 2d ed. 1880; *Partie perdue*, 1877; *Souvenirs d'un voyage dans l'Atlantique*, Verviers, 1881; *De la nécessité d'introduire l'histoire des Religions dans notre enseignement public*, Brussels, 1882; *Harrison contre Spencer, étude sur la valeur religieuse de l'Incommissable*, Paris, 1881; *L'évolution religieuse contemporaine chez les Anglais, les Américains et les Hindous*, 1884 (English trans. by Rev. J. Hoden, *The Contemporary Evolution of Religious Thought in England, America, and India*, New York, 1885). Besides these he has written articles upon the history of religion in the *Revue des Deux Mondes*, *Revue de Belgique*, *Revue de l'Histoire des Religions*, etc.

**DAVIDSON, Andrew Bruce, D.D.**, Free Church of Scotland; b. in Scotland about 1810; received

a university education; was ordained in 1833, and the same year was appointed professor of Hebrew and Old-Testament exegesis in New College, Edinburgh, which position he still holds. He was a member of the Old-Testament Company of Revisers. He is the author of *A Commentary on Job*, Edinburgh, vol. i., 1862; *An Introductory Hebrew Grammar*, 1874, 4th ed. 1881; *The Epistle to the Hebrews, with Introduction and Notes*, 1882 (in Clark's *Handbooks for Bible Classes*); *Job*, Cambridge, 1884 (in *Cambridge Bible for Schools*, edited by Dean Perowne).

**DAVIDSON, Very Rev. Randall Thomas**, dean of Windsor, Church of England; b. in Scotland in the year 1818; educated at Trinity College, Oxford; graduated B.A., 1871, M.A. 1875; ordained deacon 1874, priest 1875; was curate of Dartford, Kent, 1871-77; resident chaplain to Archbishop of Canterbury (both Tait and Benson), 1877-83; examining chaplain to the bishop of Durham, 1881-83; sub-almoner and honorary chaplain to the Queen, 1882; one of the six preachers of Canterbury Cathedral; appointed dean, 1883; Queen's domestic chaplain, 1883.

**DAVIDSON, Samuel, D.D. (hon., Halle, 1818), LL.D. (hon., Marischal Colloge, Aberdeen, 1835)**; b. at Kellswater, near Ballymena, County Antrim, Ireland, Sept. 23, 1807; educated at the Royal Academical Institution, Belfast, completing the course in 1832. From 1835 to 1841, when he resigned, he was professor of biblical criticism at Belfast to the Presbyterian body called the General Synod of Ulster. In 1842 he became professor of biblical literature and ecclesiastical history in the Lancashire Independent Colloge at Manchester. In 1857 he resigned this position in consequence of an adverse vote of the managing committee, apparently founded upon the view of inspiration expressed in the second volume of the tenth edition of Horne's *Introduction* (see below). Dr. Davidson enjoyed the friendship of Tholuck, Hupfeld, Roediger, Erdmann, Bleek, Lucke, Gieseler, Neander, Ewald, Tischendorf, and other distinguished German theologians. His own theological standpoint is rationalistic. His biblical scholarship is evinced by the following works: (1) *Lectures on Biblical Criticism*, Edinburgh, 1839; (2) *Sacred Hermeneutics*, 1843; (3) *Gieseler's Compendium of Ecclesiastical History*, translated from the German, 1846-47, 2 vols.; (4) *Ecclesiastical Polity of the New Testament*, London, 1848, 2d ed. 1851; (5) *Introduction to the New Testament*, 1848, 1849, 1851, 3 vols.; (6) *A Treatise on Biblical Criticism* (superseding No. 1), Edinburgh, 1852, 2 vols.; (7) *The Hebrew Text of the Old Testament revised from Critical Sources*, London, 1855; *The Text of the Old Testament considered; with a Treatise on Sacred Interpretation, and a brief Introduction to the Old-Testament Books and the Apocrypha* (forming vol. 2 of the tenth edition of Horne's *Introduction to the Scriptures*), 1856, 2d ed. 1859; (8) *An Introduction to the Old Testament, critical, historical, and theological*, 1862-63, 3 vols.; (9) *First Hebrew and Chaldee Lexicon*, translated from the German, 1865, 1th ed. 1871; (10) *An Introduction to the New Testament* (superseding No. 5), 1865, 2 vols., 2d ed. 1882; (11) *On a Fresh Revision of the English Old Testament*, 1873; (12) *The New Testament*, translated from the *Critical Text of Von Tischendorf*, with an Introduc-

tion on the Criticism, Translation, and Interpretation of the Book, 1875, 2d ed. 1876; (14) *The Canon of the Bible*, 1876, 3d ed. 1880; (15) *The Doctrine of Last Things contained in the New Testament, compared with the Notions of the Jews and the Statements of the Church Creeds*, 1882.

**DAVIES, John Llewelyn**, Church of England; b. at Chichester, Feb. 26, 1826; educated at Trinity College, Cambridge; graduated B.A. (senior optime and fifth in first-class classical tripos) 1848, M.A. 1851; elected fellow of his college in 1850; was ordained deacon 1851, priest 1852; from 1853 till 1856, incumbent of St. Mark's, Whitechapel, and since has been rector of Christ Church, Marylebone, London. In 1881 he was appointed a chaplain in ordinary to the Queen, and select preacher at Oxford, and the next year rural dean of St. Marylebone. He was a contributor to Smith's *Dictionary of the Bible*, and to Smith and Wace's *Dictionary of Christian Biography*. Besides five volumes of sermons, he has published (with Rev. D. J. Vaughan) a translation of Plato's *Republic*, London, 3d ed. 1866; *The Epistles to the Ephesians, Colossians, and Philemon, with Introduction and Notes, and an Essay on the Traces of Foreign Elements in the Theology of these Epistles*, London, 1866, 2d ed. 1884; *Theology and Morality*, 1873; *Social Questions from the Point of View of Christian Theology*, 1885.

**DAVIS, Peter Seibert, D.D.** (Franklin and Marshall College, Penn., 1874), Reformed (German); b. at Funkstown, Md., March 21, 1828; graduated at Marshall College, Mercersburg, 1849; studied in Mercersburg Seminary, and at Princeton; became pastor at Winchester, Va., 1853; teacher at Mount Washington College, 1857; pastor at Norristown, Penn., 1859, and at Chambersburg, Penn., 1864; editor of *The Messenger* (official organ of the Reformed Church), Philadelphia, 1875. He is the author of *The Young Parson*, Philadelphia, 1862, 7th ed. 1885, and of review and magazine articles.

**DAWSON, Sir John William, C.M.G.** (i.e., Companion of the Order of St. Michael and St. George, 1881), M.A. (Edinburgh, 1856), LL.D. (McGill 1857, and Edinburgh 1884), F.R.S. (1862), F.C.S. (1854), etc., Presbyterian layman; b. at Pictou, Nova Scotia, Oct. 13, 1820; studied at the College of Pictou, and at the University of Edinburgh, finishing in 1846; became superintendent of education for Nova Scotia, 1851; principal, and professor of geology, McGill University, 1855. In 1881 he received the Lyell medal of the Geological Society of London for eminent geological discoveries; in 1882 was the first president of the Royal Society of Canada; in 1883, president of the American Association; in 1883 travelled in Egypt and Syria; in 1881 was knighted; in 1885 was president-elect of the British Association for 1886. He became correspondent of the Philadelphia Academy of Natural Sciences, 1846; fellow of Boston Academy Arts and Sciences 1860, of Philadelphia American Philosophical Society 1862; honorary member Boston Natural History Society 1867, and of the New-York Academy of Sciences 1876. He is the author of *Acadian Geology*, London, 1855, 3d ed. 1868; *Archæia, or Studies of Creation in the Bible*, 1860; *Story of the Earth and Man*, 1873; *Nature*

and the Bible (Morse lectures before Union Theological Seminary, New-York City), 1875; *Dawn of Life*, 1875; *Origin of the World*, 1877, 4th ed. 1886; *Fossil Man*, 1880; *Chain of Life in Geological Time*, 1883; *Egypt and Syria, Physical Features in Relation to the Bible*, 1885; besides many scientific memoirs in proceedings of societies, etc.

**DAY, George Edward, D.D.** (Marietta College, 1856), Congregationalist; b. at Pittsfield, Mass., March 19, 1815; graduated at Yale College 1833; was instructor two years in the New-York Institution for the Deaf and Dumb; graduated at the Yale Divinity School 1838, in which he was assistant instructor in sacred literature from 1838 to 1840. For the next ten years he was a Congregational pastor, first in Marlborough, and then Northampton, Mass. From 1851 to 1866 he was professor of biblical literature in Lane (Presbyterian) Theological Seminary, Cincinnati, O.; and since then has been professor of the Hebrew language and biblical theology in the Yale Divinity School (Congregational), New Haven, Conn.; was secretary, from its organization, of the American Bible Revision Committee, in which he served as a member of the Old-Testament Company. He published two extended reports of his personal examination of the condition of deaf-mute instruction in Europe, especially in regard to mechanical articulation, 1845 and 1861; established and edited *The Theological Eclectic*, a repository of foreign theological literature, 1863-70, for which he translated from the Dutch, and also published separately, Van Oosterzee's *Biblical Theology of the New Testament*, 1871. He also translated, with additions, Van Oosterzee on *Titus*, for Dr. Schaff's edition of Lange's *Commentary*, New York; and edited the American issue of Oehler's *Biblical Theology of the Old Testament*, with an introduction and additional notes, 1883.

**DAY, Right Rev. Maurice Fitzgerald, D.D.** (Trinity College, Dublin, 1867), Lord Bishop of Cashel, Enly, Waterford, and Lismore, Church of Ireland; b. at Kiltullagh, County Kerry, Ireland, in the year 1816; educated at Trinity College, Dublin; graduated B.A. 1838, M.A. 1858, B.D. 1867; was vicar of St. Matthias, Dublin, 1843-68; dean of Limerick, 1868-72; prebendary of Glankee in Cashel Cathedral since 1872; consecrated bishop, 1872. He is the author of *The Gospel at Philippi: Sermons preached in St. Matthias Church, Dublin*, 1865, 3d ed. 1876; *The Church: Sermons preached in Limerick Cathedral*, 1870.

**DEANE, Henry**, Church of England; b. at Gillingham, Dorset, July 27, 1838; was scholar of Winchester College, 1851; fellow of St. John's College, Oxford, 1856; graduated B.A. (first-class mathematics) 1860, M.A. 1864, B.D. 1869; was ordained deacon 1863, priest 1866; was curate of St. Thomas, Salisbury, 1863-67; of St. Giles, Oxford, 1867-74; mathematical public examiner at Oxford 1868-69, theological 1873-74; senior proctor of the university, 1870-71; vicar of St. Giles, Oxford, since 1874; since 1874 has been assistant lecturer to the regius professor of Hebrew; since 1883, lecturer on Shemitic languages in Wadham College; and since 1885, examiner in theology at the University of Durham. He is a fellow of the Society of Antiquaries. He edited the third book of Irenæus, Oxford, 1874; contrib-

ated to Blunt's *Dictionary of Theology*, London, 1865; Cassell's *Bible Educator*, 1875; a commentary on *Jeremiah* (1879) to the S. P. C. K. commentary, and one on *Daniel* (1883) to Bishop Ellicott's.

**DEANE, William John**, Church of England; b. at Lymington, Hants, Oct. 6, 1823; educated at Oriel College, Oxford; graduated B.A. 1847, M.A. 1872; was ordained deacon 1847, priest 1849; was curate of Rugby 1847-49, of Wyck-Ryssington 1849-52; rector of South Thoresley, Lincolnshire, 1852-53; and since 1853 has been rector of Ashen, Essex. Besides various articles, he has published *Catechism of the Holy Days*, London, 1850, 3d ed. 1886; *Lyra Sanctorum, Hymns for the Minor Festivals of the English Church*, 1850; *Manual of Household Prayer*, 1857; *Proper Lessons from the Old Testament, with a Plain Commentary*, 1864; *The Book of Wisdom, with Introduction, Critical Apparatus, and Commentary*, Oxford, 1881.

**DE COSTA, Benjamin Franklin, D.D.** (William and Mary College, 1831), Episcopalian; b. at Charlestown, Mass., July 10, 1831; graduated at Willbraham Seminary and Biblical Institute, Concord, N.H. (now part of Boston University), 1856; studied and travelled three years on the Continent; was rector in Massachusetts; chaplain of the 5th and 18th Mass. Vol. Infantry, 1861-62; became rector of St. John Evangelist's, New-York City, 1880. He edited *The Christian Times*, 1863, and *The Magazine of American History*, 1882-83, both published in New-York City. He was first secretary of the Church Temperance Society, 1881; inaugurated the White Cross movement, 1881; and belongs to many learned societies at home and abroad. He is a quite voluminous author, mostly in American history. Among his publications in book form may be mentioned *Pre-Columbian Discovery of America by the Northmen*, Albany, 1869; *The Mumbie Stone*, New York, 1870; *The Rector of Roxburgh* (a novel under nom de plume of William Hickling), 1873; edited White's *Memoirs of the Protestant-Episcopal Church*, 1881; contributed to Bishop Perry's *History of the American Episcopal Church 1587-1883*, Boston, 1885, 2 vols.; and to *The Narrative and Critical History of America*, 1886, *sup.*, 8 vols. 8vo.

**DEEMS, Charles Force, D.D.** (Randolph-Macon College, Ashland, Va., 1850), LL.D. (University of North Carolina, Chapel Hill, 1877); b. at Baltimore, Md., Dec. 4, 1820; graduated from Dickinson College, Carlisle, Penn., 1839; entered the ministry of the Methodist Church (South); was general agent of the American Bible Society for North Carolina, 1840-41; professor of logic and rhetoric in the University of North Carolina, 1842-45; and of chemistry in Randolph-Macon College, Va., 1845-46; president of Greensborough Female College, 1850-55; and since 1866 pastor of the Church of the Strangers, an Independent congregation, in New-York City. He edited *The Southern Methodist-Episcopal Pulpit* from 1846-51, and *The Annals of Southern Methodism*, 1849-52; *The Sunday Magazine*, published by Frank Leslie, 1876-79; and since 1883 *Christian Thought*, the organ of the American Institute of Christian Philosophy, of which he was principal founder, and has been from the beginning (1881) president. He has published *Triumph of Peace*, and other

*Poems*, New York, 1840; *Life of Adam Clarke, LL.D.*, 1840; *Devotional Melodies*, Raleigh, N.C., 1842; *Twelve College Sermons*, Philadelphia, 1844; *The Home Altar*, New York, 1850, 3d ed. 1881; *What Now?* New York, 1853; *Hymns for all Christians*, 1869, new ed. 1881; *Forty Sermons preached in the Church of the Strangers*, 1871; *Jesus*, 1872, new ed. (with title, *The Light of the Nations*), 1880; *Weights and Wings*, 1872, new ed. 1878; *Sermons*, 1885.

**DE HOOP SCHEFFER.**—See HOOP SCHEFFER.

**DELITZSCH, Franz, D.D.**, German Lutheran theologian; b. at Leipzig, Feb. 23, 1813 (of Hebrew descent); studied there, took degree of Ph.D., and became *privat-docent*; went thence as ordinary professor to Kostock 1816, thence to Erlangen 1850, and back to Leipzig in 1867, and has since been of that faculty. By reason of his prominent attainments in biblical and post-biblical Hebrew, he has been styled "the Christian Talmudist." His writings are of great value, especially his commentaries.—*Der Prophet Habakuk*, Leipzig, 1843; in the Keil and Delitzsch series, *Job*, 1864, 2d ed. 1876 (English trans., Edinburgh, 1866, 2 vols.); *Die Psalmen*, 1869, 3d ed. 1871 (English trans. 1871, 3 vols.); *Das Salomonische Spruchbuch*, 1873 (English trans. 1875, 2 vols.); *Hohelied und Koholeth*, 1875 (English trans. 1877); *Jesaja*, 1866, 3d ed. 1879 (English trans. 1867, 2 vols.); independently, *Genesis*, 1852, 4th ed. 1872; *Hebraeus*, 1857 (English trans. 1870, 2 vols.). His other publications include *Zur Gesch. d. jüd. Poesie v. Abschluss d. A. B. bis auf die neueste Zeit*, 1836; *Jesurun sive progenies in Concordantias F. T. a Fuerstio, Grimmia*, 1838; *Anekdota zur Geschichte der mittelalterlichen Scholastik unter Juden und Moslemen*, Leipzig, 1841; *Das Sacrament des wahren Leibes und Blutes Jesu Christi*, Dresden, 1844, 7th ed. Leipzig, 1886; *Die biblisch-propheatische Theologie*, Leipzig, 1845; *Ueber Bücher von der Kirche*, Dresden, 1847; *Neue Untersuchungen über Entstehung und Anlage der kanonischen Evangelien*, Leipzig, 1853 (only first part, on Matthew, has appeared); *System der biblischen Psychologie*, 1855, 2d ed. 1861 (English trans., 1. *System of Biblical Psychology*, Edinburgh, 1867); *Jesus und Hillel*, Erlangen, 1867, 3d ed. 1879; *Handwerkerleben zur Zeit Jesu*, 1868, 3d ed. 1878 (English trans. of the two, by Mrs. P. Monkhouse, *Jewish Artisan Life in the Time of our Lord; to which is appended a critical comparison between Jesus and Hillel*, London, 1877, and of the *Artisan Life* alone, from 3d ed. by Croll, Philadelphia, 1883, and by Pick, New York, 1883); *Sehet wieviel ein Mensch! Leipzig*, 1869, 2d ed. 1872; *System der christlichen Apologetik*, 1869; *Paulus des Apostels Brief an die Römer aus d. Griech. ins Hebr. übersetzt u. aus d. Talmud u. Midrasch erläutert*, 1870; *Ein Tag in Capernaum*, 1871; *Complutensische Varianten zum A. T. Texte*, 1878; *Rohling's Talmudide beleuchtet*, 1881 (7th ed. same year); *Was D. Aug. Rohling beschworen hat und beschworen will*, 1883 (2d ed. same year); *Schwachmuth, den Blutgigern Rohling u. Justus entboten*, Erlangen, 1883; *Die Bibel und der Wein*, Leipzig, 1885 (pp. 18), cf. *Expositor*, January, 1886. In connection with S. Baer, he has issued revised Hebrew texts of *Genesis*, *Ezra*, *Nehemiah*, *Job*, the *Psalms*, *Proverbs*, *Isaiah*, *Ezekiel*, *Daniel*, and the minor

prophets, Leipzig, 1861-84. Dr. Delitzsch's excellent translation of the entire New Testament into Hebrew (1877, 4th ed. 1882) is circulated by the British and Foreign Bible Society. See art. CURTISS, p. 47. His son is

**DELITZSCH, Friedrich, Ph.D.** (Leipzig): b. at Erlangen, Sept. 3, 1850; became professor of Assyriology at Leipzig, 1877. He is the author of *Assyrische Studien*, Leipzig, 1874; *Assyrische Lesestücke*, 1878; *Wo lag das Paradies?* 1881; *The Hebrew Language viewed in the Light of Assyrian Research*, London, 1883; *Die Sprache der Kossäer*, 1884; *Studien über indogermanisch-semitische Wörterverwandschaft*, 1884. \*

**DEMAREST, David D., D.D.** (College of New Jersey, 1857), Reformed (Dutch); b. in Harrington township, Bergen County, N.J., July 30, 1819; graduated from Rutgers College, New Brunswick, N.J., 1837, and from the Reformed Dutch Theological Seminary there, 1840; became pastor of the Reformed Dutch Church of Flatbush, Ulster County, N.Y., 1841; (the Second) of New Brunswick, N.J., 1843; of Hudson, N.Y., 1852; professor of pastoral theology and sacred rhetoric in the Theological Seminary of New Brunswick, 1865. He has published, besides occasional addresses, *History and Characteristics of the Reformed Dutch Church*, New York, 1856, 3d ed. n. d.; *Practical Catechetics*, 1882.

**DEMAREST, John Terheun, D.D.** (Rutgers College, N.J., 1851), Reformed (Dutch); b. at Teaneck, near Hackensack, N.J., Feb. 20, 1813; graduated at Rutgers College 1834, and at the New Brunswick Theological Seminary 1837; was pastor at New Prospect, N.Y., 1837-49, 1869-71, 1873-85 (*emeritus*, April 21, 1885); at Minisink, N.J., 1850-52; at Pascack, N.J., 1854-67; principal of Harrisburg Academy, 1852-54. He is a Calvinistic premillennarian. He has written *Exposition of the Efficient Cause of Regeneration, the Duty and Manner of Preaching to the Unrenewed, and the Doctrine of Election*, New Brunswick, N.J., 1812; *Translation and Exposition of the First Epistle of Peter*, New York, 1851; *Commentary on the Second Epistle of Peter*, 1862; (with W. R. Gordon) *Christocracy, or Essays on the Coming and Kingdom of Christ, with Answers to the Principal Objections of Post-Millennarians*, 1867, 2d ed. 1878; *A Commentary on the Catholic Epistles*, 1879.

**DENIO, Francis Brigham**, Congregationalist; b. at Enosburg, Franklin County, Vt., May 4, 1848; graduated at Middlebury College, Vt., 1871, and at Andover Theological Seminary, 1879; became instructor in New-Testament Greek in Bangor Theological Seminary, Me., 1879, and professor of Old-Testament language and literature in the same institution, 1882.

**DENISON, Ven. George Anthony**, archdeacon of Taunton, Church of England; b. at Ossington, Nottinghamshire, Eng., Dec. 11, 1805; educated at Christ Church, Oxford; graduated B.A. (first-class in classics) 1826; M.A., fellow of Oriel, and Latin essayist (University prize), 1828; English essayist (*do.*), 1829; was ordained deacon and priest, 1832; from 1832 till 1833 was curate to the bishop of Oxford; in the latter year he resigned his fellowship, and became vicar of Broadwindsor, Dorset, and so remained until 1845, when he became vicar of East Brent, and also examining

chaplain to the bishop of Bath and Wells, who in 1851 made him archdeacon of Taunton, and these two positions he has held ever since. The archdeacon is an "English Catholic," or, as such are commonly called, an "ultra High Churchman." From 1839 to 1870 he was prominent as a Church champion in the school controversy as between the Church of England and the civil power, which resulted in the Elementary Education Act, the final and decisive victory of the latter; was from 1854 to 1858 publicly prosecuted for maintaining the real presence, but the prosecution ultimately failed. His publications consist of a large number of pamphlets, sermons, charges, letters, etc., and the following volumes: *Proceedings against the Archdeacon of Taunton*, London, 1854, 1855, 1856; *Defence of the Archdeacon of Taunton*, 1856; *Final Paper put in in Defence*, October, 1856; *Church Rate a National Trust*, 1861; *Notes of my Life, 1805-78*, 1878, 3d ed. 1879. He translated from the manuscript in the British Museum *Saravia on the Holy Eucharist*, 1855.

**DENTON, William**, Church of England; b. at Carisbrook, Isle of Wight, March 1, 1815; educated at Worcester College, Oxford; graduated B.A. 1844, M.A. 1848; was ordained deacon 1844, priest 1845; curate from 1844-50, and since 1850 vicar of St. Bartholomew, Cripplegate, London. His writings upon the condition of the Christian people of Servia and Montenegro, the result of personal investigations, won him the recognition of the Servian king, who gave him the grand cross of the Order of St. Saba (Servia), and cross of the Saviour of Takova (Servia). He has published *Commentary on the Sunday and Saints'-Day Gospels in the Communion Office*, London, 1861-63, 3 vols., 3d ed. 1875-80; *Servia and the Serrians*, 1862; *The Christians under Mussulman Rule*, 1863, 3d ed. 1877; *Commentary on the Lord's Prayer*, 1864; *Commentary on the Sunday and Saints'-Day Epistles in the Communion Office*, 1869-71, 2 vols., 2d ed. 1873-77; *Commentary on the Acts of the Apostles*, 1874-76, 2 vols.; *Montenegro: its People and their History*, 1877; *Records of St. Giles's, Cripplegate*, 1883; *The Antient Church in Egypt*, 1883.

**DE PUY, William Harrison, D.D.** (Union College, Schenectady, N.Y., 1869). **LL.D.** (Mount Union College, Ohio, 1884), Methodist; b. at Penn Yan, N.Y., Oct. 31, 1821; graduated at Genesee College, Lima, N.Y.; taught in several institutions; was professor of mathematics and natural philosophy in Genesee Wesleyan Seminary 1851-55, being before and after a pastor; was associate editor of *The Christian Advocate*, New York, 1865-84. He edits *The Methodist Year Book*, and has published *Threescore Years and Beyond, or Experiences of the Aged*, New York, 1872; and the valuable *Methodist Centennial Year Book, 1784-1884*, 1884. He is also the author of *Home and Health and Home Economics*, 1880 (170,000 copies sold up to 1886); editor of *The People's Cyclopaedia of Universal Knowledge*, 3 vols., super royal 8vo, 1882 (100,000 sets sold up to 1886); and *The People's Atlas of the World*, 1886.

**DE SCHWEINITZ.** — See SCHWEINITZ.

**DEUTSCH, Samuel Martin**, Lic. Theol. (Jena, 1866), United Evangelical; b. at Warsaw, Feb. 19, 1837; studied at Erlangen 1854-56, Rostock



1856-57; became gymnasial teacher in Berlin, 1857; professor extraordinary of theology in Berlin University, 1855. He is the author of *Des Ambrosius Lehre von der Sünde und der Sündenerlöschung*, Berlin, 1867; *Drei Aestenücke zur Geschichte des Donatismus*, 1875; *Die Synode zu Sens (1141) und die Verurteilung Abälards*, 1880; *Peter Abälard, ein kritische Theologie des 12. Jahrhunderts*, Leipzig, 1883; *Luthers These vom Jahre 1519 über die päpstliche Gewalt*, Berlin, 1884.

**DE WITT, John, D.D.** (Rutgers College, 1860), Reformed (Dutch); b. at Albany, N.Y., Nov. 29, 1821; graduated at Rutgers College 1838, and at the Reformed Dutch Theological Seminary, both in New Brunswick, N.J., 1842; pastor of the Reformed Dutch Church at Ridgeway, Lenawee County, Mich., 1842-44 (he was its first pastor); at Ghent, N.Y., 1844-49; at Canajoharie, N.Y., 1849-50; at Millstone (Hillsborough), N.J., 1850-63; professor of Oriental literature at New Brunswick, 1863-84; and since 1884 of Hellenistic Greek and New-Testament exegesis. He was one of the Old-Testament Revision Company from its formation. He is the author of *The Sure Foundation, and How to Build on it*, New York, 1818, new ed. 1890; *The Praise Songs of Israel, a New Rendering of the Book of Psalms*, 1881, 2d and revised ed. 1885.

**DE WITT, John, D.D.** (Princeton, 1877), Presbyterian; b. at Harrisburg, Penn., Oct. 10, 1812; graduated at the College of New Jersey, 1861; studied at Princeton and Union Theological Seminaries, 1861-65; became pastor of Presbyterian Church, Irvington, N.Y., 1865; of Congregational Central Church, Boston, 1869; of Tenth Presbyterian Church, Philadelphia, 1876; professor of church history in Lane Theological Seminary (Presbyterian), Cincinnati, O., 1882. He is the author of *Sermons on the Christian Life*, New York, 1885.

**DEXTER, Henry Martyn, D.D.** (Iowa College, 1865), **S.T.D.** (Yale, 1880), Congregationalist; b. at Plympton, Mass., Aug. 13, 1821; graduated at Yale College 1840, and at Andover Theological Seminary 1844; became pastor at Manchester, N.H., 1844; in Boston, 1849 (also editor of *The Congregationalist* 1851-66, and of *The Congregational Quarterly*, 1859-66); resigned pastoral charge to be editor of *The Congregationalist and Recorder*, 1867. From 1877 to 1880 he was lecturer on Congregationalism at Andover Theological Seminary; since 1869 he has been member of the American Antiquarian and Massachusetts Historical Societies, since 1881 of the American Historical Association. Besides contributions to *The New-Englander*, *The New-England Historical-Geographical Register*, *The British Quarterly*, *The Memorial History of Boston*, *The Encyclopædia Britannica*, *the Schaff-Herzog*, etc., he has written *The Moral Influence of Manufacturing Towns*, Andover, 1848; *The Temperance Duties of the Temperate*, Boston, 1850; *Our National Condition and its Remedy*, 1856; *The Voice of the Bible the Verdict of Reason*, 1858; *Street Thoughts*, 1859; *Twelve Discourses*, 1860; *What Ought to be Done with the Freedmen and the Rebels?* 1865; *Congregationalism: What it is, Whence it is, How it Works, Why it is better than any other Form of Church Government; and its Consequent Demands*, 1865, 5th ed. 1879; *The Verdict of Reason upon the*

*Question of the Future Punishment of Those who Die Impenitent*, 1865; *Mournt's Relation*, 1865; *Church's Philip's War* (both edited with notes), 1865; *The Spread of the Gospel in the City among the Poor who habitually neglect the Sanctuary*, 1866; *Church's Eastern Expeditions* (edited with notes), 1867; *A Gleaner at the Ecclesiastical Councils of New England*, 1867; *The Church Polity of the Pilgrims the Polity of the New Testament*, 1870; *Pilgrim Memoranda*, 1870; *As to Roger Williams, and his "Banishment" from the Massachusetts Colony*, 1876, 2d ed. 1877; *The Congregationalism of the last Three Hundred Years, as seen in its Literature: with Special Reference to Certain Recollected, Neglected, or Disputed Passages, with a Bibliographical Appendix*, New York, 1880; *A Handbook of Congregationalism*, Boston, 1880; *Roger Williams's Christianings make not Christians: a Lamp-lick Tract recovered and exactly reprinted, and edited*, Providence, 1881; *The True Story of John Smyth, the Se-Baptist, as told by himself and his Contemporaries, with an Inquiry whether dipping were a new Mode of Baptism in England in or about 1631; and some consideration of the historical value of certain extracts from the alleged "Ancient Records" of the Baptist Church of Epworth, Crowle and Butterwick, England, lately published, and claimed to suggest important modifications of the history of the seventeenth century; with collections toward a bibliography of the first two generations of the Baptist controversy*, 1881; *Common Sense as to Woman Suffrage*, 1885.

**DICKSON, William Purdie, D.D.** (St. Andrew's, 1865), **LL.D.** (Edinburgh, 1885), Church of Scotland; b. at Pettinain Manse, Lanarkshire, Scotland, Oct. 22, 1823; graduated at the University of St. Andrew's, 1851; became minister of the parish of Cameron, Fife, 1851; professor in the University of Glasgow, of biblical criticism 1863, and of divinity 1873. Since 1874 he has been convener of the Education Committee of the Church of Scotland, having charge of the training colleges in Edinburgh, Glasgow, and Aberdeen; and since 1866 the curator of the university library of Glasgow, and hence superintendent of the preparation of the new printed catalogue, of which the alphabetic form was completed in 1885, in twenty volumes, and of the seventeen volumes of the subject catalogue already issued. Besides various articles in Fairbairn's *Imperial Bible Dictionary*, Smith's *Dictionary of Christian Biography, The Academy, The Expositor*, etc., he has published a translation of Mommsen's *History of Rome*, London, 1862-66, 4 vols., revised ed. 1868; and of Meyer's *Commentary on the New Testament*, Edinburgh, 1873-80, 16 vols. (of which ten were revised by him throughout); *St. Paul's Use of the Terms Flesh and Spirit* (Baird lecture for 1883), Glasgow, 1883.

**DIECKHOFF, August Wilhelm, Lic. Theol.** (Göttingen, 1850), **D.D.** (*hon.*, Greifswald, 1856), a strict Lutheran theologian, b. at Göttingen, Germany, Feb. 5, 1823; studied at Göttingen, where he became ordinary professor of theology, 1874; since 1860 he has held the same position, together with the directorship of the homiletical and catechetical seminary at Rostock; since 1882 he has been *Consistorial-Rath*. From 1860 to 1861 he edited (with Kliefoth) the *Theolog. Zeitschrift*. In Berlin, 1864, he issued Dieterici's *Institutiones*

*catechetica*. He is the author of *Die Wallenser im Mittelalter*, Göttingen, 1851; *Die evangelische Abendmahllehre im Reformationszeitalter geschichtlich dargestellt*. 1. Bd. 1854; *Die evangelisch-lutherische Lehre von der heiligen Schrift gegen v. Hofmann's Lehre von der heiligen Schrift und vom kirchlichen Wort Gottes vertheidigt*, Schwerin, 1858; *Der Sieg des Christenthums über das Heidenthum unter Constantin d. Gr.*, 1863; *Luthers Lehre von der kirchlichen Gewalt*, Berlin, 1864; *Schrift und Tradition. Eine Würdigung der römischen Lehre vom unfehlbaren Lehramt und der römischen Einwurfe gegen das evangel. Schriftprincip, mit besond. Beziehung auf die Schrift des Freiherrn v. Ketteler, Bischof von Mainz: "Das allgemeine Concil und seine Bedeutung für unsere Zeit,"* Rostock, 1870; *Der Schlusssatz der Marburger Artikel und seine Bedeutung für die richtige Beurtheilung des Verhältnisses der Confessionskirchen zu einander, 1872; Staat und Kirche. Principielle Betrachtungen über das Verhältniss beider zu einander aus dem Gesichtspunkte des christlichen Staats nebst einer Anhang über das neue preuss. Schulaufsichtsgesetz*, Leipzig, 1872; *Die obligatorische Civielle, 1873; Die kirchliche Trauung, ihre Geschichte im Zusammenhange mit der Entwicklung des Eheschliessungsrechts und ihr Verhältniss zur Civielle*, Rostock, 1878; *Civielle und kirchliche Trauung. Das Gegensatzverhältniss zwischen beiden dargelegt*, 1880; *Justin, Augustin, Bernhard und Luther. Der Entwicklungsgang christlicher Wahrheitsfassung in der Kirche als Beweis für die Lehre der Reformation* (five lectures), Leipzig, 1882; *Die Menschwerdung des Sohnes Gottes. Ein Votum über die Theologie Ritschl's*, 1882; *Die Stellung der theologischen Fakultäten zur Kirche, 1883; Die Stellung Luthers zur Kirche und ihrer Reformation in der Zeit vor dem Ablassstreit*, Rostock, 1883; *Luthers Recht gegen Rom, 1883; Der missourische Präsesbyterianismus und die Concordienformel. Eine Entgegnung auf zwei Gegenschriften gegen das Erachten der theologischen Facultät zu Rostock, 1885; Der Ablassstreit dogmengeschichtlich dargestellt*, Gotha, 1886.

**DIKE, Samuel Fuller, D.D.** (Bowdoin, 1872), Swedenborgian; b. at North Bridgewater (now Brockton), Mass., March 17, 1815; graduated at Brown University, Rhode Island, 1838; has been pastor of the Society of the New Jerusalem, Bath, Me., since 1840; is teacher of church history in the Theological School of the General Convention of the New Church, Boston, and has always taken a prominent part in Maine educational interests. He has published *Doctrine of the Lord in the Primitive Christian Church*, Boston, 1870, and various occasional and fugitive pieces.

**DIKE, Samuel Warren**, Congregationalist; b. at Thompson, Conn., Feb. 13, 1839; graduated at Williams College 1863, and at Andover 1866; was pastor of the Congregational churches at West Randolph (1868-77) and at Royalton, Vt. (1880-83); since 1881 secretary first of the New-England, then of the National Divorce Reform League. He lectured at Andover Theological Seminary in 1885, upon the family and social problems. He is the author of *Some Aspects of the Divorce Question*, in *The Andover Review*, 1884-85; *The Family in the History of Christianity*, N. Y. 1885; and in charge of the department of "Sociological Notes" in the *Andover Review*, 1886, *sqq.*

**DILLMANN (Christian Friedrich) August, Ph.D.** (Tübingen, 1846), D.D. (*hon.*, Leipzig, 1862), Evangelical Lutheran; b. at Illingen, Württemberg, April 25, 1823; studied in the seminary at Schonthal, 1836-40; at Tübingen, 1840-45; was assistant pastor at Sersheim, Württemberg, 1845-46; travelled and studied, especially Ethiopic, at Paris, London, and Oxford, 1846-48; became *repent* (i.e., tutor for three years) at Tübingen, 1848; *privat-docent* for Old-Testament exegesis in the theological faculty, 1852; professor extraordinary of theology, 1853; professor of the Oriental languages in the philosophical faculty at Kiel, 1854; professor of theology at Giessen, 1864; and at Berlin, 1869. He has published *Catalogus codicum orientaliu MSS. qui in Museo Britannico asservantur. P. III. Codices Æthiopicos amplexantur*, London, 1847; *Catalogus codicum manuscriptorum Bibliothecæ Bœllianæ Oronensis. P. VII. Codices Æthiopicæ, digessit A. Dillmann*, Oxford, 1848; *Liber Henoch, Æthiopicæ*, Leipzig, 1851; *Das Buch Henoch übersetzt u. erklärt*, 1853; *Das christliche Adambuch des Morgenlandes, aus dem Æthiopischen übersetzt* (reprinted from Ewald's *Jahrbücher*), 1853; *Biblia Veteris Testamenti Æthiopicæ, Tomus I. Octateuchus. Fasc. 1, Genesin, Exodum, Leviticum* (1853). Fasc. 2, *Numeros et Deuteronomium* (1854). Fasc. 3, *Josua, Judicum et Ruth* (1855). Tomus II. Fasc. 1 et 2, *Libri Regum* (1861 and 1871); *Grammatik der äthiopischen Sprache*, 1857; *Liber Jubileorum, Æthiopicæ*, 1859; *Lexicon lingue Æthiopicæ*, 1865; *Chrestomathia Æthiopicæ cum glossario*, 1866; *Erklärung des B. Hiob* (1869), *Genesis* (1875, 3d ed. 1886), *Exodus u. Leviticus* (1880), and *Numeri, Deuteronomium u. Josua* (1886). — these commentaries are all in the *Kurzgefassten exegetischen Handbuch series*; *Ascensio Isaur, Æthiopicæ et Latine*, 1877; *Verzeichniss d. abessinischen Hdschr. d. k. Bibliothek zu Berlin*, Berlin, 1878; *Verhandlungen des V. ten internationalen Orientalisten Congresses in Berlin*, 1881; *Das Buch der Jubilien oder die kleine Genesis, aus dem Æthiopischen übersetzt* (in Ewald's *Jahrbücher der bibl. Wissenschaft*, Göttingen, 1849-51); numerous articles, acadeical addresses, etc.

**DITTRICH, Franz, D.D.** (Munich, 1865), Roman Catholic; b. at Thegsten near Heilsberg, East Prussia, Jan. 26, 1839; studied philosophy and theology at Braunsberg; became priest, 1863; continued his theological studies at Rome and Munich; became *privat-docent* at Braunsberg 1866, professor extraordinary 1868, ordinary professor of theology 1873. He is the author of *Dionysius der Grosse von Alexandrien*, Freiburg-in-Breisgau, 1867.

**DIX, Morgan, S.T.D.** (Columbia, 1862), D.C.L. (University of the South, 1885), Episcopalian; b. in New-York City, Nov. 1, 1827; graduated at Columbia College, N.Y., 1848, and at the General Theological Seminary, 1852; became assistant minister of St. Mark's Church, Philadelphia, 1853, and of Trinity Church, New York, 1855; assistant rector of Trinity 1859, and rector 1862. He is president of the Standing Committee of the Diocese of New York; deputy to General Convention; trustee (*ex officio*) of Sailors' Snug Harbor, and of Leake and Watts Orphan House, and president of the board; trustee of General Theological Seminary (and chairman of Standing Committee) of Columbia College, of the Society

for promoting Religion and Learning, of House of Mercy, Church Orphan Home, Home for Incurables, St. Stephen's College (Amundale, N.Y.), Holbart College (Geneva, N.Y.), Corporation for Relief of Widows and Orphans of Clergymen, Home for Old Men and Aged Couples; vice-president of N. Y. P. E. Public School; executor of three estates and two private trusts, etc. He has published, besides many single sermons, lectures, and articles, *Manual of the Christian Life*, New York, 1857, new ed. (16th thousand) 1884; *Commentary on Romans*, 1861; *on Galatians and Colossians*, 1866; *Lectures on the Pantheistic Idea of an Impersonal-Substance Deity, as contrasted with the Christian Faith concerning Almighty God*, 1865; *Book of Hours*, 1865, new ed. 1881; *Manual for Confirmation Classes*, 18th thousand, 1885; *Lectures on the Two Estates, that of the Wedded in the Lord, and that of the Single for the Kingdom of Heaven's Sake*, 1872; *Historical Lectures on the First Prayer Book of King Edward VI.*, 1881, 4th ed. 1885; *Sermons*, 1878 (two American and two English editions); *Lectures on the Calling of a Christian Woman, and her Training to fulfil it*, 1883, 6th thousand 1885; *Memoir of John A. Dix* (his father), 1883, 2 vols.

**DIXON, Richard Watson**, Church of England; b. at Islington, London, May 5, 1833; educated at Pembroke College, Oxford; graduated B.A. (third-class in classics) 1857, M.A. 1860; won the Arnold prize essay, 1858, and the Cramer prize sacred poem, 1863; was ordained deacon 1858, priest 1859; became curate of St. Mary the Less, Lambeth, 1858; of St. Mary, Newington-Butts, 1861; second master of Carlisle high school, 1863; minor canon and honorary librarian of Carlisle Cathedral, 1868; vicar of Hayton with Talkin, Cumberland, 1875; of Warkworth, 1883; since 1874 an honorary canon of Carlisle; and from 1879 to 1883 was rural dean of Brampton; and since 1885 rural dean of Alnwick. He is the grandson of Richard Watson, the famous Wesleyan theologian. At Oxford he associated with William Morris and Edward Burne Jones in issuing *The Oxford and Cambridge Magazine*, in 1856, which advocated pre-Raphaelite principles. He is the author of *Christ's Company, and other Poems*, London, 1861; *Historical Odes, and other Poems*, 1863; *Second Peak Prize Essay on the Maintenance of the Church of England as an Established Church*, 1873; *Life of James Dixon, D.D.* (his father), *Wesleyan Minister*, 1871; *History of the Church of England from the Abolition of the Roman Jurisdiction*, vol. i. (1529-37) 1877, vol. ii. (1538-48) 1880, vol. iii. (1549-53) 1885; *Manus, a Poetical History*, 1883; *Odes and Eclogues*, Oxford, 1884.

**DOANE, Right Rev. William Crowell, S.T.D.** (Columbia College, New-York City, 1869), LL.D. (Union College, New York, 1880), the son of Bishop G. W. Doane of New Jersey, Episcopalian, bishop of Albany; b. in Boston, Mass., March 2, 1832; graduated at Burlington College, N.J., 1850; was professor in the college, 1850-63; rector of St. Mary's, Burlington, 1859-63; of St. John's, Hartford, Conn., 1863-67; of St. Peter's, Albany, N.Y., 1867-69; consecrated bishop 1869. Besides many sermons and pamphlets, he has issued *The Life and Writings of Bishop Doane of New Jersey*, New York, 1860, 4 vols.; *Questions on Collects, Epistles, and Gospels of the Church's*

*Year; and their Connection*, Philadelphia, 18—; *Songs by the Way* (poems by Bishop G. W. Doane), Albany, 1875; *Mosaics; or, The Harmony of Collect, Epistle, and Gospel for the Christian Year*, New York, 1882.

**DODD, Thomas John, D.D.** (Centre College, Danville, Ky., 187-), Methodist; b. at Harper's Ferry, Va., Aug. 4, 1837; graduated at Transylvania University, Lexington, Ky., 1857; became Methodist pastor, 1860; president Kentucky Wesleyan College, 1875; professor of Hebrew, Vanderbilt University, Nashville, Tenn., 1876; resigned in 1885, and took charge of a select high school of collegiate course in that city.

**DODGE, Ebenezer, D.D.** (Brown University, 1861), LL.D. (University of Chicago, 1869), Baptist; b. at Salem, Mass., April 22, 1819; graduated at Brown University, Providence, R.I., 1840, and at Newton Theological Institute, Mass., 1845; became pastor at New London, N.H., 1846; professor of biblical criticism in Hamilton Theological Seminary, 1853, of Christian theology 1861, president since 1871; professor of evidences of Christianity in Madison University, Hamilton, N.Y., 1853-61, president since 1868. He has published *Evidences of Christianity*, Boston, 1869, last ed. 1876; *Christian Theology*, Hamilton, N.Y., last ed. 1884.

**DODS, Marcus, D.D.** (Edinburgh University, 1872), Free Church of Scotland; b. at Belford, Northumberland, Eng., April 11, 1834; graduated M.A. at Edinburgh University, 1851; studied theology at New College, Edinburgh, 1851-58; was licensed to preach the same year, and for the next six years preached in various places, but was not settled or ordained until he came to his present charge, the Renfield Free Church, Glasgow, August, 1861. He has been nominated for chairs of systematic theology and of apologetics in Free Church College, Edinburgh. He has published *The Prayer that teaches to pray*, Edinburgh, 1863, 5th ed. 1885; *The Epistles to the Seven Churches*, 1865, 2d ed. 1885; *Israel's Iron Age*, London, 1874, 4th ed. 1885; *Mohammed, Buddha, and Christ*, 1877, 1th ed. 1886; *Handbook on Haggai, Zechariah, and Malachi*, Edinburgh, 1879, last ed. 1885; *Isaac, Jacob, and Joseph*, London, 1880, last ed. 1884; *Handbook on Genesis*, Edinburgh, 1882; *Commentary on Thessalonians* (in vol. iii. Schaff's *Popular Commentary*), 1882; *The Parables of our Lord*, 1st series 1883, 2d ed. 1881, 2d series 1885. He edited the English translation of Lange's *Life of Christ*, Edinburgh, 1861 sq., 6 vols., and of Augustin's works, 1872-76; and Clark's series of *Handbooks for Bible Classes*, 1879 sq., contributed translation of Justin Martyr's *Apologies*, and other portions of Greek writers, to Clark's *Ant-Nicene Christian Library*, and the articles *Pelagius and Predestination* to the 9th ed. *Encyclopaedia Britannica*.

**DOEDES, Jacobus Izaac, D.D.** (Utrecht, 1841), Reformed; b. at Langerak, Zuid Holland, Nederland, Nov. 20, 1817; educated at the Latin school of Amsterdam, 1830-31; and at the University of Utrecht, 1834-41; graduated as doctor of theology, June 16, 1841; became preacher in the Reformed Church at Hall, near Zutphen, 1844; at Rotterdam, 1847; professor of theology in the University of Utrecht, 1850. He teaches New-Testament exegesis, hermeneutics, and encyclo-

gedia. He is a theistic and supernaturalistic theologian; and has vigorously opposed the theological school of Groningen, and the so-called "modern theology." In 1843 he received the prize of the Teyler Society, for his essay upon the textual criticism of the New Testament (see below). With Dr. J. J. Van Oosterzee and two other scholars, he issued the *Jaarboeken voor Wetenschappelijke Theologie*, 1845-57; with Dr. X. Beets and Dr. D. Chantepie de la Saussaye, the *Ernst en Vrede. Maandschrift voor de Nederlandsche Hervormde Kerk*, 1853 sqq.; and alone, the *Evangelieboode* (religious weekly), 1849-55; the *Kerklijke Bijdragen* (essays on church law questions), Harderwijk, 1872, two parts. In 1867 he made the report upon the religious condition of Holland, to the Amsterdam (fifth) Conference of the Evangelical Alliance. He is the author of *Diss. theol. Jesu in vitam reditu*, Utrecht, 1841; *Verhandeling over de Tekstcritiek van de Schriften des Nieuwen Verbonds* (the Teyler prize essay), Haarlem, 1841; *De Leer van den Doop en het Aandmaal, op nieuw onderzocht*, 1st part, Het Aandmaal, Utrecht, 1847; *Wat dunkt u van uzelf?* 1849; *Aandmaalsgids*, 1850, 4th ed. 1879; *De Groninger School in hareu strijd*, 1851; *Drie Brieven aan Dr. L. S. P. Meijboom*, 1852; *De Allocutie van Paus Pius IX. Over de Hiërarchie in de Nederlanden*, 1853; *Hebt gij de kosten berekend? Een woord tot leden der Christ. Kerk*, 1855; *Handleiding bij het onderwijs in de bijbelsche geschiedenis*, 1855, 10th ed. 1880 (German translation by L. M., *Handleitung beim Unterricht in der biblischen Geschichte*, Kaiserslautern, 1861); *De Leer der Zaligheid*, 1858, 9th ed. 1880 (Malay trans. 1860, Javan trans. 1867); *Verkorte Handleiding bij het Onderwijs in de Bijb. Geschiedenis*, 1858, 6th ed. 1880; *Oratio de critica, studiosa a Theologia exercenda*, 1859; *Moderen of Apostolisch Christendom!* 1860; *De zoogenoemde Moderne Theologie eenigszins toegelicht*, 1861; *Oratio de libertate cum Theologia, tum etiam Ecclesie Christianae, strenue vindicata*, 1865; *De Leer der Zaligheid. Verkorte Leidraad voor catechetisch onderwijs, ten behoeve van minneopvoeders*, 1865, 4th ed. 1882; *Oud en Nieuw! De leus der Christ. Orthod. Theologie*, 1865; *De gelijktijdige verbieding van de welbegrepen vrijheid der Theologie en der Kerk*, 1865; *Hermeneutiek voor de Schr. des N. Verbonds*, 1866, 3d enlarged ed. 1878 (English trans., by Stegman, *Manual of Hermeneutics for the Writings of the New Testament*, Edinburgh, 1867); *De Theologische Studiengang geschetst*, 1866, 2d ed. 1882; *1517-1867, Onze voortzetting van de Kerkherooring in drie honderd en vijftig jaren*, 1867; *De Heiëlbergsche Catechismus in zijne eerste levensjaren (1563-67)*, 1867; *Inleiding tot de Leer van God*, 1870, 2d ed. 1880; *De Leer der Zaligheid volgens het Evangelie in de Schriften des N. Verbonds*, 1870, 2d ed. 1876; *De Leer van God*, 1871; *Geschiedenis van de eerste Uitgaven der Schriften des N. Verbonds in de Nederl. Taal (1522-23)*, 1872; *De toepassing van de ontdekkings-theorie, niet uantcheven voor de Geschiedenis der Godsdiensten*, 1874; *De aanval van een Materialist (Dr. Ludwig Bucher)*, 1874; *Nieuwe bibliographisch-historische ontdekkingen. Bijdragen tot de kennis v. d. geschiedenis der eerste Uitgaven v. h. N. Testament in de Nederl. Taal; van de eerste totgevalde des Heiëlber. Catechismus in het Neder-*

landsch, en van de oulste drukken v. h. Doopsgezinde martelaarsboek "Het Offer des Heeren," 1876; *Encyclopedie der Christ. Theologie*, 1876, 2d ed. 1883; *De Nederlandsche Geloofsbelijdenis en de Heiëlbergsche Catechismus, als Belijdenisschriften der Nederl. Here. Kerk in de 19<sup>de</sup> eeuw; getoets en beoordeeld*, 1880-81, two parts; *Ter Nagelachtnis van Dr. J. J. van Oosterzee*, 1883; *De Heiëlber. Catechismus op nieuw overzegt en volgens de verlatting van Duthen [Heiëlberg, 1563] op nieuw uitgegeven*, 1881; *Eene christelijke samenspreking uit Gods Woord (Over het onderscheid tusschen Wet en Evangelie)* door Petrus Dathenus. *Op nieuw uitgegeven naar den eersten druk door J. I. D. met een naschrift v. d. uitgever*, 1st and 2d ed. 1884; lectures, sermons, miscellaneous articles.

**DOELLINGER, Johann Joseph Ignaz, Ph.D.** (hon., Vienna, Marburg, 1873), **D.D.** (Oxford, 1881), **LL.D.** (Oxford and Edinburgh, 1873), Old Catholic; b. at Bamberg, Bavaria, Feb. 28, 1799; became chaplain in the diocese of Bamberg, 1822; teacher in the Lyceum at Aschaffenburg, 1823; and since 1826 has been professor of church history in the University of Munich, except from 1847 to 1849, to which position has been added those of *Propst* of St. Cajetan, *Reichsrath*, member of the Academy of Sciences, 1835 (president since 1873 on nomination of the king, which makes him chief keeper of the Bavarian scientific collections). He represented the University of Munich in the Bavarian Parliament of 1845 and 1849, and a Bavarian election-district in the Frankfort Diet in 1848. After 1848 he gradually became an anti-Ultramontane. In 1857 he made a journey to Rome; and what he saw then, and subsequently learned in the Italian war, 1859, had the effect of confirming him in the views to which his historical studies had brought him. In 1861 he delivered three lectures in Munich, in which he advocated the abandonment by the Pope of all temporal power. The lectures were published as an appendix to *Kirche und Kirchen* (see list). He obtained world-wide fame by his vigorous attack, before and during the Vatican Council, upon the infallibility dogma. He, with his fellow-professor Johannes Huber, wrote *Janus*, Leipzig, 1869, and *Römische Briefe vom Concil. von Quirinus*, originally in the Augsburg *Allgemeine Zeitung*. When the dogma was passed, he refused to accept it, and was in consequence excommunicated April 17, 1871. On July 29, 1873, he was elected rector of the University of Munich, by a vote of fifty-four to six, nor has his excommunication decreased his popularity in Bavaria. He presided over the Munich Old-Catholic congress (1871), and was at that of Cologne (1872), but has taken no part in the movement, since he opposes the formation of a separate church. He was president of the Bonn Conferences of 1875 and 1876. Among his numerous books may be mentioned, *Lehrbuch der Kirchengeschichte*, Regensburg, vol. 1. 1836, vol. ii. 1st pt. 1838 (English trans. by E. Cox, London, 1839, 2 vols.); *Die Reformation*, 1846-48, 3 vols., vol. i. 2d ed. 1851; *Luther, eine Skizze*, Freiburg-im-Breisgau, 1851; *Hippolytus u. Kallistus*, Regensburg, 1853 (English translation by Alfred Plummer, Edinburgh, 1876); *Heidenthum und Judenthum. Vorhalle zur Geschichte des Christenthums*, 1857 (English translation, *The Gentile and the Jew in the Courts*

of the Temple of Christ, London, 1862, 2 vols.); *Christenthum und Kirche in der Zeit der Grundlegung*, 1860, 2d ed. 1868 (English trans., *The First Age of Christianity*, London, 1866, 2 vols., 3d ed. 1877); *Kirche u. Kirchen, Papstthum u. Kirchenstaat*, Munich, 1861 (the book referred to above); *Die Papstfabeln des Mittelalters*, 1863 (English trans. by Alfred Plummer, *Fables respecting the Popes in the Middle Ages*, London, 1871; with Dollinger's *Essay on the Prophetic Spirit*, New York, 1872, edited by Prof. H. B. Smith); *Vorträge über die Wiedervereinigung der christlichen Kirche*, 1872 (English trans., *Lectures on the Reunion of the Churches*, London and New York, 1872); *Sammlung von Urkunden zur Geschichte des Konzils von Trient*, Bd. 1., *Ungedruckte Berichte und Tagebücher*, 1876, 2 parts; and many important essays, addresses, etc.

**DONALDSON, James, LL.D.** (Aberdeen University, 1865), layman; b. at Aberdeen, April 26, 1831; graduated at Marischal College, Aberdeen, 1849; studied theology at New College, London, 1849-51; and philology at Berlin, 1851; was successively assistant to professor of Greek in the University of Edinburgh, 1852; rector of the grammar school of Stirling, 1854; classical master in the high school of Edinburgh, 1856; rector, 1866; in Aberdeen University, professor of humanity, 1881; principal of the United College of St. Salvador and St. Leonard, 1886. Author of *A Modern Greek Grammar*, Edinburgh, 1853; *Lyra Græca* (Greek anthology), 1854; *Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council*, London, 1861-66, 3 vols., 2d ed. of the 1st vol. under title, *The Apostolical Fathers: A Critical Account of their Genuine Writings, and of their Doctrines*, 1874; and in connection with Rev. Prof. Dr. Alexander Roberts, edited *The Ante-Nicene Christian Library*, Edinburgh, 1867-72, 24 vols., reprinted, ed. by Bishop Cox, Buffalo, 1881-86, 8 vols.; *Lectures on the History of Education in Prussia and England, and on Kindred Topics*, 1874; *Education*, 1874; *On the Expiatory and Substitutionary Sacrifices of the Greeks*, 1875; *Elementary Latin Grammar* (on entirely new plan), 1880.

**DORNER, August Johannes, Ph.D., Lic. Theol.** (both Berlin, 1867 and 1869), D.D. (*hon.*, Halle, 1883), Protestant (son of the late I. A. Dorner); b. at Schiltach, Baden, May 13, 1816; studied at Berlin; was *repetent* in Göttingen, 1870-73; since then has been professor of theology and co-director of the theological seminary at Wittenberg. He is the author of *De Baconis philosophia*, Berlin, 1867; *Augustinus, sein theologisches System und seine religions-philosoph. Anschauung*, 1873; *Predigten vom Reiche Gottes*, 1880; *Kirche u. Reich Gottes*, 1883, besides minor publications and review articles.

**DORNER, Isaac August, D.D.**, one of the greatest modern divines and teachers of Germany; b. at Neuhausen, in the kingdom of Württemberg, June 20, 1809; d. at Wiesbaden, July 8, 1884; buried, July 27, in the family vault at Neuhausen, where a plain monument is erected to his memory. He was the sixth of twelve children born to the pastor of Neuhausen, and was educated first by a private tutor, then in the Latin school at Tuttlingen. In 1823 he entered the collegiate seminary at Maulbronn; in 1827,

the University of Tübingen, where he studied philosophy and theology. He visited England and North Germany. In 1831 he became *repetent* (teaching tutor, or fellow, in the theological department of the university), having two years previous acted as assistant to his father; and in 1837, professor extraordinary of theology in Tübingen. In 1835 David Friedrich Strauss, a colleague of Dorner, published his *Life of Jesus*, and Dorner issued the first pages of his work of directly opposite tendency, *History of the Development of the Doctrine of the Person of Christ*, in which the historical Christ of the Gospels is traced through the ages of the Church as the greatest fact in Christian thought and experience. His teacher, Christian Friedrich Schmid, had incited him to take up the work, into which he put his thought and study until its completion in 1839. This work determined Dorner's place among theologians and doctrinal-historians, and was a most effectual, though indirect, answer to Strauss and his mythical theory. The work was afterwards greatly enlarged and improved by an exhaustive study of the sources from the apostolic age down to the recent Kenosis controversy. In 1839 he was called to the University of Kiel as ordinary professor, and there remained until 1843. He formed an intimate friendship with Bishop Martensen, the greatest theologian of Denmark; and even the Schleswig-Holstein difficulty did not disturb it. His principal writing during his Kiel residence is his dogmatic treatise upon the *Foundation Ideas of the Protestant Church*, in which he maintained that the so-called material and formal principles of the Reformation—i.e., justification by faith, and the supreme authority of Scripture, respectively—were to be considered as two pillars inseparably joined, so that each stands with and through the other. This was his word of comfort to those distressed by Strauss: No criticism can alter the fact that the primitive Church did record in the New Testament, by means of the Spirit proceeding from Christ, its impressions and experiences of Christ's salvation. On the other hand, faith holds fast to the written word. For the Christ whom faith experiences is the Christ of Scripture, which alone enables the Christian to understand and assert faith and the mystery of his new personality. Justification, he used to say, is the only completed fact in the Christian: every thing else is growth.

In 1813 he became professor of theology at Königsberg, in 1817 at Bonn, in 1853 at Göttingen, and finally in 1862 at Berlin. Here, besides being professor in the university, he was superior consistorial councillor (*Oberkirchenrath*), and from here for twenty-two years he exerted a quiet but mighty influence on the Evangelical Church of Prussia, and on students from all parts of the world.

In 1873 he visited, with his son August, the United States, as a delegate to the Sixth General Conference of the Evangelical Alliance in New York, and read a thoughtful paper on the *Infallibility of the Vatican Council*, which is published in the *Proceedings*, New York, pp. 127; 136. He travelled in New England, and as far south as Washington, and was deeply impressed with the religious and literary activity of America. He carried back with him the most favora-

ble recollections, and heartily welcomed American students in his hospitable home. The last years of his life were clouded by a painful cancerous affection of his face, and the incurable malady of one of his sons, a promising youth, who lost his mind while studying at college. He bore his trial with meek resignation, and never complained. He continued to work on his *Christian Ethics* till the last weeks of his life, which he spent at Wittenberg, in view of the Luther house. Then, feeble as he was, he set out with his wife on a journey to Switzerland for rest, and proposed visiting, on the way, the national monument of Germania on the Niederwald, by the Rhine; but was seized with a hemorrhage, and died suddenly at Wiesbaden. His wife followed him a few months afterwards to his eternal rest.

Dr. Dörner was one of the profoundest and most learned theologians of the nineteenth century, and ranks with Schleiermacher, Neander, Nitzsch, Julius Müller, and Richard Rothe. He mastered the theology of Schleiermacher and the philosophy of Hegel, appropriated the best elements of both, infused into them a positive evangelical faith and a historical spirit. The central idea of his system was the divine-human personality of Christ, as the highest revealer of God, the perfect ideal of humanity, and the Saviour from sin and death. His theology is pre-eminently christological, and his monumental history of christology will long remain the richest mine of study in that department. He lectured on exegesis, on New-Testament theology, on symbolics, and especially on dogmatics and ethics, in which he excelled all his contemporaries. He was one of the revisers of the Luther Bible, and proposed a correspondence with the Anglo-American Revision Committee, while in New York, 1873, which was carried on for a short time. He was alive to all the practical church questions, and labored in the *Oberkirchenrath* for synodical church government, and the development of the lay agency and the voluntary principle. He had a deep interest in the work of "inner missions," and was one of its directors.

He was, with Wichern and von Bethmann-Hollweg, one of the founders of the German Church Diet, in the revolutionary year 1848, and one of the leading speakers and managers at its annual sessions. His catholicity went beyond the limits of the German churches, and was in full sympathy with the principles and aims of the International Evangelical Alliance. He was a most devoted and conscientious teacher, and a favorite among students. The Johannenn and the Melancthon House in Berlin are memorials of his active interest in indigent students. The leading traits in his personal character were purity, simplicity, courtesy, gentleness, humility, and love. Dean Jäger and Diaconus Knapp paid noble testimonies to his virtues, at the funeral (*Zur Erinnerung an Dr. Isaak August Dörner*, Tuttingen, 1881); and Dr. Kleinert, as dean of the theological faculty, delivered a eulogy before the University of Berlin, July 26, 1884 (*Zum Gedächtniss I. A. D.'s*, Berlin, 1884), in which he places him next to Schleiermacher, and calls him "a leader and prophet in the highest questions of theology;" adding, that, "great as were his merits in theological science, the noblest thing in him was his

personality, which reflected the image of Christ, and impressed itself indelibly on all who knew him." His son has given a good account of his theological system in *Dem Andenken von Dr. I. A. Dörner von Dr. Dörner, Prof. in Wittenberg*, Gotha, 1885.

The following is a list of Dörner's publications: *Entwicklungsgeschichte der Lehre von der Person Christi von den ältesten Zeiten bis auf die neueste dargestellt*, Stuttgart, 1839; 2d ed., more than doubled in size, 1st part, *Die Lehre von der Person Christi in den ersten vier Jahrhunderten*, Stuttgart, 1845; 2d part, *Die Lehre von der Person Christi vom Ende des vierten Jahrhunderts bis zur Gegenwart*, 3 divisions (bis zur Reformation, 1853; in dem Reformationszeitalter, 1854; bis zur Gegenwart, 1856), Berlin, 1853-56 (English trans., by W. L. Alexander and D. W. Simon, *History of the Development of the Doctrine of the Person of Christ*, Edinburgh, 1861-63, 5 vols.); *Der Pietismus, insbesondere in Württemberg, und seine speculativen Gegner, Binder und Märklin, mit besonderer Beziehung auf das Verhältniss des Pietismus und der Kirche*, Hainburg, 1840; *Das Princip unserer Kirche nach dem innern Verhältniss seiner zwei Seiten betrachtet*, Kiel, 1841; *De oratione Christi eschatologica* *Matt. xxii. 1-26* (*Luc. xxi. 5-36, Marc. xiii. 1-32*) *asserata*, Stuttgart, 1844; *Das Verhältniss zwischen Kirche und Staat, aus dem Gesichtspunkte evangelischer Wissenschaft*, Bonn, 1847; *Sentenzien über Reform der evangelischen Landeskirchen im Zusammenhang mit der Herstellung einer evangelisch-deutschen Nationalkirche; an Herrn C. I. Nitzsch in Berlin und Herrn Julius Müller in Halle*, Bonn, 1848; *Ueber Jesu sündlose Vollkommenheit*, Gotha, 1862 (translated into English by H. B. Smith, New York); *Geschichte der protestantischen Theologie*, Munich, 1867 (English trans., *History of Protestant Theology, particularly in Germany, viewed according to its fundamental movement, and in connection with the religious, moral, and intellectual life*, Edinburgh, 1871, 2 vols.); *System der christlichen Glaubenslehre*, Berlin, 1879-80, 2d ed. 1886, 2 vols. (English trans., by Rev. Profs. Alfred Cave and J. S. Banks, *A System of Christian Doctrine*, Edinburgh, 1880-82, 4 vols.); *Gesammelte Schriften auf dem Gebiet der systematischen Theologie, Exegese und Geschichte*, Berlin, 1883 (contains his valuable metaphysical essays on the unchangeability of God, and criticism of the Kenosis theory of the incarnation); *System der christlichen Sittenlehre* (560 pp., edited by August Dörner, his son), Berlin, 1885. He founded and edited, with Lieber, the valuable theological quarterly, *Jahrbücher für deutsche Theologie*, Gotha, 1856-1878.

DOUEN, Emmanuel Orentin, Reformed ("Liberal" school); b. at Templeux le Guérard (Somme), France, June 2, 1830; studied theology at Strassburg, 1849-53; was pastor at Quincy-Ségy, near Meaux (Seine et Marne), 1853-61; and since has been agent of the "Société biblique protestante de Paris," and since 1866 a member of the committee of the "Société d'histoire du protestantisme." He is the author of *Histoire de la Société biblique protestante de Paris*, Paris, 1863; *Notes sur les altérations catholiques et protestantes du N. T. traduit en français* (in *Revue de théologie*, Strassburg, 1868); *Intolérance de Fénelon, d'après les documents pour la plupart*

*inédits*, 1872, 2d ed. 1875; *Clément Marot et le Psautier huguenot* (published at state expense), Paris, 1878-79, 2 vols.; *Les premiers pasteurs du Désert*, 1879, 2 vols. ("couronné par l'Académie française"); *Etienne Dolet, Ses opinions religieuses*, 1881; *La Révocation de l'Édit de Nantes*, 1886; edited a new edition of *Jean Bion's Relations des tourmens qu'on fait souffrir aux Protestants qui sont sur les galères de France*, 1881.

**DOUGLAS, Hon. and Right Rev. Arthur Cascoigne, D.D.** (Durham, 1883), lord bishop of Aberdeen and Orkney, Episcopal Church of Scotland; son of the nineteenth Earl of Morton; b. in Scotland, Jan. 5, 1827; educated at University College, Durham University; graduated B.A. 1849, Lic. theol. and M.A. 1850; was ordained deacon 1850, priest 1852; curate of Kildermminster, 1850-52; rector of St. Olave, Southwark, 1855-56; of Scaldwell, Northamptonshire, 1856-72; vicar of Shapwick, 1872-83; consecrated bishop, 1883.

**DOUGLAS, George, LL.D.** (McGill University, Montreal, 1869), D.D. (Victoria University, Ontario, 1881), Wesleyan Methodist; b. near Abbotsford, Roxburghshire, Scotland, Oct. 14, 1825; educated in Scotland and Canada; entered the ministry of British Conference, 1848; went as missionary to the West Indies, 1848; entered Methodist Church of Canada, 1854; has been principal of the Wesleyan Theological College, Montreal, since its foundation in 1873. He was president of the General Conference, 1878-82; delegate to Evangelical Alliance Conference in New-York City, 1873, and the (Ecumenical Council of Methodism in London, 1881. He has published various sermons and addresses.

**DOUGLAS, George Cuningham Monteath, D.D.** (University of Glasgow, 1867), Free Church of Scotland; b. at Kilmearhan, Renfrewshire, Scotland, March 2, 1826; graduated B.A. at the University of Glasgow; entered the ministry of the Free Church; and after being pastor at Bridge of Weir, Renfrewshire (1852-57), he was appointed professor of Hebrew and Old-Testament exegesis, later also principal, in the Free Church College, Glasgow. He was one of the Old-Testament revisers, 1870-81. Besides articles in *Fairbairn's Imperial Bible Dictionary* (London, 1866, 2 vols.), and in *The Monthly Interpreter* (Edinburgh, 1885, *sqq.*), and a translation with notes of Keil's *Introduction to the Old Testament*, in Clark's *Library* (1869-70, 2 vols.), he has published, *Why I still believe that Moses wrote Deuteronomy*, 1878; and notes on *Judges and Joshua*, in Dods and Whyte's *Handbook for Bible Classes*, 1881, 1882.

**DOW, Neal**, layman; b. of Quaker parents at Portland, Me., March 20, 1891; educated at Friends' Academy, New Bedford, Mass.; was chief engineer of the Portland Fire Department 1839-44, mayor of the city 1851-54; and in 1851 drew up the bill "for the suppression of drinking-houses and tipping-shops," since widely known as the "Maine Law." He presented it in a public hearing before the committee of the legislature, "which unanimously adopted it, without change. It was printed during the night; and the next day, Saturday, May 31, 1851, being the last day of the session, it was passed without change through all its stages; and on Monday, June 2, it was approved by the governor, and took effect by special

provision from that day." It has since been upheld as the settled policy of the State. He was subsequently, for two terms, a member of the Maine Legislature, 1858-59. "In September, 1881, by a popular vote, the prohibition of the liquor-traffic was incorporated into the Constitution of the State by a very large majority, the affirmative vote being nearly three times larger than the negative." He has been three times in Great Britain as the guest of the United-Kingdom Alliance, the largest and most influential temperance society in the world, and has advocated the cause in all parts of the kingdom. He was commissioned by Gov. Washburn colonel of the Thirtieth Maine Volunteers in September, 1861; went immediately to the Department of the Gulf, where he had three separate commands at different times, having been commissioned brigadier-general by President Lincoln soon after his arrival at the Gulf of Mexico, April, 1862. He was twice wounded at Port Hudson, and, being taken to a plantation-house in the rear of the army, was captured in the night by a detachment of Logan's cavalry (June 30, 1863), and was taken by many successive stages to Richmond, Va., where he was confined six months in Libby Prison. He was also confined two months at Mobile, being exchanged afterwards for Fitz Henry Lee, March 14, 1864. His health was so far broken down by his experiences at Richmond, that he was not able to resume his duties in the field until the war was practically closed. Since the war he has advocated publicly all over the country "the policy of prohibition of the liquor-traffic as a political necessity and a public duty."

**DRIVER, Samuel Rolles, D.D.** (by decree of Convocation, 1883), Church of England; b. at Southampton, Oct. 2, 1816; was scholar of New College, Oxford; Pusey and Ellerton Hebrew scholar, 1866; graduated B.A. (first-class in classics), 1869; Kennicott Hebrew scholar, 1870; fellow of New College 1870-82, and tutor 1875-82; Hall and Houghton senior Septuagint prizeman, 1874; Doughton Syriac prizeman, and M.A., 1872; ordained deacon 1881, priest 1882; succeeded Dr. Pusey as regius professor of Hebrew and as a canon of Christ Church, Oxford, 1882. In 1881 he was appointed examining chaplain to the bishop of Southwell. In 1875 he became a member of the Old-Testament Revision Company. He has published the following papers: in *The Philological Journal* (Cambridge), *On the Linguistic Affinities of the Elohist* (1882), *On Gen. xlii 10, an Eregetical Study* (1885); in *Studia Biblica* (Oxford, 1885), *On Recent Theories of the Origin and Nature of the Tetragrammaton*; and the following books: *A Treatise on the Use of the Tenses in Hebrew*, Oxford, 1874, 2d ed. improved and enlarged 1881; (jointly with Ad. Neubauer) *The Fifty-third Chapter of Isaiah according to Jewish Interpreters*, London, vol. ii. 1877 translations; (jointly with T. K. Cheyne) *The Holy Bible, with Various Readings*, 1876, 2d ed. under title *Variorum Bible* 1880; (as editor) *A Commentary on Jeremiah and Ezekiel by Mosheh ben Shesheth, with Translation and Notes*, 1871; *A Rabbinical Commentary on the Book of Proverbs attributed to Abraham ben Ezra*, Oxford, 1880.

**DRUMMOND, Henry, B.Sc., F.C.S., F.R.S.E.**, Free Church of Scotland; b. at Stirling, Scot-

land, in the year 1852; educated at Edinburgh and Tübingen; in 1879 appointed professor of natural history and science in the Free Church College, Glasgow. He is the author of *Natural Law in the Spiritual World*, London and New York, 1883, numerous editions.

**DRUMMOND, James, LL.D.** (University of Dublin, 1882), Liberal Christian; b. in Dublin, May 14, 1835; educated at Trinity College, Dublin; graduated B.A. (first gold medal in classics), 1855; studied theology at Manchester New College, London, under Revs. J. J. Tayler and J. Martineau; became minister of the Cross-street Unitarian Chapel, Manchester, 1860; professor of (chiefly New-Testament) theology in Manchester New College, 1870 (as successor of J. J. Tayler, d. 1869), principal, 1885 (on retirement of James Martineau). He is the author of *Spiritual Religion: Sermons on Christian Faith and Life*, London, 1870; *The Jewish Messiah: a Critical History of the Messianic Idea among the Jews from the rise of the Maccabees to the closing of the Talmud*, 1877; *Introduction to the Study of Theology*, 1884; and articles and addresses, e.g., *Philo and the Principles of the Jewish Alexandrine Philosophy*, 1877; *Religion and Liberty*, 1882; *Retrospect and Prospect*, 1885; *On the reading μονογενής Οὐτός, in John i. 18, Justin Martyr and the Fourth Gospel* (in *Theological Review*, October, 1871, and October, 1875, April and July, 1877, respectively).

**DRURY, Augustus Waldo**, United Brethren in Christ; b. in Madison County, Ind., March 2, 1851; graduated at Western College, 1872, and at Union Biblical Seminary, Dayton, O., 1877; became professor of Latin and Greek, Western College, 1872; pastor, 1877; professor of church history, Union Biblical Seminary, 1880. He has published *Life of Rev. Philip William Otterbein*, Dayton, O., 1884.

**DRURY, John Benjamin, D.D.** (Rutgers College, 1880), Reformed (Dutch); b. at Rhinebeck, N.Y., Aug. 15, 1838; graduated at Rutgers College, New Brunswick, N.J., 1858, and at the theological seminary there, 1861; was missionary at Davenport, Io., 1861-62; has been since 1864 pastor of First Reformed Church, Ghent, N.Y.; was a superintendent of New-Brunswick Theological Seminary, 1874-76, 1883-85; president particular synod of Albany, 1881; Vedder lecturer, 1883; lecturer in summer school of American Institute of Christian Philosophy, 1885. He has written extensively for the periodical press, and the volumes. *Historical Sketch of the First Church of Ghent*, 1876; *Reformed (Dutch) Church of Rhinebeck, N.Y.*, 1881; *Truths and Untruths of Evolution* (Vedder lectures), New York, 1881.

**DUBBS, Joseph Henry, D.D.** (Ursinus College, Penn., 1878), Reformed (German); b. at North White Hall, Lehigh County, Penn., Oct. 5, 1838; graduated at Franklin and Marshall College, Penn., 1856, and at the Mercersburg Theological Seminary, 1859; became pastor of Zion Church, Allentown, Penn., 1859; Trinity Church, Pottstown, 1863; and Christ Church, Philadelphia, 1871; professor of history and archeology in Franklin and Marshall College, 1875. In 1872 he was elected an honorary member of the Historical Society of Pennsylvania; in 1879, a corresponding member of the Ethnographic Society of France; in 1885, a fellow of the Royal Histor-

ical Society of Great Britain. From 1882 to 1886 he edited *The Guardian*. Besides numerous articles in prose and verse, he has published *Historic Manual of the Reformed Church in the United States*, Lancaster, Penn., 1885 (the fruit of much original research).

**DU BOSE, William Porcher, S.T.D.** (Columbia College, New-York City, 1875), Episcopalian; b. at Winstonsborough, S.C., April 11, 1836; graduated M.A. at the University of Virginia, Charlottesville, Va., 1859; and studied at the theological school, Camden, S.C., 1859-61; was rector at Winstonsborough, S.C., 1865-67; at Abbeville, S.C., 1868-71; chaplain of the University of the South, Sewanee, Tenn., 1872-83; and since 1872 professor of moral science and also of New-Testament exegesis in the same institution.

**DUCHESNE, Louis**, Roman Catholic; b. at St. Servan (Ille-et-Vilaine), Sept. 13, 1813; studied at Paris, and then, devoting himself particularly to church history, continued his studies in the French school at Rome under teachers for three years (1873-76), during which time, however, he made two journeys,—in 1874 to the Epirus, Thessaly, and Macedonia, and for a time lived on Mount Athos; and in 1876 to Asia Minor. In 1877 he was made a doctor of letters by the Faculty of Paris; and has been since professor of ecclesiastical history in the Catholic Institute at Paris; and since 1880 editor of the *Bulletin critique*, which he founded. Besides numerous learned articles, he has published the following important books: *Mission au Mt. Athos et en Macédoine* (with Bayet), Paris, 1875; *De Macrobio Magnele et scriptis ejus*, 1877; *Sur le Liber Pontificalis*, 1877; *De codicibus MSS. græcis P I.*, 1880; *Œta S. Polycarpi auctore Pionio*, 1881; *Les origines chrétiennes*, 1882. He is now (1885) issuing an edition of the *Liber Pontificalis*, with introduction and a commentary, in 2 vols. Of his review articles may be mentioned: in *Revue des questions historiques*, *La question de la Pâque au concile de Nicée* (July, 1880), *Virgile et Pélagie* (October, 1884); in *Revue des sciences ecclésiastiques*, *Les témoins anténicéens du dogme de la Trinité* (December, 1882); in *Mélanges d'archéologie et d'histoire de l'École française de Rome*, *La succession du pape Félix IV.* (1883), *L'historiographie pontificale au VIII<sup>e</sup> siècle* (1884), *Les sources du martyrologe hiéronymiens* (1885); in *Bulletin de correspondance hellénique*, *Une inscription chrétienne de Eulhynie* (1878), *Les inscriptions chrétiennes de l'Asurie* (1879-80); in *Mémoire de la société des Antiquaires de France*, t. xliii. (1883), *La civitas Rigomagnensis et l'évêché de Nice*.

**DUCKWORTH, Robinson, D.D.** (Oxford, 1879), Church of England; b. at Liverpool, Eng., in the year 1831; was scholar and exhibitor of University College, Oxford, where he graduated B.A. (first-class in classics) 1857, M.A. 1859, B.D. 1879; was ordained deacon 1858, priest 1859; assistant master at Marlborough College, 1858-60; fellow of Trinity College, Oxford, 1860-76; tutor of the same, 1860-66; master of the schools, 1860-62; examining chaplain to the bishop of Peterborough, 1864; instructor to his Royal Highness Prince Leopold, 1866-70, and governor to him, 1867-70; since 1870 he has held the crown living of St. Mark's, Marylebone, London, and been chaplain in ordinary to the Queen; since



1875, chaplain to the Prince of Wales, and canon of Westminster (in succession to Charles Kingsley).

**DUDLEY, Charles Densmore**, Freewill Baptist; b. at Agency, Wakello County, Io., June 14, 1852; graduated at Hillsdale College, Hillsdale, Mich., 1873, and from the Bates Theological School, Lewiston, Me., 1877; was pastor of Freewill Baptist churches at Scituate, R.I., 1877-78; Ashland, N.H., 1878-80; Great Falls, N.H., 1881-83; since June, 1883, has been Burr professor of systematic theology, Hillsdale College, Mich.

**DUDLEY, Right Rev. Thomas Underwood, D.D.** (St. John's College, Annapolis, Md., 1874, and University of the South, Swanee, Tenn., 1883), Episcopalian, bishop of Kentucky; b. in Richmond, Va., Sept. 26, 1837; graduated M.A. at the University of Virginia, Charlottesville, 1858; became assistant professor of Latin in it; during the war was major in the commissary department of the Confederate Army; was rector of Christ Church, Baltimore, Md., 1869; consecrated assistant bishop of Kentucky, 1875; became bishop on the death of Bishop Smith, May 31, 1881; was Bohlen lecturer, 1881.

**DUFF, David, LL.D.** (Glasgow, 1872), United Presbyterian; b. at Greenock, Scotland, Jan. 29, 1824; graduated M.A. at Glasgow, 1843; studied theology, first at Relief, and after the union of Relief and Secession Churches, in United Presbyterian Hall, Edinburgh; became master of grammar school at Greenock, 1847; minister of the United Presbyterian Church, Helensburgh, 1856; professor of church history in the denomination's theological hall, Edinburgh, 1876. He was chairman of the first school board of Row, 1873-76; and since 1882, of that of Edinburgh.

**DUFFIELD, George, D.D.** (Knox College, Ill., 1872), Presbyterian; b. at Carlisle, Penn., Sept. 12, 1818; graduated at Yale College, 1837, and at the Union Theological Seminary, New-York City, 1840; was successively pastor at Brooklyn, N. Y., 1840; Bloomfield, N.J., 1847; Philadelphia, Penn., 1852; Adrian, Mich., 1861; Galesburg, Ill., 1865; Saginaw City, Mich., 1869; evangelist, Ann Arbor, 1871; pastor at Lausang, 1877-80; since 1884 without charge at Detroit. He is one of the regents of the University of Michigan. He has written many hymns, among them the familiar *Blessed Saviour, thee I love* (1851), and *Stand up, stand up for Jesus* (1855).

**DUFFIELD, Samuel (Augustus) Willoughby**, Presbyterian; b. at Brooklyn, L.I., N.Y., Sept. 21, 1843; graduated at Yale College, 1863; became pastor of Tioga-street Church, Philadelphia, 1867; Claremont, Jersey City, N.J., 1870; Ann Arbor, Mich., 1871; Chicago (Eighth Church), 1874; (pastor-elect) Auburn (Central Church), N.Y., 1876; Altoona (Second Church), Penn., 1878; Bloomfield, N.J., 1882. He has contributed frequently in prose and verse to the religious press and to magazines, and is the author of *The Heavenly Land* (a translation of Bernard of Cluny's *De contemptu mundi*), New York, 1867; *Warp and Woof: a Book of Verse*, 1868; (with his father, Rev. Dr. George Duffield, jun.) *The Burial of the Dead* (a funeral manual), 1882; *English Hymns: their Authors and History*, 1886; *Latin Hymn-writers and their Hymns*, 1887.

**DUHM, Bernhard**, German Protestant; b. at

Bingum, East Frisia, Oct. 10, 1817; studied at Gottingen, 1867-70; became *repentent* there 1871, *prieur-doctent* 1873, professor extraordinary 1877. He is the author of *Pauli apostoli de Judæorum lege judicæ*, Gottingen, 1873; *Die Theologie der Propheten*, 1875.

**DULLES, John Welsh, D.D.** (College of New Jersey, 1872), Presbyterian; b. in Philadelphia, Penn., Nov. 4, 1823; graduated at Yale College, 1844, and at Union Theological Seminary, New-York City, 1848; was a missionary of the American Board at Madras, India, 1848-53; secretary American Sunday-school Union, Philadelphia, 1853-57; of the Presbyterian Publication Committee (New School), 1857-70; since 1870 he has been editorial secretary of the Board of Publication of the re-united Presbyterian Church. He has published *Life in India*, Philadelphia, 1851; *Ride through Palestine*, 1881.

**DUNLOP, Right Rev. George Kelly, S.T.D.** (Racine College, Wis., 1860), Episcopalian, missionary bishop of New Mexico and Arizona; b. in County Tyrone, Ireland, Nov. 10, 1830; graduated at Queen's University, Galway, 1852, taking the second classical scholarship; became rector of Christ Church, Lexington, Mo., 1856; and of Grace Church, Kirkwood, Miss., 1863; was consecrated bishop, 1880.

**DUNN, Ransom, D.D.** (Bates College, Lewiston, Me., 1873), Freewill Baptist; b. at Bakersfield, Vt., July 7, 1818; was home missionary in Ohio, 1837-43; pastor at Dover and Great Falls, N.H., and in Boston, Mass.; became professor of mental and moral philosophy in Michigan Central College, which was soon after removed to Hillsdale, Mich., 1852; professor of theology in Hillsdale College 1863, and president of the same 1884. He has been corresponding editor of *The Morning Star*, the denominational organ, since 1876.

**DUNNING, Albert Elijah**, Congregationalist; b. at Brookfield, Conn., Jan. 5, 1844; graduated at Yale College 1867, and at Andover Theological Seminary 1870; became pastor of Highland Church, Boston, 1870; national superintendent of Sunday-school work for Congregational churches, 1881; general secretary of the Congregational Sunday-school and Publishing Society, 1884; also in same year a member of the International Lesson Committee. He is the author of *The Sunday School Library*, Boston, 1883, republished New York, 1884; *Normal Outlines for Sunday-school Teachers*, Boston, 1885; since 1876 has contributed to the *Sermons by the Monday Club*; since 1885 edited the *Pilgrim Teacher* (monthly).

**DUNS, John, D.D.** (Amherst, U. S. A., 1863), F.R.S.E., F.S.A., Scot. Free Church; b. at Duns, Berwickshire, Scotland, July 11, 1820; educated at Edinburgh University, 1843; became pastor of the Free Church, 1844; professor of natural science, New College, Edinburgh, 1864. He has been editor of the *North British Review* since 1857; was elected a fellow of the Royal Physical Society, Edinburgh, 1861, and president 1868; a fellow of the Royal Society of Antiquaries, Scotland, 1874, and a vice-president 1879; corresponding member of the New-York and of the Philadelphia Academies of Science, 1877. He is the author of *Memoirs of Rev. Samuel Martin Bathgate* and of *Professor Fleming, D.D., F.R.S.E.* (both

Edinburgh, 1857): *Things New and Old*, London, 1857; *Biblical Natural Science*, 1863-66, 2 vols.; *Science and Christian Thought*, 1866; and of numerous scientific articles and contributions.

**DURNFORD, Right Rev. Richard, D.D.** (Oxford, 1870), lord bishop of Chichester, Church of England; b. at Sandleford, Berkshire, in the year 1802; educated at Magdalen College, Oxford; graduated B.A. (first-class classics) 1826, M.A. 1829; was elected fellow of his college; ordained deacon 1830, priest 1831; was rector of Middleton, Lancashire, and also rural dean of Manchester, and surrogate of the diocese, 1835-70; honorary canon of Manchester, 1854-68; archdeacon of Manchester, 1867-70; canon residentiary, 1868-70; consecrated bishop, 1870. He is a leader in educational and philanthropic movements in the Church of England.

**DURYEA, Joseph Tuthill, D.D.** (College of New Jersey, 1866), Congregationalist; b. at Jamaica, L.I., N.Y., Dec. 9, 1832; graduated at the College of New Jersey 1856, and at Princeton Theological Seminary, 1859; became pastor of the Second Presbyterian Church, Troy, N.Y., 1859; of the Collegiate Reformed Dutch Church, New-York City, 1862; of the Clason-avenue Presbyterian Church, Brooklyn, N.Y., 1867; and of the Central Congregational Church, Boston, Mass., 1879. In 1873 he was elected a director of Princeton Theological Seminary. In 1885 he declined the presidency of Union College, Schenectady, N. Y.

**DWIGHT, Timothy, D.D.** (Chicago Theological Seminary, Ill., 1869), Congregationalist; b. at Norwich, Conn., Nov. 16, 1828; graduated at Yale College, 1849; studied in the Divinity School of the college; was tutor in the college, 1851-55; studied at Bonn and Berlin, 1856-58; became professor of sacred literature in Yale College, 1858; president of Yale College, 1886. He was a member of the New-Testament Bible Revision Company. He has published a good many articles on various topics; annotated the English translation of Meyer on *Romans* (New York, 1884), *Philippians-Philemon*, *Timothy-Hebrews*; translated and annotated Godet on the *Gospel of John* (1886, 2 vols.).

**DWINELL, Israel Edson, D.D.** (University of Vermont, 1864), Congregationalist; b. at East Calais, Vt., Oct. 24, 1820; graduated at the University of Vermont, Burlington, 1843, and at

Union Theological Seminary, New-York City, 1848; associate pastor of South (Congregational) Church, Salem, Mass., 1849-63; pastor in Sacramento, Cal., 1863-83; since 1884 has been professor of homiletics and pastoral theology in the Pacific (Congregational) Theological Seminary, Oakland, near San Francisco, Cal. He has published various articles in different reviews.

**DYER, Heman, D.D.** (Trinity College, Hartford, Conn., 1843), Protestant Episcopal; b. at Shaftesbury, Vt., Sept. 24, 1810; graduated at Kenyon College, Gambier, O., 1833; tutor there, 1832-34; principal of Milnor Hall, 1835-40; professor in the Western University of Pennsylvania 1844-45, and chancellor 1845-49; since 1854 secretary and editor of "The Evangelical Knowledge Society," and since 1865 corresponding secretary of "The American Church Missionary Society," both of which have their headquarters in New-York City. During the war he was actively engaged in the Christian Commission.

**DYKES, James Oswald, D.D.** (Edinburgh, 1873), Presbyterian; b. at Port Glasgow, near Greenock, Scotland, Aug. 14, 1835; graduated at University of Edinburgh, M.A., 1854; and studied theology at New College, Edinburgh, 1854-58, and at Heidelberg and Erlangen 1856. In 1859 he was ordained, and installed minister of the Free Church at East Kilbride, County Lanark, Scotland. In 1861 he became colleague of the Rev. Dr. R. S. Candlish, in the pastorate of Free St. George's, Edinburgh; but compelled to resign (1864) by reason of his health, he was from 1864 to 1867 in Australia, and in Victoria delivered theological lectures, and filled other temporary posts in the Presbyterian Church. In 1869 he became minister of the Regent-square Presbyterian Church, London, which position he still holds. He is the author of *On the Written Word*, London, 1868; *The Beatitudes of the Kingdom*, 1872; *The Laws of the Kingdom*, 1873; *The Relations of the Kingdom*, 1874 (these three were collected in one vol., under title *The Manifesto of the King: an Exposition of the Sermon on the Mount*, 1881); *From Jerusalem to Antioch: Sketches of the Primitive Church*, 1875, 2d ed. 1880; *Abraham, the Friend of God: a Study from Old-Testament History*, 1877, 3d ed. 1878; *Sermons*, 1882; *The Law of the Ten Words*, 1884.

## E.

**EBRARD, (Johannes Heinrich) August, Ph.D.,** 1ic. Theol. (Erlangen, 1811, 1842), D.D. (Basel, 1817), Reformed; b. at Erlangen, Jan. 18, 1818; studied at Erlangen and Berlin, 1835-39; became tutor in a family, 1839; *prædicator* and *regent* at Erlangen, 1841; professor of theology at Zurich 1844, the same at Erlangen 1847; consistorial councillor at Speyer, 1853; retired at Erlangen, 1861; pastor of the French Reformed Church at Erlangen, 1875. His theological standpoint is "Reformed orthodox, in the sense of the Loudun Synod of 1660, which declared Amyraldism to be 'highly orthodox.'" He has published *Wissenschaftliche Kritik d. evang. Geschichte*, Erlangen, 1842, 3d ed. 1868 (Eng. trans., *The Gospel History*, Edinburgh, 1863); *Das Dogma vom heil. Abendmahl u. s. Geschichte*, Frankfurt-a.-M., 1845-46, 2 vols.; *Christliche Dogmatik*, Königsberg, 1851, 2 vols., 2d ed. 1862; *Vorlesungen über praktische Theologie*, 1861; *Das Buch Hiob als poetisches Kunstwerk übersetzt u. erklärt*, Landau, 1858; *Handbuch d. christl. Kirchen- u. Dogmengeschichte*, Erlangen, 1865-66, 1 vols.; *Die irschottische Missionskirche d. 6. 7. u. 8. Jahrh.*, Gütersloh, 1873; *Apologetik*, 1871-75, 2 parts (2d ed., 1st part, 1878; 2d part, 1881); *Bonifatius, der Zerstörer d. columbanischen Kirchenwuns auf d. Festlande*, 1882; *Christian Ernst*, 1885. Besides these, he has published sermons, edited and completed Olshausen's *Commentary* (Eng. trans., revised by Professor A. C. Kendrick, N.Y., 1856-58, 6 vols.) by writing on *Der Brief an die Hebræer* (Königsberg, 1850), *Die Offenbarung Johannis* (1853), and *Die Briefe Johannis* (1859). (Eng. trans., Edinburgh, 1860; Swedish trans., Örebro, 1862); and under the pseudonyms, Gottfried Flammberg, Christian Deutsch, Sigmund Sturm, Schliemann d. j., a long series of Christian belletristic productions.

**EDDY, Richard, S.T.D.** (Tufts, 1883), Universalist; b. at Providence, R.I., June 21, 1828; was pastor at Rome, N.Y., 1851-54; Buffalo, 1854; Philadelphia, Penn., 1855-56; Canton, N.Y., 1856-61; chaplain of the Sixtieth Regiment, New-York State Volunteers, 1861-63; pastor in Philadelphia, Penn., 1863-68 (librarian State Historical Society 1864-68); Franklin, Mass., 1868-70; Gloucester, Mass., 1870-77; Akron, O., 1880; Melrose, Mass., since 1881. Since 1878 he has been president of the Universalist Historical Society. He is the author of *History of the Sixtieth Regiment New-York State Volunteers from July, 1861, to January, 1864*, Philadelphia, 1864; *Universalism in America, A History*, Boston, 1884-86, 2 vols.

**EDDY, Zachary, D.D.** (Williams College, Williamstown, Mass., 1858), Congregationalist; b. at Stockbridge, Vt., Dec. 19, 1815; educated privately; ordained by Pennsylvania Presbytery (Cumberland Presbyterian), Pennsylvania, 1835; was missionary in Pennsylvania and Ohio, 1835-38; pastor (Presbyterian), Springville, N.Y., 1838-43; Mineral Point, Wis., 1844-50; Warsaw, N.Y., 1850-56; Birmingham, Conn., 1856-58; Northampton, Mass., 1858-67; Brooklyn Heights (Reformed

Dutch Church), Brooklyn, N.Y., 1867-71; First Congregational Church, Detroit, Mich., 1873-81; until 1886 at Atlanta, Ga. (Congregational Church of the Redeemer). He is a Conservative Congregationalist. He is the editor of *Hymns of the Church, compiled for the General Synod of the Reformed Church in America*, New York, 1869; of *Hymns and Songs of Praise* (with Rev. Drs. Roswell Dwight Hitchcock and Philip Schafl), 1874; and of *Carmina Sanctorum* (with Rev. Dr. Roswell Dwight Hitchcock and Lewis Ward Mudge), 1886; author of *Immanuel, or the Life of Christ* (Springfield, Mass., 1868), and several occasional sermons.

**EDEN, Right Rev. Robert, D.D.** (Oxford, 1851), lord bishop of Moray, Ross, and Caithness, 1851; elected Primus of Scottish Church, 1862; Episcopal Church in Scotland; b. in London, Sept. 2, 1804; educated at Christ Church, Oxford; graduated B.A. 1827, M.A. 1829, B.D. 1851; was ordained deacon and priest, 1828; became successively curate of Weston-sub-Edge 1828; Messing, Essex, 1829; Pellon, 1832; rector of Leigh, 1837; consecrated bishop, 1851. He was appointed rural dean of Rochford, 1837; was justice of the peace for the county of Essex, and inspector of schools. During his episcopate the episcopal residence has been removed from Elgin to Inverness (1853), and an official residence (1879) and new cathedral built (begun 1866, opened 1869, consecrated 1873). He has published various sermons, charges, pamphlets, etc.

**EDERSHEIM, Alfred, Ph.D.** (Kiel, 1855), D.D. (Vienna, Berlin, and New College, Edinburgh), Church of England; b. of Jewish parents at Vienna, March 7, 1825. He studied in the gymnasium and university at Vienna; was baptized in Pesth, Hungary; pursued his studies at Berlin; in 1843 entered New College, Edinburgh; and in 1849 became minister of the Free Church, Old Aberdeen. Being compelled by ill health to seek a warmer climate, he went to Torquay, South-western England, in 1861, where he gathered a congregation, which built him a church (St. Andrew's). His health again obliging him temporarily to give up preaching, he lived for a while in literary retirement at Bournemouth. In 1875 he was ordained deacon and priest of the Church of England, and for a year was the (unpaid) curate of the Abbey Church, Christchurch, Hants, near Bournemouth. In 1876 he became vicar of Loders, Dorsetshire; resigned in 1883, and removed to Oxford, where he is still living. From 1880 to 1884 he was Warburtonian lecturer at Lincoln's Inn, London. In 1881 he was made honorary M.A. of Christ Church, Oxford; in 1883 M.A. by decree of Convocation of the University of Oxford; and 1884-86 was select preacher to the university. He has also been lecturing in its "Honours School of Theology," upon prophecy. His publications as author, translator, editor, and contributor to dictionaries and serial works, are very numerous (cf. list in Crockford's *Clerical*

*Directory* for 1855). Perhaps the best-known and most valuable are, *The History of the Jewish Nation from A.D. 70-812*, 2d ed. Edinburgh, 1857; *The Jubilee Rhythm of St. Bernard, and other Hymns, chiefly from the Latin*, London, 1866; *The Golden Diary of Heart-Converse with Jesus in the Psalms*, 1874, 2d ed. 1877; *The Temple: its Ministry and Services as they were in the Time of Jesus Christ*, 1874; *Sketches of Jewish Social Life in the Days of Christ*, 1876; *The Exodus, and the Wandering in the Wilderness*, 1876; *The Life and Times of Jesus the Messiah*, 1883 (November), 2 vols., 3d ed. 1886 (April); *Prophecy and History in relation to the Messiah* (Warburtonian lectures, 1880-84), 1885; *The History of Israel from the Sacrifice on Carmel to the Death of Jehu*, 1885.

**EDKINS, Joseph, D.D.** (Edinburgh University, 1875), Congregationalist; b. at Nailsworth, Gloucestershire, Eng., Dec. 19, 1823; studied at Coward College and University College, London; graduated at London University, B.A., 1843; was missionary of London Missionary Society in China, 1848-50; translator of scientific and other books into the Chinese language, in the Chinese Imperial Maritime Customs service, 1850-55. He was a member of the committee for translating the New Testament into Chinese. He is the author of the following works in Chinese: *Refutation of the Principal Errors of Buddhism*; *General View of Western Knowledge*, 1855; sixteen scientific and historical primers rendered into Chinese. In English: *Grammar of the Shanghai Dialect*, Shanghai, 1853; *Grammar of the Mandarin Colloquial Language*, 1857, 2d ed. 1863; *Religious Condition of the Chinese*, London, 1859 (2d ed., entitled *Religion in China*, 1878; 3d ed. 1884); *Progressive Lessons in the Chinese Language*, 1862, 4th ed. 1886; *Vocabulary of the Shanghai Dialect*, Shanghai, 1869; *China's Place in Philology*, London, 1870; *Introduction to the Study of the Chinese Characters*, 1876; *Chinese Buddhism*, 1880.

**EDMOND, John, D.D.** (Glasgow University, 1861), Presbyterian; b. at Balfour, Stirlingshire, Scotland, Aug. 12, 1816; studied in Glasgow University, 1832-35, and in Anderson's University, Glasgow, 1836; was ordained as colleague of Dr. James Stark, Dennyloanhead, 1841; inducted to Regent Place, Glasgow, 1850; to Islington (now Highbury), London, 1860. He was moderator of the United Presbyterian Synod, 1871; and of the Synod of the Presbyterian Church of England, 1883; with Dr. Norman McLeod, represented the United Presbyterian Synod at the First General Assembly of the reunited Presbyterian Church in the United States, at the General Assembly of the United Presbyterian Church of America, Pittsburgh, and the first General Assembly of the Canada Presbyterian Church, Toronto, — all in 1870. He is a "liberal Calvinist, — a disciple of the Marrow school." He is the author of *The Children's Charter*, Glasgow, 1859; *The Children's Church at Home*, London, 1861-63, 2 vols., 4th ed. 1872, 1 vol.; *Scripture Stories in Verse, with Sacred Songs and Miscellaneous Pieces*, Edinburgh, 1871.

**EDWARDS, Lewis, D.D.** (Edinburgh, 1865), Welsh Calvinistic Methodist; b. at Pwllcenawon, near Aberystwyth, Wales, Oct. 27, 1809; graduated M.A. at the University of Edinburgh, 1836; has been principal of the Welsh Calvinistic Meth-

odist College, Bala, Wales, since its foundation in 1837; was moderator of the General Assembly of the denomination, 1866 and 1876.

**EELLS, James, D.D.** (New-York University, 1861), LL.D. (Marietta College, O., 1881), Presbyterian; b. at Westmoreland, Oneida County, N.Y., Aug. 27, 1822; graduated from Hamilton College, 1844, and from Auburn Theological Seminary, 1851; pastor (N. S.), Penn Yan, N.Y., 1851-54; Cleveland (Second Church), O., 1855-59, 1870-74; Brooklyn (Reformed Dutch Church, Brooklyn Heights), N.Y., 1859-67; San Francisco, Cal. (Presbyterian Church), 1867-70; Oakland, Cal., 1874-79; professor of practical theology and apologetics in San-Francisco Theological Seminary, 1877-79; and of practical theology and church polity in Lane Theological Seminary, Cincinnati, O., from 1879 till his death, March 9, 1886. He was moderator of the Presbyterian General Assembly in 1877, at Chicago. He has written *Memorial of Samuel Eells*, 1872, occasional sermons, etc.

**EGLI, Emil, Lic. Theol.** (*hon.*, Zurich, 1884), Swiss Protestant; b. at Flach, Canton Zurich, Jan. 9, 1848; studied theology at Zurich, 1866-70; was curate at Cappel, 1870-71; pastor at Dynhard, 1871-76; Aussersihl, 1876-85; Mettmeustetten, since 1885 (all these places are in Canton Zurich). Since 1880 he has been *privat-docent* of church history in the University of Zurich. Since 1873 he has been a member of the Volkmar Theological and Historical Society at Zurich. He is the author of *Feldzüge in Armenien, Beitrag zur Kritik des Tacitus* (in Büdingers *Untersuchungen zur Röm. Kaisergeschichte*, Leipzig, 1865); *Schlacht von Cappel*, Zurich, 1873; *Les origines du Nouveau Testament*, Geneva, 1874; *Züricher Wiederträge zur Reformationszeit*, Zurich, 1878; *Actensammlung zur Züricher Reformationsgeschichte*, 1879; *Martyrium des Polycarp und seine Zeit* (in Hilgenfeld's *Zeitschrift f. wissenschaftl. Theol.*, 1881); *Lucian und Polycarp* (ib., 1883); (edited) *Zwingli's Lehrbüchlein*, Zurich, 1884; *Luther und Zwingli in Marburg* (in the *Theol. Zeitschrift a. d. Schweiz*, 1884).

**EHRENFELD, Charles Lewis, Ph.D.** (Wittenberg College, 1877), Evangelical Lutheran; b. near Milroy, Mifflin County, Penn., June 15, 1832; graduated at Wittenberg College (1856) and Seminary (1860), Springfield, O.; was tutor in Wittenberg College, 1857-59; pastor at Altoona, Penn., 1860-63; Shippensburg, 1863-65; Hollidaysburg, 1865-71; principal S.W. Pennsylvania State Normal School, 1871-77; financial secretary State (Penn.) department of public instruction, 1877-78; State librarian, 1878-82; and since has been professor of English literature and Latin at Wittenberg College.

**EKMAN, Erik Jakob**, Swedish Congregationalist; b. at Strömsbro, a suburb of Gefle, Sweden, Jan. 8, 1842; graduated at Upsala, 1862; ordained minister in the Lutheran State Church, 1864; was promoted to *kommünister* at Ogelbo, 1868; passed pastoral examination at the University of Upsala, 1871; resigned his office in the State Church, Sept. 1, 1879, and became director of the Mission Institute at Kristinhamm, and president of the Swedish Mission Association. He is the author of the following works in Swedish: *The Lord is my Light*, Stockholm, 1877, 3d ed. 1881; *God has done it*, 1878, 3d ed. 1881; *The Obedience of Faith*, Gefle, 1878; *The Suffering and Crucified*

*Christ*, Stockholm, 1879; *The Living Way*, Gefle, 1880; *Christian Baptism*, 1880; *A Word in Season*, 1880; *The Perfect Prince of our Salvation*, Stockholm, 1881; *The Sin against the Holy Spirit*, 1881; *The Strong and the Stronger*, 1881; *The Work of the Holy Spirit*, 1881; *The Lord's Supper*, 1882; *The Tabernacle*, 1883; *The Trumpet of Peace* (Lytton-book), 1883; *A Commentary on Ephesians*, 1884; *The Last Things*, 1886.

**ELLCOTT, Right Rev. Charles John**, lord bishop of Gloucester and Bristol, Church of England; b. at Whitwell, near Stamford, April 23, 1819; studied at St. John's College, Cambridge; graduated B.A. (senior optime and second-class classical tripos) 1841; became members' prize 1842, and Hulsean prize essayist (see below) 1843; M.A. 1844; fellow of St. John's; was ordained deacon 1846, priest 1847; was rector of Pilton, Rutlandshire, 1841-48; professor of divinity, King's College, London, 1848-60; Hulsean professor of divinity, Cambridge, 1860-61; dean of Exeter, 1861-63; in 1863 consecrated bishop of Gloucester and Bristol. He was chairman of the British New-Testament Revision Company, 1870-81. He has published, besides sermons, lectures, and charges, the following: *The History and Obligation of the Sabbath* (Hulsean prize essay), Cambridge, 1844; *Treatise on Analytical Statics*, 1851; *Critical and Grammatical Commentary on Galatians*, London, 1851, 2d ed. 1859; *Ephesians*, 1855, 5th ed. 1884; *Philippians, Colossians, and Philemon*, 1857, 2d ed. 1861; *Thessalonians*, 1858, 4th ed. 1880; *Pastoral Epistles*, 1858, 5th ed. 1883; *Life of our Lord* (Hulsean lectures for 1859), 1860, 6th ed. 1876; *Considerations on the Revision of the English Version of the New Testament*, 1870, reprinted in volume with Lightfoot and Trench, by Dr. Schaff, New York, 1873; *Modern Unbelief*, 1876; *The Present Dangers of the Church of England*, 1878; *The Being of God*, 1880; *Are we to modify Fundamental Doctrine?* Bristol, 1885. He edited *A New-Testament Commentary for English Readers*, by Various Writers, 1877-82, 3 vols.; *Handy Commentary*, 1883, 13 vols. (revised from preceding); *Old-Testament Commentary for English Readers*, 1882-84, 5 vols.

**ELLINWOOD, Frank Fields, D.D.** (University of the City of New York, 1865), Presbyterian; b. at Clinton, N.Y., June 20, 1826; graduated at Hamilton College, 1849; studied theology at Auburn (1851-52) and Princeton (1852-53, graduated) theological seminaries; was pastor of Belvidere, N.J., 1853-54; Central Church, Rochester, N.Y., 1851-65; secretary of the Presbyterian Committee of Church Erection, 1860-70; of the Memorial-Fund Committee, 1870-71; of the Presbyterian Board of Foreign Missions, since 1871. He is the author of *The Great Conquest*, New York, 1876.

**ELLIOT, Very Rev. Gilbert, D.D.** (by Archbishop of Canterbury, 1850), dean of Bristol, Church of England; b. in Dresden, Saxony, March 17, 1800; educated at St. John's College, Cambridge; graduated B.A. 1822, M.A. 1824; ordained deacon 1823, priest 1824; became rector of Holy Trinity, Newing-Butts, 1824; of Kirkby Thore, Westmoreland, 1833; of Wivenhoe, Essex, 1845; of Holy Trinity, Marylebone, London, 1846; dean, 1850. He was prolocutor of the Lower House of Convocation, 1857-64; is a member of the Low-

Church party. He is the author of *Sermons on Subjects of the Day*, London, 1850.

**ELLIOTT, Charles, D.D.** (Ohio University, Athens, O., 1861), Presbyterian; b. at Castleton, Roxburghshire, Scotland, March 18, 1815; graduated at Lafayette College, Easton, Penn., 1840; studied for a year at Princeton Theological Seminary; taught in the academy at Xenia, O., 1843-45; became professor of belles-lettres in the Western University of Pennsylvania, Pittsburg, 1847; of Greek, in Miami University, Oxford, O., 1849; of biblical literature and exegesis, in the Presbyterian Theological Seminary of the North-west, Chicago, Ill., 1863; professor of Hebrew in Lafayette College, 1882. He is a member of the American Oriental Society. He translated and edited Kleinert's commentary on *Jonah, Nahum, Habakkuk, and Zephaniah*, and wrote the introduction to the prophetic writings in the American Lange series, and has published independently, *The Sabbath*, Philadelphia, 1866; *A Treatise on the Inspiration of the Scriptures*, Edinburgh, 1877; (with Rev. W. J. Harshbarger) *Biblical Hermeneutics* (a translation of Cellerier, *Manuel d'hermeneutique*, 1852), New York, 1879; *Mosaic Authorship of the Pentateuch*, Cincinnati, 1884.

**ELLIOTT, Right Rev. Robert Woodward Barnwell, D.D.** (University of the South, Sewanee, Tenn., 1874), Episcopalian, missionary bishop of Western Texas; b. at Beaufort, S.C., Aug. 16, 1810; graduated at South-Carolina College, Columbia, 1831; was missionary in Georgia, 1838; assistant minister in Church of the Incarnation, New York, 1870; rector of St. Philip's, Atlanta, Ga., 1871; consecrated, 1874. He was aide-de-camp to Gen. A. R. Lawton, C.S.A., 1861-63; wounded at second battle of Manassas, Aug. 28, 1862; promoted to be assistant adjutant-general of division, October, 1863; surrendered at Greensborough, N.C., with Gen. J. E. Johnston's forces, May 10, 1865.

**ELLIS, George Edward, D.D.** (Harvard University, 1857), LL.D. (the same, 1883); b. in Boston, Mass., Aug. 8, 1814; graduated at Harvard College, Cambridge, Mass., 1833, and at the Harvard Divinity School 1836; pastor of the Harvard Church, Charlestown, Mass., 1840-69; professor of doctrinal theology in Harvard Divinity School, 1857-63. He is the president of the Massachusetts Historical Society. He edited for many years the *Christian Register* and *Christian Examiner*. He has delivered several courses of lectures before the Lowell Institute. He has published *The Half-Century of the Unitarian Controversy*, Boston, 1857; *Aims and Purposes of the Founders of Massachusetts*, 1869; *Memoir of Jared Sparks* (1869), of *Count Rumford* (1871), of *Jacob Bigelow, M.D.* (1881), and of *Nathaniel Thayer*; *History of the Battle of Bunker's Hill*, 1875; *Introduction to the History of the First Church in Boston, 1630-1880*, 1882; *The Red Man and the White Man in North America*, 1882; *Lives of Anne Hutchinson, John Mason, and William Penn*, in *Sparks's American Biographies*; *Address at the Consecration of Woodlawn Cemetery*, 1851; *Oration before the City Government, on the Centennial of the Evacuation of Boston by the British Army*, 1876; *Address at the Unveiling of the Statue of John Harvard*, Cambridge, 1884; *Address on a Memorial of Chief Justice Sewall, in Old South Church*, Boston, 1884, and several chapters in the

*Memorial History of Boston*, and in the *Narrative and Critical History of America*, etc.

**ELMSLIE, William Gray, M.A.**, English Presbyterian; b. at Insch, Aberdeenshire, Scotland, Oct. 5, 1818; graduated with first-class honors at the University of Aberdeen, 1868; studied theology at New College, Edinburgh, Berlin, and in Paris; became assistant professor of natural philosophy at Aberdeen, 1869; minister of Willesden Church, 1875; and professor of Hebrew in London Presbyterian College, 1883.

**EMERTON, Ephraim, Ph.D.** (Leipzig, 1876), Unitarian; b. at Salem, Mass., Feb. 18, 1851; graduated at Harvard College, 1871; became instructor in history in Harvard University, 1876; and Winn professor of ecclesiastical history, 1882.

**ENDERS, Ernst Ludwig, D.D.** (Erlangen, 1883), Lutheran; b. at Frankfurt-am-Main, Germany, Dec. 27, 1833; studied at Heidelberg, Erlangen, and Tübingen, 1852-55; has been pastor at Ober-rad, near Frankfurt-am-Main, since 1863. He is the editor of the second edition of the Erlangen edition of Luther's works (1. *Predigten*, 1862-81, 21 vols.; 2. *Reformations-historische und polemische deutsche Schriften*, 1883-85, 3 vols.; 3. *Briefwechsel*, vol. i., 1507-March, 1519), 1884, all published at Frankfurt-am-Main, except the first six vols.

**ENGLISH, John Mahan, Baptist**; b. at Tullytown, Bucks County, Penn., Oct. 20, 1845; graduated at Brown University, Providence, R.I., 1870, and at Newton Theological Institution, 1875; became pastor in Gloucester, Mass., 1875; in Boston, 1882; and professor of homiletics, pastoral duties, and church polity, in Newton Theological Institution, Mass., 1882.

**ERDMANN, (Christian Friedrich) David, D.D.**, German Protestant theologian; b. at Güstebiese, July 28, 1821; studied at Berlin, 1843-47; became *privat-docent* there of theology 1853, ordinary professor at Königsberg 1856, and general superintendent and honorary professor at Breslau 1861. He is the author of *Lieben und Leiden der ersten Christen*, Berlin, 1854; *Prima Joannis epistolæ argumentum nexu et consilium*, 1855; *Die Reformation und ihre Märtyrer in Italien*, 1855; *Der Brief des Jakobus, erklärt*, 1881; *Luther und die Hohenzollern*, Breslau, 1883, 2d ed. 1884.

**ERRETT, Isaac, M.A.** (*hon.*), Bethany College, Bethany, W. Va., 1867), Disciple; b. in New York City, Jan. 2, 1820; self-educated since his tenth year; has labored as farmer, miller, lumberman, bookseller, printer, school-teacher, pastor, preacher, and editor; became pastor of the Church of the Disciples at Pittsburg, Penn., 1840; New Lisbon, O., 1844; North Bloomfield, 1849; Warren, 1851; Muir and Ionia, Mich., 1856; Detroit, 1863; Muir and Ionia, 1865; Cleveland, 1866; retired, 1868; Chicago, 1870-71. He was corresponding secretary of Ohio Christian Missionary Society 1853-56, and president 1868-71; corresponding secretary of the American Christian Missionary Society 1857-60, and president 1871-76; president of the Foreign Christian Missionary Society since 1875. He was president of Alliance College, Alliance, O., 1868-69; declined elections to the presidency of Agricultural and Mechanical College, Kentucky University, Lexington, Ky. (1869), the professorship of biblical literature in Bethany College, Bethany, W. Va. (1869), and to the professorship of homiletics in the College

of the Bible, Kentucky University, Lexington, Ky. (1880). In 1881 he became a member of the International Sunday-school Committee; in 1885, one of the Council of the American Congress of Churches; in 1886, one of the executive committee of the Law and Order League of Cincinnati, O., where he has resided since 1869. He was associated with Alexander Campbell (d. 1866) in editing *The Millennial Harbinger*; since 1866 he has been editor-in-chief of *The Christian Standard*, the denominational organ. He is the author of *Modern Spiritualism compared with Christianity: a Debate between Joel Tiffany, Esq., of Painesville, O., and Rev. Isaac Errett of Warren, O.* (a *Photographic Report by J. D. Cox, Esq.*), Warren, O., 1855; *Brief View of Christian Missions, Ancient and Modern*, Cincinnati, 1857; *First Principles; or, The Elements of the Gospel*, 1867 (twenty thousand copies issued); *Walks about Jerusalem, a Search after the Landmarks of Primitive Christianity*, 1872, 5th ed., St. Louis, Mo., 1884; *Talks to Bereans: a Series of Twenty-three Sermons to Inquirers who acknowledge the Divine Inspiration of the Scriptures*, Cincinnati, 1873, 4th ed., St. Louis, Mo., 1884; *Letters to a Young Christian*, Cincinnati, 1881 (two editions); *Evenings with the Bible*, vol. i., *Studies in the Old Testament*, 1885, 2d ed. 1885; *Life and Writings of George Edward Flower*, 1885; *Our Position: a Brief Statement of the Plea urged by the People known as Disciples of Christ*, 1885 (about seventy-five thousand have been issued).

**EVANS, Llewelyn Iwan, D.D.** (Wabash College, O., 1872), Presbyterian; b. at Treuddyn, near Mold, North Wales, June 27, 1833; studied at Welsh Presbyterian College, Bala, 1846-49; graduated at Racine College, Wis., B.S. 1851, B.A. 1856, and at Lane Theological Seminary, Cincinnati, O., 1860; became successively pastor of the Seminary Church, 1860; professor of church history, 1863; of biblical literature and exegesis, 1867; of New-Testament Greek and exegesis, 1875. He was a member of the Wisconsin legislature, 1856-57; and corresponding editor of *The Central Christian Herald*, 1863-66. He translated and edited Zoëckler's commentary on Job, in the American Lange series, New York, 1874; and has published sermons, pamphlets, etc.

**EVANS, Thomas Saunders, D.D.** (Edinburgh, 1885), Church of England; b. at Belper, Derbyshire, March 8, 1816; entered St. John's College, Cambridge; received Person prize 1835; graduated B.A. 1839, M.A. 1845; was ordained deacon 1844, priest 1846; was assistant master of Rugby School; since 1862 canon residential of Durham, and professor of Greek and classical literature in the University of Durham. He has contributed to the *Sabrina Corolla* and to *The Expositor* (1882-83, on the Revised Version of the New Testament); and published *Tennyson's Ænone translated into Latin Hexameters*, Cambridge, 1873; *Commentary on 1st Corinthians*, in *The Speaker's Commentary*, London, 1881; *The Nihilist in the Hayfield*: a Latin poem, 1882.

**EVERETT, Charles Carroll, D.D.** (Bowdoin, 1870, Harvard, 1874), Unitarian; b. at Brunswick, Me., June 19, 1829; graduated at Bowdoin College 1850, and at the Harvard Divinity School 1859; tutor (1853-55) and professor of modern languages at Bowdoin (1855-57); minister of Unitarian Church, Bangor, Me., 1859-60; since

1869 has been Bussey professor of theology in Harvard University, and since 1878 dean of the Harvard Divinity School. He has published *The Science of Thought*, Boston, 1869; *Religions before Christianity: a Manual for Sunday Schools*, 1883; *Fichte's Science of Knowledge*, Chicago, 1881.

**EWALD, (Heinrich August) Paul, Ph.D.** (Leipzig, 1881), Lic. Theol. (Leipzig, 1883), German Protestant; b. at Leipzig, Jan. 13, 1857; studied at Leipzig and Erlangen, 1875-79; member of the *Prediger Collegium* of St. Paul's, Leipzig, 1880-82; became *privat-docent* of theology at Leipzig, 1883. He is the author of *Der Einfluss der stoisch-ciceronianischen Moral auf die Darstellung der Ethik bei Ambrosius*, Leipzig, 1881; *De vocis συνθήκῃ apud scriptores novi testamenti vi ac potestate, commentatio et biblico-philologica et biblico-theologica*, 1883; edited the 4th ed. of Winer's *Comparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenparteien*, 1882.

**EXELL, Joseph Samuel, M.A.**, Church of England; b. at Melksbam, Wilts, May 29, 1819; educated at Taunton and Sheffield Colleges; was ordained deacon 1881, priest 1882; was curate of Weston-super-Mare, 1881-84; and since vicar of

Townstall with St. Saviour, Dartmouth, Devonshire. He is, with Canon Spence, joint editor of *The Pulpit Commentary*, London, 1880 sqq., and of *The Homiletical Library*, 1882 sqq.; and, with Canon Spence and Rev. C. Neil, of *Thirty Thousand Thoughts*, 1883 sqq.; sole editor of *The Homiletical Quarterly* since 1880; of *Heart Chords*, 1883 sq.; and of *The Monthly Interpreter*, 1885 sqq. He has independently published *Practical Readings in the Book of Jonah*, and *Homiletical Commentary on the Book of Exodus*, 1879; with T. H. Leate, *Homiletical Commentary on the Book of Genesis*, 1885.

**EYRE, Most Rev. Charles**, archbishop of Glasgow, Roman Catholic; b. at Askam Bryan Hall, York, in the year 1817; educated at Ushaw College, Durham, and at Rome; was senior priest at St. Mary's Cathedral, Newcastle, 1847-68; appointed in 1868 archbishop for the western district and delegate apostolic for Scotland; consecrated at Rome, Jan. 31, 1869, by the title of Archbishop of Anazarba *in partibus infidelium*; but when the Roman-Catholic hierarchy was restored in Scotland, March 4, 1878, he was appointed archbishop of Glasgow. He published *History of St. Cuthbert*, London, 1849, 8d ed. 1886.

## F.

**FAIRBAIRN, Andrew Martin, D.D.** (Edinburgh, 1878), Congregationalist; b. in the neighborhood of Edinburgh, Nov. 4, 1838; graduated from Edinburgh University, 1860; studied theology at the Evangelical Union Theological Hall, Glasgow, 1856-61, and at Berlin under Dorner, 1866-67; became pastor of Independent Church at Bathgate, Scotland, 1861 (during 1866 and 1867 absent in Berlin to study under Dorner); at Aberdeen, 1872; principal and professor of theology in the Congregational Theological Institution, Airdale College, Bradford, Eng., 1877; principal of Mansfield College, Oxford, 1886. He was Muir lecturer on the science of religion in the University of Edinburgh, 1878-83. He is the author of *Studies in the Philosophy of Religion and History*, London, 1876, New York, 1877; *Studies in the Life of Christ*, 1880, 4th ed. 1885, New York, 1882; *The City of God, a Series of Discussions in Religion*, 1883, 2d ed. 1885; *Religion in History and in Life of To-day*, 1881, 2d ed. 1885; and since 1871 has constantly contributed to the *Contemporary Review* on philosophical and theological subjects, his special field of work being the philosophy and history of religion.

**FAIRCHILD, James Harris, D.D.** (Hillsdale College, Mich., 1864), Congregationalist; b. at Stockbridge, Mass., Nov. 25, 1817; graduated at Oberlin College, O., 1838, and has been connected with it since 1839,—as professor of languages, 1842-47; of mathematics, 1847-58; of moral philosophy and theology, 1858-60, which chair has since 1866 been held by him along with the presidency. He has published *Moral Philosophy*, New York, 1869; *Oberlin, the College and the Colony, 1833-83*, Oberlin, 1883; and edited *Memoirs of Rev. C. G. Finney*, New York, 1876, and *Finney's Systematic Theology*, Oberlin, 1878.

**FALLOWS, Right Rev. Samuel, D.D.** (Lawrence University, Wis., 1873), Reformed Episcopalian, bishop; b. at Pendleton, near Manchester, Eng., Dec. 15, 1835; graduated at Lawrence University, Wis., and at the University of Wisconsin, Madison, Wis., graduating as valedictorian at the latter, 1859; was vice-president of Galesville University, Wis., 1859-61; chaplain of the 32d Regiment Wis. Vols., 1862; professor elect of natural sciences, Lawrence University, Wis., 1863; lieutenant-colonel 40th Wis. Vol. Infantry, and colonel 49th, 1864-65; promoted brevet-brigadier-general for meritorious services; was State superintendent of public instruction for the State of Wisconsin, 1870-73; professor elect of logic and rhetoric in the University of Wisconsin, 1873; president of Illinois Wesleyan University, Bloomington, Ill., 1874-75. From 1857 to 1875 he was a minister of the Methodist-Episcopal Church; in 1875 he became rector of St. Paul's Reformed Episcopal Church, Chicago; in 1876 was elected bishop, and given the missionary jurisdiction of the West, and still unites this with his rectorship. While superintendent of public instruction of Wisconsin he devised, and carried out through legislative

action, the plan of bringing all the high and common schools of the State into direct connection with the University of Wisconsin. He also perfected the institute plan of instruction for teachers, now in operation in that State. While president of the Illinois Wesleyan University, he inaugurated in America the plan of conferring collegiate degrees, especially the higher ones, upon non-resident students and graduates, based upon a thorough written as well as oral examination on a prescribed course of study, akin to the plan pursued by the London University. He delivered, as the representative of the West, one of the addresses before the American Bible Society in Philadelphia, 1872; as fraternal delegate, addressed the General Conference of the Methodist-Episcopal Church at Cincinnati, O., 1880; delivered the annual oration before the Society of the Army of the Tennessee, at Cleveland, O., 1883. In theology he is an Arminian. He founded in 1876, and for four years edited, *The Appeal*, the first distinctively Reformed Episcopal Church paper, published in Chicago, Ill. (now incorporated with *The Episcopal Recorder*, New York). He is the compiler and editor of *Bright and Happy Homes*, Chicago, Ill., 1881 (several editions); *Synonyms and Antonyms*, 1883; *Abbreviations and Contractions*, 1883; *Criticisms, Americanisms, Colloquial and Provincial Words and Phrases*, 1883 (all three in the *Standard Handbook Series*); *Liberty and Union*, Madison, Wis., 1883; *The Home Beyond*, Chicago, Ill., 1884, last ed. 1886; *The Progressive Dictionary* (a supplement to all the standard dictionaries of the English language), 1885; *Past Noon*, Cincinnati, O., 1886.

**FARRAR, Adam Storey, D.D.** (Oxford, 1864), **F.C.S., F.R.A.S.**, Church of England; b. in London, April 20, 1826; educated at St. Mary's Hall, Oxford; graduated B.A. (first-class classics and second-class mathematics), 1850; Arnold historical prizeman, Denyer's theological prizeman, 1850; M.A. (Queen's College), 1852; B.D., 1864. He was ordained deacon 1852, and priest 1853; was Michel fellow of Queen's College, Oxford, 1852-63; public examiner in classics and mathematics, 1854-56; tutor of Wadham College, 1855-64; select preacher at Oxford, 1856-57, 1869-70; preacher at Whitehall, 1858-60; Hampton lecturer, 1862; select preacher at Cambridge, 1875 and 1881. Since 1864 he has been professor of divinity and of ecclesiastical history in the University of Durham; since 1868 an examining chaplain to the bishop of Peterborough; since 1878 a canon of Durham. He has published *Science in Theology* (university sermons), London, 1859; *Critical History of Free Thought* (Hampton lectures), 1862; and miscellaneous sermons and lectures.

**FARRAR, Ven. Frederic William, D.D.** (Cambridge, 1873), **F.R.S.**, archdeacon of Westminster, Church of England; b. in Bombay, India, Aug. 7, 1831; educated at King William's College, Isle of Man, and at King's College, London; gradu-



ated B.A. from University of London, and was appointed university scholar, 1852. He went to Cambridge, entered Trinity College, took the chancellor's prize for English verse (see below), 1852; graduated B.A. (fourth in first-class classical tripos, and junior optime in mathematics), 1851; was elected fellow; was *Le Has* classical prizeman 1856, and Norrisian prizeman 1857; graduated M.A. 1857, B.D. 1872. He was ordained deacon 1851, and priest 1857; was assistant master in Harrow School, 1851-71; and head master of Marlborough College, 1871-76. He was select preacher at Cambridge, 1868-69, 1872, 1874, and frequently since; honorary chaplain to the Queen, 1869-73, and since 1873 chaplain in ordinary; Hulsean lecturer (Cambridge) 1870, and Bampton lecturer (Oxford) 1885. In 1876 he was installed rector of St. Margaret, Westminster, London, and canon of Westminster; and on April 24, 1883, was appointed archdeacon of Westminster, and rural dean of St. Margaret and St. John the Evangelist, Westminster. Archdeacon Farrar has done much to improve public-school instruction and to promote total abstinence. He is the author of the following works: *The Arctic Regions* (chancellor's prize poem), Cambridge, 1852; *Christian Doctrine of the Atonement* (Norrisian prize), 1857; the three works of fiction for boys: *Eric, or Little by Little*, 1857, 20th ed. 1882; *Julian Home*, 1859, 10th ed. 1882; and *St. Winifred's, or the World of School*, 1863, 13th ed. 1882; *The Origin of Language*, 1860; *The Fall of Man, and other Sermons*, 1865, 3d ed. 1876; *Chapters on Language*, 1865, and *Families of Speech*, 1870 (the two were combined in revised form under title *Language and Languages*, 1878); *Essays on a Liberal Education*, 1860; 2d ed. 1868; *Seekers after God*, 1869, new ed. 1877; *The Witness of History to Christ* (Hulsean lectures), 1871, 3d ed. 1875; *The Silence and Voices of God* (university and other sermons), 1873, 3d ed. 1875; *The Life of Christ*, 1871, 2 vols. (12th ed. same year, 24th ed. 1876, 38th ed. 1880, illustrated ed. 1878, popular ed. in 1 vol. without illustrations 1881, cabinet ed. 5 vols. 32mo 1883); *In the Days of thy Youth* (Marlborough sermons), 1876, 4th ed. 1877; *Eternal Hope* (Westminster sermons on eschatology), 1878, 12th ed. same year; *Saintry Workers* (Lent lectures), 1878; *The Life and Work of St. Paul*, 1879, 2 vols. (18th thousand, 1881; popular ed., 1 vol., 1881); *Gospel according to St. Luke* (Cambridge Bible for Schools), 1880, 2d ed. 1884; *Epiphania, or the Amelioration of the World* (sermons), 1880; *Mercy and Judgment: Last Words on Christian Eschatology*, 1881, 2d ed. 1882; *Early Days of Christianity*, 1882, 2 vols. (new ed. 1883, in 1 vol. 1884); *Hebrews, with Notes and Introduction*, 1883; *My Object in Life* (*Heart-Chords Series*), 1883; *With the Poets: a Selection of English Poetry*, 1883; *Messengers of the Books: Discourses and Notes on the New Testament*, 1884; *Sermons and Addresses delivered in America*, 1886; *The History of Interpretation* (Bampton lectures), 1886. For school use he has written, *Greek Grammar Rules* (6th ed. 1865) and *Brief Greek Syntax* (3d ed. 1867). The above list presents only a portion of his literary activity; for he has contributed to Smith's *Dictionary*, *The Pulpit Commentary*, *Encyclopædia Britannica*, besides to various journals, etc.

**FAUSSET, Andrew Robert**, Church of England; b. at Silverhill, County Fermanagh, Ireland, Oct. 13, 1821; was scholar of Trinity College, Dublin, 1841; took the vice-chancellor's prize for Latin verse (fourth) and for Greek verse (third), 1841; Berkeley gold medal, 1842; vice-chancellor's prize for Greek verse (second) 1842, and for Latin prose (first) 1843-44; divinity testimonium (second-class), 1845; graduated B.A. (senior moderator classics), 1843, M.A. 1846. He was ordained deacon 1847, priest 1848; became curate of Bishop Middleham, County Durham, 1847; and rector of St. Cuthbert's, York, his present charge, 1859. He was chaplain at Bex, Switzerland, 1870, and at St. Goar on the Rhine, 1873 (both under the Church Colonial and Continental Society). He is evangelical, of the Church-of-England type of orthodoxy. He has edited *Terence*, with notes, Dublin, 1844; *Homer's Iliad, I.-VIII.*, 1846; *Livy, I.-III.*, 1849; *Beugel's Gnomon of the New Testament*, Edinburgh, 1857, 5 vols.; *Vinet's Homiletics, with Notes*, London, 1858; *The Greek Testament* (for the British and Foreign Bible Society), 1877; written, *Scriptures and the Prayer-Book in Harmony*, 1854; *Ireland and the Irish*, 1854; *Faculties of the Lower Animals*, 1858; vols. ii. and iv. of the *Critical and Explanatory Pocket-Bible*, Glasgow, 1862, 1 vols.; vols. iii., iv., and vi. of the *Critical, Experimental, and Practical Commentary* (Jamieson, Fausset, and Brown's), 1868; *Hora Psalmica*, London, 1877, 2d ed. 1885; *The Church and the World*, 1878; *The Englishman's Bible Cyclopædia*, 1879; *The Millennium*, 1880; *The Signs of the Times*, 1881; *Prophecy a Sure Light*, 1882; *The Latter Rain*, 1883; *True Science confirming Genesis*, 1884; *The Personal Antichrist*, 1884; *Spiritualism*, 1885; *Expository Commentary on the Book of Judges*, 1885.

**FERGUSON, Right Rev. Samuel D.**, Episcopalian, missionary bishop of West Africa; b. in Charleston, S.C., Jan. 1, 1812; emigrated to Liberia, 1818; educated in the mission schools; became rector of St. Mark's, Harper, 1868; bishop, 1885. •

**FERRIS, John Mason, D.D.** (Rutgers College, New Brunswick, N.J., 1867), Reformed (Dutch); b. at Albany, N.Y., Jan. 17, 1825; graduated at the University of the City of New York, 1843, and at the theological seminary of the Reformed Dutch Church, New Brunswick, N.J., 1849; became pastor of Reformed Churches, at Tarrytown, N.Y., 1849; Chicago (Second), Ill., 1854; and at Grand Rapids (First), Mich., 1862; corresponding secretary of the Board of Foreign Missions of the Reformed Church in America, 1865; editor of *The Christian Intelligencer*, New York (the denominational organ), 1883.

**FFOULKES, Edmund Salusbury**, Church of England; b. at Eriavatt, Denbigh, Jan. 12, 1819; educated at Jesus College, Oxford; graduated B.A. (second-class classics) 1841, M.A. 1844, B.D. 1851; was appointed fellow and tutor of his college; entered the Roman-Catholic Church, 1855; returned to Church of England, 1870; was select preacher at Oxford, 1875-76; became rector of Wigginton, 1876; and then vicar of St. Mary the Virgin, Oxford, 1878. He is the author of *A Manual of Ecclesiastical History*, London, 1854; *Christendom's Divisions*, 1865-67, 2 vols., *The Athanasian Creed, by whom written and by whom published*, 1871, 2d ed. 1872.

**FIELD, Frederick**, Church of England; b. in London, in the year 1801; d. at Norwich, April 19, 1885. He was educated at Trinity College, Cambridge, where he graduated B.A. (Tyrwhitt's Hebrew scholar, tenth wrangler, and chancellor's medallist) 1823, M.A. 1826, hon. LL.D. 1875; was fellow of Trinity College, Cambridge, 1824-43; rector of Keeppham, Norfolk, 1842-63; elected honorary fellow of Trinity College, Cambridge, 1875. He was a member of the Old-Testament Revision Company. He edited the Greek text of Chrysostom's Homilies on Matthew, Cambridge, 1839, 3 vols., and all the Pauline Epistles, 1849-62, 7 vols.; Barrow's *Treatise on the Pope's Supremacy*, London, 1851; Grabe's text of the Septuagint, Oxford; *Otiun Norricense* (I., *Tentamen de reliquiis Aquila, Symmachi, Theodotionis e lingua Syriaca in Graecam convertendis*; II., *Tentamen de quibusdam vocabulis Syro-Graecis*; III., *Notes on Select Passages of the Greek Testament*), 3 parts, 1864, 1876, 1881; *Origenis Hexaplorum que supersunt*, 1867-74, 2 vols.; *Sermons*, 1878. \*

**FIELD, Henry Martyn, D.D.** (Williams College, 1862), Presbyterian; b. at Stockbridge, Mass., April 3, 1822; graduated at Williams College, Williamstown, Mass., 1838, and at East Windsor Hill (now Hartford) Theological Seminary, Conn., 1841; studied at Yale Divinity School, New Haven, Conn., 1841-42; was pastor in St. Louis, Mo., 1842-47; at West Springfield, Mass., 1850-54; from 1854 has been an editor and proprietor of *The Evangelist*, a Presbyterian denominational weekly, published in New-York City; since 1870, sole editor and proprietor. He has been an extensive traveller, having been five times in Europe, twice in the East, and once round the world. He has written *The Irish Confederates*, and *the Rebellion of 1798*, New York, 1851; *Summer Pictures from Copenhagen to Venice*, 1859; *History of the Atlantic Telegraph*, 1866; *From the Lakes of Killyarney to the Golden Horn*, 1876; *From Egypt to Japan*, 1877 (of the two last named, fifteen editions have been issued); *On the Desert; with Review of Events in Egypt*, 1883; *Among the Holy Hills* (Palestine), 1884; *The Greek Islands und Turkey after the War*, 1885.

**FISHER, George Park, D.D.** (Brown University, 1866; the same degree was given him by Edinburgh University, 1886), LL.D. (College of New Jersey, Princeton, 1879), Congregationalist; b. at Wrentham, Mass., Aug. 10, 1827; graduated at Brown University, Providence, R.I., 1847, and at Andover Theological Seminary, Mass., 1851; became professor of divinity (college preacher) in Yale College, New Haven, Conn., 1854; professor of ecclesiastical history, 1861. He has published *Essays on the Supernatural Origin of Christianity*, New York, 1865, 3d ed. (enlarged) 1877; *Life of Benjamin Silliman*, 1866, 2 vols., new ed., Philadelphia, 1877, 1 vol.; *The Reformation*, New York, 1873; *The Beginnings of Christianity*, 1877; *Faith and Rationalism*, 1879; *Discussions in History and Theology*, 1880; *The Christian Religion*, 1882; *Grounds of Theistic and Christian Belief*, 1883; *Outlines of Universal History*, 1885.

**FISK, Franklin Woodbury, D.D.** (Olivet College, Mich., 1865), Congregationalist; b. at Hopkinton, N.H., Feb. 16, 1820; graduated at Yale College, New Haven, Conn., 1849, and at the Yale Divinity School, 1852; tutor in Yale College,

1851-1853; became professor of rhetoric and English literature, Beloit College, Wis., 1854; professor of sacred rhetoric in Chicago (Congregational) Theological Seminary, 1859. Besides articles, and contributions to *Current Discussions in Theology* (Chicago, 1884 sqq.), prepared annually by the professors of the seminary, he has published *Manual of Preaching*, New York, 1884.

**FITZGERALD, Oscar Penn, D.D.** (Southern University, Greensborough, Ala., 1868), Methodist (Southern branch); b. in Caswell County, N.C., Aug. 24, 1829; was missionary in the California mines, 1855-57; editor of *Pacific Methodist, Christian Spectator*, and *California Teacher*, in San Francisco; was superintendent of public instruction of California, 1867-71, and under his administration the State University was founded, and the Normal School fully organized and permanently located; president of Pacific Methodist College, Santa Rosa, Cal., 1872; editor of the Nashville *Christian Advocate*, since 1878. He is the author of *California Sketches*, Nashville, Tenn., 1879, 2 vols., 2d ed. 1879; *The Class Meeting*, 1880, 2d ed. 1880; *Christian Growth*, 1881, 2d ed. 1881; *Glimpses of Truth*, 1883, 2d ed. 1885; *Dr. Summers; a Life-study*, 1884, 2d ed. 1885; *Centenary Cameos*, 1885.

**FLICKINGER, Daniel Kumer, D.D.** (Otterbein University, Westerville, O., 1875), United Brethren in Christ; b. at Sevenmile, O., May 25, 1824; educated in common schools and Germantown Academy; elected corresponding secretary of the United-Brethren Church Missionary Society, 1857, and quadrennially re-elected until 1885, when he was elected foreign missionary bishop. He has been to Africa eight times, and to Germany five times, on missionary business; has done much work upon the frontiers of the United States, and also among the Chinese. He is the author of *Off-hand Sketches in Africa*, Dayton, O., 1857; *Sermons* (jointly with Rev. W. J. Shuey), 1859; *Ethiopia, or Twenty-six Years of Missionary Life in Western Africa*, 1877, 3d ed. 1885; *The Church's Marching Orders*, 1879.

**FLIEDNER, Fritz**, German pastor; b. at Kaiserswerth on the Rhine, June 10, 1845; studied at Halle 1864-66, and at Tübingen 1866-67; became professor in the boarding school for young ladies at Hilden, 1868; chaplain to the legation of the German Empire at Madrid, and evangelist in Spain, 1870. Since 1870 he has edited *Leaves from Spain*, a German periodical devoted to evangelization in Spain; has written articles in different reviews, newspapers, and encyclopædias (Herzog and Brockhaus), and *Blätter und Blüten, Gedichte*, Heidelberg, 1885.

**FLINT, Robert, D.D., LL.D.**, Church of Scotland; b. near Dumfries, Scotland, in the year 1838; studied at Glasgow; was pastor from 1859 until 1864, when he became professor of moral philosophy and political economy at the University of St. Andrew's, and in 1876 professor of divinity in the University of Edinburgh. He is the author of *The Philosophy of History in France and Germany*, Edinburgh, 1874; *Theism* (Baird lectures for 1876), 1877, 5th ed. 1886; *Anti-Theistic Theories* (Baird lectures for 1877), 1879, 2d ed. 1880.

**FOOTMAN, Henry, M.A.**, Church of England; b. at Ipswich, Feb. 10, 1831; educated at St. Peter's College, Cambridge, where, after having

taken a second-class in the moral science tripos, 1870, he graduated B.A. 1871, M.A. 1874; ordained (both deacon and priest) 1871, standing first in the examination for orders; vicar of Lambourne, Hungerford, 1875-78; in charge of St. George's, Campden Hill, 1878-80; select preacher at Cambridge, 1880-81; vicar of Shoreditch, 1880-81; and since 1881 has been vicar of Noton Lincoln. Although from early years a student of theology, he pursued a commercial career, and prior to entering Cambridge was partner in a large firm. He is the author of *Life, its Friends and Foes* (Lent lectures, London, 1873; *From Home and Back* (Lenten sermons), 1876; *The Eloquence of the Cross*, 1877; *Nature and Prevalence of Modern Unbelief*, 1880; *Reasonable Apprehensions and Re-assuring Hints*, 1883, 2d ed. 1884, reprinted, New York, 1885.

**FORBES, John, LL.D.** (King's College, 1837), D.D. (Edinburgh, 1873), Church of Scotland; b. at Iobarn, Banffshire, July 5, 1802; graduated A.M. at Marischal College, 1819; studied theology for four years at Marischal and King's Colleges, and later at Göttingen, 1828-29; became successively head master and governor of John Watson's Institution, Edinburgh, 1840, and of Donaldson's Hospital, 1850; professor of Oriental languages at Aberdeen University, 1869. He is the author of *Symmetrical Structure of Scripture, or Principles of Scripture Parallelism exemplified in an Analysis of the Decalogue, Sermon on the Mount, etc.*, Edinburgh, 1854; *Analytical Commentary on the Komans, tracing the Train of Thought by the Aid of Parallelism*, 1868; *Predestination and Free Will reconciled; or Calvinism and Arminianism united in the Westminster Confession*, 1878, 2d ed. 1879.

**FOSS, Cyrus David, D.D.** (Wesleyan University, 1870), LL.D. (Cornell College, Iowa, 1879), Methodist-Episcopal bishop; b. at Kingston, N.Y., Jan. 17, 1831; graduated at Wesleyan University, Middletown, Conn., 1851; became teacher 1851, and principal 1856, of Amenia Seminary, N.Y.; pastor (in Chester, N.Y., Brooklyn, and New York), 1857; president of Wesleyan University, 1875; bishop, 1880.

**FOSTER, Frank Hugh, Ph.D.** (Leipzig, 1882), Congregationalist; b. at Springfield, Mass., June 18, 1851; graduated at Harvard College, Cambridge, Mass., 1873; from 1873 to 1874 was assistant professor of mathematics in the United States Naval Academy at Annapolis, Md.; graduated at Andover Theological Seminary, Mass., 1877; from 1877 to 1879 was Congregational pastor at North Reading, Mass.; from 1879 to 1882 in Germany, studying at Göttingen (1879-80) under Lotze, and at Leipzig (1880-82) under Luthardt, Delitzsch, and Kahnis; from 1882 to 1884, professor of philosophy at Middlebury College, Vt.; and since 1884 has been professor of church history in Oberlin Theological Seminary. He translated Grotius' *Defence of the Catholic Faith concerning the Satisfaction of Christ*, and has contributed other articles to the *Bibliotheca Sacra*, of which since 1884 he has been one of the editors.

**FOSTER, Randolph Sinks, D.D.** (Ohio Wesleyan University, Delaware, O., 1853), LL.D. (the same, 1858), Methodist-Episcopal bishop; b. at Williamsburg, Clermont County, O., Feb. 22, 1820; studied at Augusta College, Millersburg,

Ky., 1835-37, but did not graduate; entered the ministry of the Methodist-Episcopal Church, 1837; served in the Ohio Conference until 1850, when he was transferred to New York; in 1856 became president of the North-western University, Evanston, Ill.; resigned in 1860, and returned to the pastorate; in 1868 became a professor in Drew Theological Seminary, Madison, N.J. (succeeded Dr. McClintock in the presidency of the same, 1870), and in 1872 a bishop. He was delegate to the Wesleyan body in England, 1870; visited the Methodist-Episcopal missions in South America, 1871; Europe (Germany and Scandinavia), 1874; India, 1882; Italy, Germany, and Scandinavia, 1883; Mexico, 1886. He is the author of *Objections to Calvinism as it is* (letters to Rev. Dr. N. L. Rice), Cincinnati, 1818 (many editions to date); *Christian Purity*, New York, 1851 (many editions to date); *Ministry for the Times*, 1852; *Beyond the Grave*, 1879 (many editions); *Centenary Thoughts for the Pew and Pulpit of Methodism in 1884*, 1881; *Studies in Theology*, 1886.

**FOSTER, Robert Verrell, D.D.** (Trinity University, Texas, 1881), Cumberland Presbyterian; b. in Wilson County, Tenn., Aug. 12, 1845; graduated A.B. and A.M. from Cumberland University, Lebanon, Tenn.; studied theology under Rev. Dr. Richard Beard; graduated from Union Theological Seminary, New-York City, in 1877; and has been ever since professor of Hebrew and biblical theology and exegesis in the theological school of Cumberland University. In 1881 he declined the chief editorship of *The Cumberland Presbyterian*, the principal denominational organ, and later the presidency of Trinity University, Tehuacana, Tex., and the professorship of Greek and Latin in Lincoln University, Ill. He is a frequent contributor to his denominational papers.

**FOWLER, Charles Henry, D.D.** (Garrett Biblical Institute, 186-), LL.D. (Wesleyan University, Middletown, Conn., 1875), Methodist-Episcopal bishop; b. at Burford, Canada, Aug. 11, 1837; graduated at Genesee College, N.Y., 1859, and at the Garrett Biblical Institute, Evanston, Ill., 1861; entered the ministry; became president North-western University, Evanston, Ill., 1872; editor of *The Christian Advocate*, 1876; missionary secretary, 1880; bishop, 1884.

**FOX, Norman, Baptist**; b. at Glens Falls, N.Y., Feb. 13, 1836; graduated at the University of Rochester, N.Y., 1855, and at Rochester Baptist Theological Seminary 1857; was pastor at Whitehall, N.Y., 1859-62; chaplain of the 77th Regiment N.Y. Vols., 1862-64; professor in the theological department of William Jewell College, Liberty, Mo., 1869-72. He has been editorially connected with the *Central Baptist, National Baptist, and Independent*, and also given voluntary service to different churches. He is the author of *George Fox and the Early Friends*, republished from *Baptist Quarterly Review*, 1878; *Rise of the Use of Pouring and Sprinkling for Baptism*, from the same, 1882; *Inspiration of Apostles in Speaking and Writing*, do., 1885; *A Layman's Ministry: Notes on the Life and Services of the Hon. Nathan Bishop, LL.D.*, New York, 1883.

**FRANK, Franz Hermann Reinhold, Ph.D., Lic. Theol.** (both Leipzig, 1851), D.D. (from Erlangen, 1859), German Evangelical Lutheran theologian; b. at Altenburg, March 25, 1827; studied at Leip-

zig, 1815-51; was sub-rector at Ratzburg, 1851-53; professor in the gymnasium at Altenburg, 1853-57; extraordinary professor in 1857, and since 1858 ordinary professor of theology in Erlangen. He is the author of *Evangelische Schulreden*, Altenburg, 1856; *Die Theologie der Concor dienformel*, Erlangen, 1858-65, 1 vols.; *System der christlichen Gewissheit*, 1870-73, 2 vols., 2d ed. 2d vol. 1881, 2d ed. 1st vol. 1884; *Aus dem Leben christlicher Frauen*, Gütersloh, 1873; *System der christlichen Wahrheit*, 1878-80, 2 vols., 2d ed. 1885-86; *System der christlichen Sittlichkeit*, 1st vol. 1884, and also of many long articles of dogmatic and ethical contents in *Zeitschrift für Protestantismus u. Kirche*, 1869-76, which he edited.

**FRANK, Gustav (Wilhelm), Lic. Theol. (hon., Jena, 1835), D.D. (hon., Jena, 1867)**, German theologian; b. at Schleiz, Germany, Sept. 25, 1832; studied at Jena, habilitated himself there 1859; became professor extraordinary of theology, 1864; ordinary professor of dogmatics and synobolics and Christian ethics at Vienna, April 9, 1867, and member of the superior ecclesiastical council, July 31, 1867; received the Austrian order of the Iron Cross, third class, 1882. He is the author of *Memorabilia quaedam Flaciana cum brevi annotatione editoris*, Schleiz, 1856; *De Lutero rationalismi præcursoris*, Leipzig, 1857; *De Academia Jenensi evangelica veritatis altrice*, Schleiz, 1858; *Die Jenaische Theologie in ihrer geschichtlichen Entwicklung*, Leipzig, 1858; *De Matthiæ Flacii Illyrici in libros sacros meritis*, 1859; *Geschichte der protestantischen Theologie*, 1862-75, 3 parts; *Johann Major, der Wittenberger Poet*, Halle, 1863; *Carl Friedrich Bahrdt* (in Raumer's *Historisches Taschenbuch*), 1866; *Die k. k. evangelisch-theologische Facultät in Wien von ihrer Gründung bis zur Gegenwart, Zur Feier ihres fünfzigjährigen Jubiläums*, Vienna, 1871; *Das Toleranzpatent Kaiser Joseph II.*, 1881; numerous articles in periodicals, and in the *Allgemeine deutsche Biographie*; edited E. F. Apelt's *Religionsphilosophie*, Leipzig, 1860.

**FRANKE, August Hermann, Lic. Theol. (Bonn, 1878)**, Lutheran; b. at Gütersloh, Westphalia, Prussia, Aug. 30, 1853; studied at the universities of Leipzig and Bonn, 1872-76; was successively *domeandant* in Berlin (1878), inspector of Professor Tholuck's "Students' Home" in Halle (1879-84), and also a *privat-docent* in the university there (1881-84), and professor extraordinary, (1884); ordinary professor of theology at Kiel since July 6, 1885. He is the author of *Leben und Wirken des Rev. Charles G. Finney*, Cologne, 1879, Basel, 1880; *Das alte Testament bei Johannes, Ein Beitrag zur Erklärung und Beurtheilung der johanneischen Schriften*, Göttingen, 1885.

**FRASER, Donald, D.D. (Aberdeen University, 1872)**, English Presbyterian; b. at Inverness, Scotland, Jan. 15, 1826; graduated M.A. at University of Aberdeen, 1842, and pursued theological studies at Knox College, Toronto, and New College, Edinburgh; was Presbyterian minister in Montreal, 1851-59; at Inverness, 1859-70; and since 1870 has been pastor of Marylebone Presbyterian Church, London. He is vice-president of the British and Foreign Bible Society, honorary secretary of the Evangelical Alliance, and is prominent in church courts (twice moderator of the Supreme Court of the English Presbyterian Church) and in public meetings. He is the

author of *Synoptical Lectures on the Books of Holy Scripture*, London, 1871-76, 3 vols., 4th ed. 1886, 2 vols. (Italian trans. of lectures on New Testament, Florence, 1878); *Thomas Chalmers, D.D.*, London and New York, 1881; *Speeches of the Holy Apostles*, 1st and 2d ed., 1882; *Metaphors in the Gospels*, 1885; besides minor publications, and various contributions to reviews and magazines.

**FRASER, Right Rev. James, D.D. (Oxford, 1870)**, lord bishop of Manchester, Church of England; b. at Prestbury, near Cheltenham, Aug. 18, 1818; d. at Manchester, Thursday, Oct. 22, 1885. He was scholar of Lincoln College, Oxford, 1836-39; Ireland scholar, and in the first class in classics, 1839; graduated B.A. 1840, M.A. (Oriel) 1842. He was fellow of Oriel College, 1840-60; tutor, 1842-47; ordained deacon 1846, priest 1847; was rector of Cholderton, Wiltshire, 1847-60; select preacher, Oxford, 1854, 1862, 1872, 1877; chancellor of Sarum Cathedral, 1858-60; rector of Ufton-Nervet, Berkshire, 1860-70; prebendary of Bishopstrop, in Sarum Cathedral, 1861-70. In 1870 he was consecrated bishop of Manchester. He is the author of *Six Sermons preached before the University of Oxford*, London, 1856; and of the special reports presented to Parliament on education (1860), on education in the United States and Canada (1867), and on the employment of children, young persons, and women in agriculture (1868). He was a most faithful prelate, and hastened his death by overwork, for he had not taken adequate rest for several years.

**FREMANTLE, Rev. the Honorable William Henry**; b. at Swanbourne, Buckinghamshire, Dec. 12, 1831; educated at Eton and at Balliol College, Oxford; graduated B.A. (first-class classics) 1853; gained the prize for the English essay in 1854; M.A. (All Souls' College) 1857; and was fellow of All Souls' College from 1854 to 1864; ordained deacon 1855, priest 1856; was curate of Middle Claydon, 1855-57; vicar of Lewknor, 1857-65; chaplain to Dr. Tait while the bishop of London (1861-68), and archbishop of Canterbury, 1868-82; rector of St. Mary's, Bryanston Square, London, 1866-83; select preacher at Oxford, 1878-80; canon of Canterbury, and fellow and tutor of Balliol College, Oxford, since 1882; Bampton lecturer in 1883. His theological standpoint is in the main similar to that of the late Dr. Arnold, Dean Stanley, and Richard Rothe. He is the author of *Ecclesiastical Judgments of the Privy Council*, London, 1865; *The Doctrine of Reconciliation to God through Jesus Christ*, 1870; *The Gospel of the Secular Life*, 1882; *The World as the Subject of Redemption* (Bampton lectures), 1883; and various separate sermons, pamphlets, and articles in the *Contemporary and Edinburgh Reviews*.

**FREPPPEL, Right Rev. Charles Emile**, Roman Catholic; b. at Obernai (Bas Rhin), France, July 1, 1827; studied at Strassburg; was ordained priest, 1849; taught philosophy in Paris, 1850-53; was chaplain of St. Genevieve, 1853; dean, 1867; professor of sacred eloquence in the faculty of Catholic theology at Paris, 1854-70, and greatly distinguished himself by his eloquence. He was called in 1869 to Rome, to assist in the preliminary arrangements for the Vatican Council, and was pronounced in favor of the papal-infallibility dogma. He was consecrated bishop of Angers in 1870, and has made a vigorous prelate, being

active in organizing the pilgrimages to Paray-le-Monial, Puy, and elsewhere, in 1872 and 1873, and in founding a Catholic university at Angers. In 1880 he was returned as deputy from Brest, and attracted great notice by the frequency and violence of his opposition to the government, and by his outspoken ultramontanist. His works are numerous. Among them are, *Les Pères apostoliques et leur époque*, Paris, 1859, 2d ed. 1870; *Les apologistes chrétiens au deuxième siècle*, 1860, 3d ed. 1886; *St. Irénée*, 1861; *Examen critique de la vie de Jésus*, de M. Renan, 1863 (numerous editions); *Conférences sur la divinité de Jésus Christ*, 1863; *Tertullien*, 1861, 2 vols.; *St. Cyprien*, 1865, 3d ed. 1875; *Clément d'Alexandrie*, 1865, 2d ed. 1873; *Examen critique des apôtres de M. Renan*, 1866; *Origène*, 1868; *Œuvres pastorales oratoires*, 1869-80, 4 vols.; *Œuvres polémiques*, 1871-80, 2 vols.; *L'Église et les ouvriers*, 1876; *Les devoirs du chrétien dans la vie civile*, 1876; *La vie chrétienne*, 1879 (Lenten sermons delivered in the chapel of the Tuileries, 1862).

**FRIEKE, Gustav Adolf, Ph.D.** (Leipzig, 1811), D.D. (*hon.*, Kiel, 1851), Evangelical Lutheran theologian; b. at Leipzig, Aug. 23, 1822; studied at the university there; habilitated himself in both the theological and philosophical faculties, 1846; became professor extraordinary of theology, 1849; ordinary professor of theology at Kiel, 1851; *abercatech* in St. Peter's Church, Leipzig, 1865; ordinary professor of theology in the University of Leipzig, 1867. He is also pastor of St. Peter's, *consistorialrath*, member of the synodical committee of the Evangelical Lutheran Church of Saxony. He has received the royal Saxon Albrecht order second class, the Prussian crown order second class, the Swedish Mäsa order, is a knight of the Prussian Eagle order third class. Besides numerous sermons, of his writings may be mentioned, *Argumenta pro Dei existentia*, Pars 1., Leipzig, 1847; *Die Erhebung zum Herrn im Gebete*, Reichenbach, 1850, 2d ed. 1861; *Lehrbuch der Kirchengeschichte*, 1. Thl., Leipzig, 1850; *Das exegetische Problem im Briefe Pauli an die Galater c. 3, 20, auf Grund v. Gal. 3, 15-25 geprüft*, 1880; *De mente dogmatica loci Paulini ad Rom. 5, 12 sq. Deinde et eucenotica typis expressum*, 1880; *Metaphysik und Dogmatik in ihrem gegenseitigen Verhältnisse, unter besond. Bezieh. auf die Ritsch'sche Theologie*, 1882.

**FRIEDLAENDER, Michael, Ph.D.** (Halle, 1862), H.Brew; b. at Introschin, Prussia, April 29, 1833; studied at Berlin under Protestant and Hebrew teachers; was director of the Institute for Talmudic instruction, in Berlin, and since 1865 has been principal of the Jews' College, London; and under the auspices of the Society of Hebrew Literature, he has published *The Commentary of Ibn Ezra on Jesaiah*, edited from MSS., and translated, with Notes, Introductions, and Glossary, London, 1873-77, 3 vols.; *The Guide of the Perplexed of Maimonides*, translated from the original text and annotated, 1882-85, 3 vols.; and a revision of the Authorized Version with the Hebrew text, *The Jewish Family Bible*, 1882.

**FRIEDLIEB, Joseph Heinrich, Lic. Theol.** (Bonn, 1840), D.D. (Breslau, 1838), Roman Catholic; b. at Meisenheim, Germany, Sept. 1, 1810; became priest 1837, *rector* at Bonn 1839, and *privat-docent* 1840; professor extraordinary of

ethics and of New-Testament exegesis at Breslau, 1845; ordinary professor, 1847. He is the author of *Archologie der Leidensgeschichte unsers Herrn Jesu Christi*, Bonn, 1813; *Synopsis Evangeliorum*, Breslau, 1817; *De codicibus Sybillinarum manus. in usum criticum nondum inhibitis*, 1847; *Oracina Sybillina rec. proleg. illustr. vers. germ. instanzil.*, Leipzig, 1852; *Schrift, Tradition und Kirchliche Schriftauslegung, oder die katholische Lehre von den Quellen der christlichen Heilswahrheit an den Zeugnissen der fünf ersten christlichen Jahrhunderte geprüft*, Breslau, 1851; *Geschichte des Lebens Jesu Christi mit chronolog. u. andern histor. Untersuchungen*, 1855, 3d ed. Munster, 1886; *Erinnerungen und Kritiken. Schulschriften von Dr. Sepp*, 1857; *Prolegomena zur bibl. Hermeneutik*, 1865.

**FRIEDRICH, Johann, D.D.** (Munich, 1862), Old Catholic, b. at Poxdorf, Upper Franconia, Bavaria, May 5, 1836; studied at Bamberg and Munich; was ordained priest, June 1, 1859; became *privat-docent* 1862, and in 1865 professor extraordinary of theology in the University of Munich. In 1869 he accompanied Cardinal Hohenlohe to the Vatican Council, in the capacity of "theologian;" was there severely criticised because he took Dollinger's position of hostility to the infallibility dogma, and left Rome before the council closed. He flatly refused to accept the dogma; and therefore, by archiepiscopal orders, attendance upon his lectures was forbidden, April 13, 1871, and he was excommunicated, April 17. Nevertheless, he continued to exercise priestly functions, kept his academic position, indeed was promoted, for in June, 1872, he became ordinary professor of doctrinal history, symbols, patrology, Christian archaeology, and literature; but in 1882 was removed to the philosophical faculty as professor of history, by request of the Ultramontanes. Although prominent in the organization of the Old Catholic Church, he has kept aloof from it since 1878, because opposed to its abolition of enforced celibacy. His writings embrace *Johann Wessel*, Regensburg, 1862; *Die Lehre des Johann Hus u. ihre Bedeutung für die Entwicklung der neueren Zeit*, 1862; *Astrologie und Reformation*, Munich, 1864; *Das wahre Zeitalter des h. Rupert*, Bamberg, 1866; *Kirchengeschichte Deutschlands*, Bamberg (1867, 1. Bd. 1 Thl., Die Romerzeit; 1869, 2. Bd. 1 Thl., Die Merovingenzeit); *Drei (bisher unedite) Concilien aus der Merovingenzeit*, 1867; *Tagebuch während des Vatican. Concils gefahrt*, Nördlingen, 1871, 2d ed. 1873; *Documenta ad illustrandum concilium Vaticanum anni 1870*, 1871, 2 vols.; *Joannis de Torreonata. De potestate papae et concilio generalis tractatus*, Innsbruck, 1871; *Zur Verteidigung meines Tagebuch*, 1872; *Der Mechanismus der Vatican. Religion*, 1st and 2d ed. 1876; *Beitrag zur Kirchengeschichte des 18. Jahrh.*, Munich, 1876; *Geschichte des Vatican. Concils*, Bonn, 1. Bd. 1877, 2. Bd. 1883, 3. Bd. 1886; *Zur ältesten Geschichte des Primates in der Kirche*, 1879; *Beitrag zur Geschichte des Jesuiten-Ordens*, Munich, 1881.

**FRIEZE, Otto Fridolin, Lic. Theol.** (Halle, 1836), D.D. (*hon.*, Halle, 1811), Reformed; b. at Dobrlitz, Sept. 23, 1812; studied at the gymnasium and university of Halle, 1826-35; became *privat-docent* at Halle 1836, and then professor extraordinary in 1837, and professor ordinary in 1842, at Zurich. He has also been chief librarian

of the cantonal library since 1811. With his father C. F., and his brother K. F. A. Fritzsche, he issued *Fritzschioren opuscula academica*, Halle, 1838; with C. L. W. Grimm, *Kurzgefasstes exegetisches Handbuch zu den Apokryphen des Alten Testaments*, Leipzig, 1851-60, 6 parts; independently he has written *De Theodori Mopsuesteni vita et scriptis*, Halle, 1836; *Vita J. J. Zimmermann*, Zurich, 1811; *Catalog of the cantonal library*, 1859; edited the works of Lactantius, Leipzig, 1842-44, 2 vols.; of Theodore of Mopsuestia (New-Testament commentary, and fragments of book on the Incarnation), Zurich, 1847, 2 vols.; *Liber iudicum secundum LXX. interpretes*, Zurich, 1866; Anselm's *Cur Deus Homo*, 1868, 2d ed. 1886; *Libri apocryphi V. T. Græce, cum commentario critico* (containing also a few pseudepigraphical books), Leipzig, 1871.

**FROTHINGHAM, Octavius Brooks, A.M.**, Rationalist; b. in Boston, Mass., Nov. 26, 1822; graduated at Harvard College, Cambridge, Mass., 1843; became clergyman at Salem, Mass., 1847; Jersey City, N.J., 1855; New-York City, 1859; resigned from ill health, 1879. He is the author of *Stories from the Lips of the Teacher, Retold by a Disciple*, Boston, 1863, 2d ed. New York, 1875; *Stories of the Patriarchs*, Boston, 1864, 2d ed. New York, 1876; *A Child's Book of Religion*, Boston, 1866, 3d ed. New York, 1876; *The Religion of Humanity*, Boston, 1872, 3d ed. New York, 1875; *Life of Theodore Parker*, Boston, 1874; *Safest Creed, and Twelve Other Discourses of Reason*, New York, 1874; *A History of Transcendentalism in New England*, 1876; *Knowledge and Faith, and other Discourses*, 1876; *The Cradle of the Christ*, 1877; *Creed and Conduct, and other Discourses*, 1877; *Spirit of the New Faith*, 1877; *The Rising and the Setting Faith, and other Discourses*, 1878; *Gerrit Smith: a Biography*, 1878; *Visions of the Future, and other Discourses*, 1879; *George Ripley*, Boston, 1882.

**FRY, Benjamin St. James, D.D.** (Quincy, now Chaddock, College, 1871), Methodist; b. at Rutledge, Granger County, Tenn., June 16, 1824; studied at Woodward College, Cincinnati, three years, but did not graduate; entered the ministry, and the Ohio Conference, 1847; was president of the Worthington Female College, O., 1856-60; chaplain 63d Regiment Ohio Volunteers, 1861-64; in charge of St. Louis branch of the Western Methodist Book Concern, 1865-72; and since has been editor of *The Central Christian Advocate*, St. Louis. He was member of the London Methodist (Ecumenical) Conference, and of the Centennial Conference at Baltimore, and read an essay on the Methodist press. He is the author of *Property Consecrated* (prize essay on systematic beneficence), New York, 1856, last ed. 1884; *Lives of Bishops Whatcoat, McKendree, George, and Roberts*, 4 vols.; besides articles in reviews, etc.

**FULLER, John Mee**, Church of England; b. in London, Dec. 4, 1835; entered St. John's College, Cambridge; graduated B.A. and Crosses University scholar, and was elected to a fellowship in his college, 1859; took a first-class in the theological tripos, 1859; was Tyrwhitt's University scholar, 1860; graduated M.A., 1862; took Kaye University prize, 1863; was ordained deacon 1860, priest 1861; curate in Ealing, 1860-62; South Audley Street, London, 1862-63; Pinllico, 1863-

70; editorial secretary of the Society for the Promotion of Christian Knowledge (S.P.C.K.), 1870-74; since 1874 he has been vicar of Bexley, Kent; and since 1883 professor of ecclesiastical history in King's College, London. Besides articles in Smith and Wace's *Diet. Ecclæs. Biography*, he has written or edited the following: *An Essay on the Authenticity of the Book of Daniel* (the Kaye prize essay), Cambridge, 1864; *Harmony of the Gospels*, 1872; *The Book of Daniel, in The Speaker's Commentary*, 1875, 2d ed. 1880; *The Student's Commentary* (founded on *The Speaker's Commentary*), 1879 sqq.

**FULLONTON, John, D.D.** (Dartmouth College, Hanover, N.H., 1862), Free Baptist; b. at Raymond, N.H., Aug. 3, 1812; graduated at Dartmouth College, 1840, and from the Biblical School, Whitestown, N.Y., 1849; became principal of North Parsonsfield Academy, Me., 1849; of the Whitestown Seminary, N.Y., 1843; professor in the Free Baptist Theological School since 1851 (the school, then at Whitestown, in 1854 was removed to New Hampton, N.H., but since 1870 has been a department of Bates College, Lewiston, Me.). He was chaplain of the New-Hampshire Legislature, 1863; a member of the House in that legislature, 1867.

**FUNCKE, Otto**, German Protestant; b. at Wulf-rath, near Elberfeld, Germany, March 9, 1836; studied at Halle, Tübingen, and Bonn; was pastor at Halpe, in the Rhine Mountains, 1862-68; and since 1868 has been pastor of the Friedens Kirche, Bremen. He is the author of *Reisebilder und Heimathsklänge*, Bremen, 3 series, 1869 (11th ed. 1886), 1871 (6th ed. 1886), 1872 (5th ed. 1886); *Die Schule des Lebens; oder, christliche Lebensbilder im Lichte des Buches Jonas*, 1871, 6th ed. 1885, reprinted New York (American Tract Society), 1879 (English trans., *The School of Life: Life Pictures from the Book of Jonah*, 1885, 2d ed. 1886); *Christliche Fragezeichen*, 1873, 11th ed. 1885; *Verwandlungen*, 1873, 4th ed. 1885; *Tägliche Andachten*, 1875, 4th ed. 1885; *Gottes Weisheit auf der Kinderstube*, 1876, 5th ed. 1883; *St. Paulus zu Wasser und zu Lande*, 1877, 5th ed. 1884; *Freud, Leid, Arbeit*, 1879, 5th ed. 1886; *Seelenkämpfe und Seelenfrieden*, 1881, 3d ed. 1885; *Willst du gesund werden? 1882; Englische Bilder in deutscher Beleuchtung*, 1883, 5th ed. 1886; *Die Welt des Glaubens und die Alltagswelt*, 1885.

**FUNK, Franz Xaver, Ph.D., Lic. Theol., D.D.** (all Tübingen, 1863, 1871, 1875, respectively), Roman Catholic; b. at Abtsgmünd, Württemberg, Germany, Oct. 12, 1840; studied theology and philosophy at Tübingen, 1859-63, and theology in the priests' seminary at Rottenburg, 1863-64; was curate at Waldsee, 1864-65; studied political economy in Paris, 1865-66; became *repetent* in Tübingen, 1866; professor extraordinary of church history, patrology, and archaeology, 1870; ordinary professor, 1875. He is the author of *Zins und Wucher, eine moraltheologische Abhandlung*, Tübingen, 1865; *Die nationalökonom. Anschauungen der mittelalterlichen Theologen*, 1869; *Geschichte des kirchlichen Zinswesens*, 1870; *Die Echtheit der Ignatianischen Briefe aufs neue vertheidigt. Mit e. literar. Beilage: Die alte Lateinische Uebersetzung der Usher'schen Sammlung der Ignatiusbriefe u. d. Polycarpbriefes*, 1883; *Lehrbuch der Kirchengeschichte*, Rottenburg, 1886; and many

articles. He edited the 5th ed. of Hefele's *Opera patrum apostolorum*, 1878-81, 2 vols.

**FUNK, Isaac Kauffman, D.D.** (Wittenberg College, Springfield, O., 1882), Lutheran (General Synod); b. at Clifton, Greene County, O., Sept. 10, 1839; graduated at Wittenberg College, 1860; entered the ministry of the Lutheran Church, 1861; was pastor at Carey, O., 1862-64; in Brooklyn, N.Y. (St. Matthew's Evangelical Lutheran), 1865-72; resigned, and went to Europe, Egypt, and Palestine; on return was associate editor of *Christian Radical*, Pittsburg, Penn., 1872-73; editor of *The Union Advocate*, N.Y., 1873-75; started *The Metropolitan Pulpit*, October, 1876; *Complete Preacher*, 1877; changed the name of the former to *Homiletic Monthly*, and combined it with the second, October, 1878; enlarged the *Monthly*, and called it *Homiletic Review*, January, 1885; began book-publishing in 1877.

**FUNKHOUSER, George Absalom, D.D.** (Otterbein University, 1879), United Brethren; b. at Mount Jackson, Shenandoah County, Va., June 7, 1811; graduated from Otterbein University, Westerville, O., 1868, and from Western (Presbyterian) Theological Seminary, Alleghany, Penn., 1871; and since has been professor of New-Testament exegesis in Union Biblical Seminary, Dayton, O.

**FURMAN, James Clement, D.D.**, Baptist; b. in Charleston, S.C., Dec. 5, 1809; was educated in Charleston College, —; studied medicine, but in 1828 was baptized, and began to preach; conducted revival services; was pastor at Society Hill, S.C., —; in 1813 became professor in Furman Theological Institution, now Furman University, Greenville, S.C., of which he was president many years, and is now professor of intellectual and moral philosophy, logic, and rhetoric.

**FURNESS, William Henry, D.D.** (Harvard, 1847), Unitarian; b. in Boston, Mass., April 20, 1802; graduated from Harvard College, 1820; studied theology, and was ordained pastor of the First Unitarian Congregational Church, Philadelphia, Penn., Jan. 12, 1825, and held the office until his retirement in 1875. He was a leading abolitionist, and is the author of *Remarks on the Four Gospels*, Philadelphia, 1835; London, 1837; *Jesus and his Biographers*, 1838; *Domestic Wor-*

*ship* (a volume of prayers), 1842, new ed. 1850; *A History of Jesus*, Philadelphia and London, 1850, new ed. 1853; *Discourses*, 1855; *Thoughts on the Life and Character of Jesus of Nazareth*, Boston, 1859; *Feil partly uplifted*, 1864; *The Unconscious Truth of the Four Gospels*, Philadelphia, 1868; *Jesus*, 1871; *The Power of Spirit manifest in Jesus of Nazareth*, 1877; *The Story of the Resurrection told once more*, 1885; *Verses: Translations and Hymns*, Boston, 1886; numerous discourses, mostly on abolition, both in pamphlet form and in the *Pennsylvania Freeman* and *Anti-slavery Standard*. He has also translated from the German Schubert's *Mirror of Nature*, 1819; *Gems of German Verse*, 1851; *Julius, and other Tales*, 1856; and Schenkel's *Character of Jesus portrayed*, Boston, 1866, 2 vols. He edited *The Quaker*, an annual published in Philadelphia, 1815-47.

**FURRER, Konrad, D.D.** (Bern, 1879), Swiss Protestant theologian; b. at Fluntern, near Zurich, Nov. 5, 1838; studied at Zurich, 1857-62; was ordained, 1862; from 1861 to 1876, pastor in various places of the canton of Zurich; since 1876, pastor of St. Peter's, Zurich. In 1863 he made an exploring tour through Palestine; in 1869 he became *privat-docent* for biblical archaeology in the University of Zurich, but did not lecture from 1871 until 1885, when on the death of Biedermann he resumed his position, and now lectures upon the history of religion. He is also a *Kirchenrath* of the canton (since 1885), and teacher of religion in the Zurich female seminary. In theology he is a liberal, right wing. He is the author of *Rudolph Collin, der Freund Zwingli's*, Halle, 1862; *Wanderungen durch Palästina*, Zurich, 1865 (French trans., Geneva, 1886); *Die Bedeutung der biblischen Geographie für die biblische Exegese*, Zurich, 1870; of the majority of the geographical, zoological, and botanical articles in Schenkel's *Bibel-Lexicon*, Leipzig, 1869-75; of many essays, e.g., *Die religionsgeschichtliche Bedeutung Jerusalems* (in *Zeitsimmen*, 1866); *Israel als Volk des Morgenlandes* (in the same, 1867); *Die Religion im Jugendalter der Menschheit* (in *Reform*, 1878); *Die allgemeine Religionsgeschichte und die religiöse Bildung* (in Meili's *Theolog. Zeitschrift*, 1881); has in preparation an entire reconstruction of Haumer's *Palästina*.

## G.

**GABRIELS, Very Rev. Henry, Lic. Theol.** (Louvain, 1861), D.D. (*hon.*, Louvain, 1882), Roman Catholic; b. at Wannegem-Lede, Belgium, Oct. 6, 1838; educated at the Episcopal Seminary of Ghent, and the Catholic University of Louvain; became professor of dogmatic theology in St. Joseph's Seminary, Troy, N.Y., 1864; and president and professor of church history, 1871.

**CAILEY, Matthew, Reformed Presbyterian;** b. at Rathdonnell, near Letterkenny, County Donegal, Ireland, Dec. 16, 1835; graduated at Queen's College, Belfast, 1866; studied theology in Belfast and Edinburgh; has been since 1868 pastor Third Reformed Presbyterian Church, Philadelphia, U.S.A.; and since 1876 professor of biblical literature in the Reformed Presbyterian Seminary, Philadelphia. He was moderator of the General Synod, 1885; and has published *Christian Patriotism* (a sermon), Philadelphia, 1875, 2 editions; *Wreaths and Gems* (poems), 1882.

**CAILOR, Thomas Frank, Episcopalian;** b. at Jackson, Miss., Sept. 17, 1856; graduated at Racine College, Wis., 1876, and at the General (Episcopal) Theological Seminary, New-York City, 1879; became pastor of the Church of the Messiah, Pulaski, Tenn., 1879; professor of ecclesiastical history in the University of the South, Sewanee, Tenn., 1882, and has been chaplain of the university since 1883. He is in hearty sympathy with the "Oxford movement" in the English Church, as represented by Canon Liddon in England, and Dr. DeKoven in the United States. He is the author of occasional sermons, and articles in reviews; and of *Manual of Devotions for Schoolboys*, New York, 1886.

**CALLEHER, Right Rev. John Nicholas, S.T.D.** (Columbia College, New-York City, 1875), Episcopalian, bishop of Louisiana; b. at Washington, Ky., Feb. 17, 1839; educated at the University of Virginia, Charlottesville; studied law, and graduated at the Brockenborough Law School at Lexington, Va.; began practice at Louisville, Ky.; was successively rector in New Orleans, La.; Baltimore, Md.; Zion Church, New-York City; consecrated, 1880. He served in the Confederate Army during the war, enlisting as a private in 1861; was captured at Fort Donelson, and imprisoned several months; when exchanged, he was made aide-de-camp to General Buckner, and first lieutenant, afterwards captain and lieutenant-colonel in the Adjutant General's department, and served until the final surrender. He has published occasional sermons, essays, and episcopal charges.

**CANDELL, Robert, Church of England;** b. in London, Jan. 27, 1818; educated at St. John's and Queen's Colleges, Oxford; graduated B.A. (second-class classics) 1843, Kennicott scholar 1841, Pusey and Ellerton scholar 1845, M.A. 1846; was ordained deacon 1846, priest 1847; Michel fellow of Queen's College, 1845-50; tutor of Magdalen Hall, 1848-72; lecturer in Hebrew for Dr. Pusey, 1848-82; chaplain of Corpus

Christi College, 1852-77; select preacher, 1859; Grinfield lecturer on the Septuagint, 1859; senior proctor, 1860-61; examiner in "Rud. Fid. et Relig.," 1881-82; since 1856 he has been one of the four city lecturers at St. Martin Carfax, Oxford; since 1861, Laudian professor of Arabic; since 1870, examining chaplain to the bishop of Bath and Wells; since 1874, fellow of Hertford College, Oxford, and prebendary of Ashill in Wells Cathedral; since 1880 canon of Wells Cathedral, since 1884 precentor. He is the author of *The Prophecy of Joel, in Hebrew, poetically arranged*, London, 1849; *Jehovah Goalenu* (sermon), 1853; *The Greater Glory of the Second Temple* (sermon), 1858; edited *Lightfoot's *Urae Hebraica et Talmudica**, 1859, 4 vols.; contributed commentary on *Amos, Nahum, and Zephaniah to The Bible (Speaker's) Commentary*, 1876.

**CANSE, Hervey Doddridge, Presbyterian;** b. at Fishkill, Dutchess County, N.Y., Feb. 27, 1822; studied at the New-York University, 1835-38; graduated at Columbia College in the same city, 1839, and at the Reformed Dutch Theological Seminary, New Brunswick, N.J., 1843; became pastor of Reformed Dutch Church, Freehold, N.J., 1843; of the North-west (afterwards Madison-avenue) Reformed Church, New-York City, 1856; of the First Presbyterian Church, St. Louis, Mo., 1875; corresponding secretary of the Presbyterian Board for colleges and academies, 1883 (the year of its establishment). He is the author of printed sermons, addresses, review articles; a pamphlet, *Bible Slaveryholding*, New York, 1853; a discussion of *The Sabbath's Claim on Christian Consciences* (read before the General Council of the Reformed Churches, Philadelphia, 1880), and of a number of hymns.

**GARDINER, Frederic, D.D.** (Bowdoin College, Brunswick, Me., 1869), Episcopalian; b. at Gardiner, Me., Sept. 11, 1822; graduated at Bowdoin College, Brunswick, Me., 1842; was rector of Trinity Church, Saco, Me., 1845-47; assistant minister, St. Luke's, Philadelphia, Penn., 1847-48; rector of Grace Church, Bath, Me., 1848-53; and of Trinity Church, Lewiston, Me., 1855-56. In 1865 he became professor of the literature and interpretation of Scripture in Protestant Episcopal Theological Seminary, Gambier, O.; in 1867, assistant rector at Middletown, Conn.; and the next year a professor in the Berkeley (Episcopalian) Divinity School there (1868-82 of Old Testament literature and literature, and since 1883 of New-Testament literature and interpretation). He is the author of *The Island of Life, an Allegory*, Boston, 1851; *Commentary on the Epistle of St. Jude*, 1856; *Harmony of the Gospels in Greek*, Andover, 1871, 7th ed. 1881; *Harmony of the Gospels in English*, 1871, 3d ed. subsequently; *Diuturnum, The Life of our Lord in the Words of the Gospels*, 1871, 2d ed. subsequently; *The Principles of Textual Criticism*, 1876; *The Old and New Testaments in their Mutual Relations*, New York, 1885. He wrote the commentary on *Leviticus* (incorporating that of



Lange) in the American Lange series, New York, 1876; and that upon Second Samuel (1883) and Ezekiel (1884) in Bishop Ellicott's *Old-Testament Commentary for English Readers*, London and New York.

**GARLAND, Landon Cabell, LL.D.** (Transylvania University, Lexington, Ky., 1846), Methodist-Episcopal Church South, layman; b. in Nelson County, Va., March 21, 1819; graduated at Hampden-Sidney College, Prince Edward County, Va., 1829; became professor of chemistry and natural philosophy in Washington College, Lexington, Va., 1830; professor of the same in Randolph-Macon College, then in Mecklenburg County (since 1866 at Ashland), Va., 1833; president of the college, 1837; professor of mathematics and physics in the University of Alabama, at Tuscaloosa, 1847; president of the same, 1857; professor of physics and astronomy in the University of Mississippi, at Oxford, 1866; professor of physics and astronomy in Vanderbilt University, Nashville, Tenn., and chancellor, 1875. He is the author of numerous pamphlets, and of a treatise on *Plane and Spherical Trigonometry*.

**GARRETT, Right Rev. Alexander Charles, D.D.** (Nebraska College, Nebraska City, Neb., 1872, Trinity College, Dublin, 1882), **LL.D.** (University of Mississippi, Oxford, Miss., 1876), Episcopalian, missionary bishop of Northern Texas; b. at Ballymore, County Sligo, Ireland, Nov. 4, 1832; graduated at Trinity College, Dublin, 1855, and took the divinity testimonium, Dec. 19, 1856; was successively curate of East Worldham, Hampshire, Eng., 1857; missionary in British Columbia, 1859; rector in California, 1869; of Trinity Cathedral, Omaha, Neb., 1872; consecrated, 1874. He has published occasional sermons, etc.

**GARRISON, Joseph Fithian, D.D.** (College of New Jersey, Princeton, 1879), Episcopalian; b. at Fairton, Cumberland County, N. J., Jan. 20, 1823; graduated from the College of New Jersey at Princeton, 1842, and M.D. from the University of Pennsylvania at Philadelphia, 1845; entered the Episcopal ministry in 1855, and became rector of St. Paul's Church, Camden, N. J.; but since 1881 has been professor of liturgies and canon law in the Episcopal Divinity School in Philadelphia, Penn. He has published numerous sermons, also articles upon ecclesiastical history and canon law. He was a member of the commission for the revision of the Prayer Book.

**GARRUCCI, Raffaele, Roman Catholic; b. at Naples, Jan. 24, 1812; d. at Rome, May 5, 1885.** He was a Jesuit, and a famous archaeologist, especially in iconography. He devoted himself almost entirely to the history of early Christian art, but at the time of his death he had just completed a history of Italian coinage from its origin to the present time. Of his other great works may be mentioned, *Monumenti repubblicani Luporum Bobinorum*, Rome, 1847; *Monumenti del Museo Lateranense*, 1861; *Storia dell'Arte Cristiana nei primi otto secoli della Chiesa*, Prato, 1872-80, 6 vols. He wrote also many dissertations on minor subjects. See *American Journal of Archaeology*, i. 309.

**CASS, Friedrich Wilhelm Johann Heinrich, Ph.D.** (Berlin, 1838), **Lic. Theol.** (Breslau, 1839), **D.D.** (Greifswald, 1854), German Protestant (United

Evangelical Church); b. at Breslau, Nov. 28, 1813; studied at Breslau, Halle, and Berlin, 1832-36; became *privat-docent* of theology at Breslau, 1839; professor extraordinary, 1846; the same at Greifswald, 1847; ordinary professor, 1855; at Giessen, 1861; at Heidelberg, 1868. In 1885 he was made an ecclesiastical councillor. In theology he is a moderate Liberal. Besides numerous articles in reviews, etc. he has written *Genadius und Pletio, Aristotelismus u. Platonismus in d. griechischen Kirche*, parts 1 and 2, Breslau, 1811; *Georg Calixt u. d. Synkretismus*, 1816; *Die Mystik d. Nikolaus Kabasilas vom Leben in Christo, Erste Ausgabe u. eingehende Darstellung*, Greifswald, 1819; *Schieffners Nachr. Briefwechsel mit J. Chr. Guss herausgegeben*, 1852; *Geschichte d. prot. Dogmatik*, Berlin, 1851-67, 1 vols.; *Zur Geschichte der Athosklöster*, Giessen, 1865; *Die Lehre vom Gewissen*, Berlin, 1869; *Symbolik der griechischen Kirche*, 1872; *Geschichte der christlichen Ethik*, Berlin, Bd. 1. 1881, Bd. 2. 1886. In connection with A. Vial, he edited E. L. T. Henke's posthumous *Neuere Kirchengeschichte* (from the Reformation to 1870), Halle, 1874-80, 3 vols.

**CAST, Frederick Augustus, D.D.** (Waynesburg College, Waynesburg, Penn., 1877), Reformed (German); b. at Lancaster, Penn., Oct. 17, 1835; graduated from Franklin and Marshall College, in his native town, 1856; studied theology in the Mercersburg (Reformed) Theological Seminary (now at Lancaster), 1856-57; taught for a year, and from 1859 to 1865 was pastor of the New-Holland charge, Penn.; chaplain 45th Penn. Vols., March-July, 1865; pastor of Loudon and St. Thomas charge, Penn., 1865-67; principal of academy of Franklin and Marshall College, 1867-71; assistant professor in the college, 1871-72; tutor in Lancaster Theological Seminary, 1872-74; and since 1874 has been professor of Hebrew and Old-Testament theology. He has written articles upon Old-Testament science, etc.

**GAVAZZI, Alessandro, Free Christian Church of Italy; b. of Roman-Catholic parents, March 21, 1809, in Bologna, where his father was professor of law, a famous advocate, noted for his antipathy to the Jesuits; entered the Barnabite Order in the Church of Rome, 1825; made rapid strides in knowledge; became professor of rhetoric and belles-lettres in the public college of Caravaggio, at Naples, 1829; entered the priesthood, and for many years preached in different cities to large and enthusiastic audiences, before whom he appeared both as priest and patriot. None more rejoiced than he when Pius IX., in 1846, began his pontificate; for, in common with many, he hailed him as a liberal and progressive pope. He hastened to Rome, and was welcomed by Pius, who appointed him almoner of the Roman legion which was despatched to Vienna. The people called him "Peter the Hermit," the leader of the new crusade, the rebellion against Austria, 1848. But the change in the papal policy, through Jesuitical influence, compelled Gavazzi to break with him, and to flee to England when the French reinstated the Pope in Rome, July, 1849. He then renounced Roman Catholicism, and has since in Great Britain and America repeatedly lectured upon the evils of the papal system. In 1860 he went with Garibaldi to Sicily. In 1870 he was again in Italy; in 1881 he made**

his last visit to America. He was one of the organizers of the Free Italian Church (1870), and of its theological college in Rome (1875), in which he is professor of dogmatics, apologetics, and polemics. He is the author of *Memoirs*, London, 1851; *Orations*, 1852; *Recollections of the last Four Popes*, 1859; *No Union with Rome: an anticirenicum*, 1871; *The Priest in Absolution*, 1877. See *Father Cavazzi's Life and Lectures*, New York, 1853.

**GERHARDT, Oscar Leopold von, Ph.D.** (Tübingen, 1873), *Lic. Theol.* (*hon.*, Leipzig, 1883), *D.D.* (*hon.*, Marburg, 1883), Lutheran; b. at Wesenberg in Estland, Russia, June 22, 1844; student at Dorpat, 1862-66. Tübingen, Erlangen, Göttingen, and Leipzig, 1867-70; assistant in the library of the University of Leipzig, 1875-76; custos and sub-librarian of the University of Halle, 1876-79; sub-librarian of the University of Göttingen, 1880-84; since 1884 has been librarian of the Royal Library, Berlin. His publications are, *Græcus Venetus* (the Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, and Daniel, edited from a Greek MS. discovered in the library of St. Mark's, Venice), Leipzig, 1875; *Novum Testamentum Græce* (the 11th to 14th ed. of Theile), 1875, 1878, 1883, 1885; *Patrum Apostolicorum opera* (in connection with A. Harnack and Zahn), 1875-77, 3 vols.; the same, *editio minor*, 1877; *Evangelionum codex Græcus purpureus Rossanensis* (Σ). *Seine Entdeckung, sein wissenschaftlicher u. künstlerischer Werth dargestellt* (with A. Harnack), 1880; *Das N. T. griechisch nach Tischendorf's letzter Recension. u. deutsch nach dem revidirten Luthertext*, 1881, 2d (stereotyped) ed. 1884; *N. T. Græce, Recensionis Tischendorfiana ultima tertium cum Tregellesiano et Westcottii-Hortiano contulit*, 1881, 2d (stereotyped) ed. 1884; *Texte u. Untersuchungen zur Geschichte der altchristlichen Literatur* (in connection with A. Harnack), since 1882. *Zur handschriftlichen Ueberslieferung der griechischen Apologeten: I. Der Arctascodex*, Bd. I. Heft 3 (1883); *Die Evangelien d. Matthæus u. d. Marcus aus d. Codex Ross.* (see above), Bd. I. Heft 4 (1883); *Ein übersehens Fragment der Δωδμή, in alter lateinischer Uebersetzung mitgetheilt*, Bd. II. Heft 2 (1884); *The Miniatures of the Ashburnham Pentateuch*, London, 1883.

**GEDEN, John Dury, D.D.** (St. Andrew's, Scotland, 1855), Wesleyan; b. at Hastings, Eng., May 4, 1822; educated at Kingswood School, near Bristol (1830-36), then privately; was probationer for the Wesleyan ministry, 1846; ordained, 1850; was assistant classical tutor in the Wesleyan Theological College, Richmond, Surrey, 1846-51; professor of Hebrew and biblical literature in the Wesleyan Theological College, Didsbury, near Manchester, 1856-83; resigned through failure of health, and died in the month of March, 1886. He was a member of the British Old-Testament Revision Company, 1870-85. He was the author of the Fernley lectures for 1874, *The Doctrine of a Future Life, as contained in the Old-Testament Scriptures*, 2d ed. 1877; and *Didsbury Sermons: Fifteen Discourses preached in the Wesleyan College Chapel*, 1878.

**GEIKIE, Cunningham, D.D.** (Queen's University, Kingston, Canada, 1871), Church of England; b. in Edinburgh, Scotland, Oct. 26, 1824; educated at Queen's College, Toronto; and was

pastor of Argyle-street Presbyterian Church, Halifax, N.S., 1851-54; Argyle-street, Sunderland, Eng., 1860-67; Islington Chapel, London, 1867-73. In 1876 he was ordained deacon in the Church of England, and priest the following year. From 1876 to 1879 he was curate of St. Peter's, Lordship Lane, Dulwich, near London; from 1879 to 1881, rector of Christ Church, Paris; from 1882 to 1885, vicar of St. Mary Magdalene, Barn-staple; and since has been vicar of St. Martin-at-Palace, Norwich. He holds the old "evangelical" views of Christianity, with the right to the fullest investigation in every direction. He is the author of *Entering on Life, a Book for Young Men*, London, 1871, 4th ed. 1884; *The Great and Precious Promises, or Light beyond*, 1875, 4th ed. 1884; *The English Reformation*, 1875, 11th ed. 1883; *The Life and Words of Christ*, 1876, 30th ed. 1885; *Old-Testament Characters*, 1877, 2d ed. 1884; *Hours with the Bible*, 1880-85, 6 vols. (completing the Old Testament).

**GERHART, Emanuel Vogel, D.D.** (Jefferson College, Canonsburg, Penn., 1837). Reformed (German); b. at Freeburg, Penn., June 13, 1817; graduated from Marshall College, 1838, and from Mercersburg (Penn.) Theological Seminary, 1841; became successively pastor at Gettysburg, Penn., 1843; missionary among foreign Germans at Cincinnati, O., 1849; professor of theology in the theological department, and president, of Heidelberg College, Tiffin, O., 1851; president of Franklin and Marshall College, 1855; vice-president and professor of moral philosophy, 1866; professor of systematic and practical theology in the Reformed Theology Seminary, 1868 (then at Mercersburg, but since 1871 at Lancaster, Penn.). He is the author of *Philosophy and Logic*, Philadelphia, 1858; and many articles in reviews and encyclopedias.

**GEROK, Karl (Friedrich), D.D.** (*hon.*, Tübingen, 1877), Lutheran; b. at Vaihingen, Wurtemberg, Jan. 30, 1815; studied in the Stuttgart gymnasium, under Gustav Schwab; and from 1832 to 1836 in the theological seminary at Tübingen, where he was *repetent* from 1840 to 1843. In 1844 he became *diakonus* at Böblingen; in 1849, *diakonus* at Stuttgart; in 1852, *decan* (superintendent) there; in 1868, chief court preacher, chief councillor of the consistory, and prelate. He is a renowned preacher, and Germany's foremost religious poet. He belongs to the "Positive Union" party in the Church. He has published the following prose volumes: *Gebet des Herrn* u. *Gebeten*, Stuttgart, 1851, 5th ed. 1883; *Evangelienpredigten*, 1855, 7th ed. 1880; *Epistelpredigten*, 1857, 6th ed. 1880; *Pilgerbrot*, 1866, 4th ed. 1882; *Die Apostelgeschichte in Bibelstunden*, 1868, 2 vols., 2d ed. 1882; *Aus erster Zeit*, 1873; *Jugend-erinnerungen* (his autobiography), 1876 (3 editions in six months); *Hirtenstimmen*, 1879, 2d ed. 1882. He furnished the homiletical portion of Lechler's volume on Acts for Lange's *Commentary* (Elberfeld, 1860, 4th ed. 1881, American ed. New York). He also edited Paul Gerhardt's *Geistliche Lieder*, Leipzig, 3d ed. 1883; Matthias Claudius', Gotha, 1878; *Die Wäremberger Nachtigall*, Stuttgart, 1883; and Luther's *Geistliche Lieder*, Stuttgart, 1883. But Karl Gerok's poems have given him his widest fame: *Palmblätter*, Stuttgart, 1857, 51st ed. 1883 (in several editions, plain and illustrated; English

trans. by J. E. A. Broom, London, 2d ed. 1855), 2d series 1852, 3rd ed. 1855; *Pfingstrosen*, 1866, 9th ed. 1886; *Blumen und Sterne*, 1868, 10th ed. 1882, 2d series; *Der letzte Strauss*, 1884, 3d ed. 1886; *Deutsche Ostern*, 1871, 6th ed. 1883.

**GESS, Wolfgang Friedrich, D.D.** (Basel, 1861), Lutheran; b. at Kirchheim in Wurttemberg, July 27, 1819; studied in Tübingen, 1837-41; was assistant pastor, *repetent*, and pastor in Wurttemberg, 1841-59; theological tutor in the Missions House at Basel, and member of the board of directors, 1850-61; ordinary professor of theology at Göttingen, 1861-71; the same at Breslau, and member of the Silesian Consistory, 1871-80; general superintendent of the province of Posen, 1880; *emeritus*, 1885. He is the author of *Christi Person und Werk*, Basel, 1870-86, 3 parts; *Bibelstunden über Joh. xiii.-xviii.*, 1871, 4th ed. 1886; *Bibelstunden über Rom. i.-viii.*, 1885, and minor works.

**GIBBONS, His Eminence James, Cardinal, D.D.** (St. Mary's University, Baltimore, 1868), Roman Catholic; b. at Baltimore, Md., July 23, 1844; graduated at St. Charles's College, Ellicott City, Md., 1857; studied philosophy and theology at St. Mary's Seminary of St. Sulpice, Baltimore, where he was ordained a priest, June 30, 1861; was successively assistant pastor of St. Patrick's Church, Baltimore, 1861; pastor of St. Bridget's, Canton, fall of 1861; assistant pastor of the cathedral of Baltimore, and secretary to the archbishop (Dr. Spalding), 1865; vicar apostolic of North Carolina, 1866; consecrated bishop, Aug. 16, 1868; translated to see of Richmond, Va., on the death of Dr. McGill, 1872; coadjutor of Dr. Bayley, archbishop of Baltimore, with right of succession, 1877; on Oct. 3, 1877, became archbishop of Baltimore; and in 1886 was created a cardinal. He was present at the Vatican Council, Rome, 1869-70; went to Rome for the preparation of the questions to be treated in the third plenary council of Baltimore, Nov. 9-Dec. 7, 1881, over which he presided as apostolic delegate. Besides various articles in Roman-Catholic magazines, sermons, and lectures, he has written *The Faith of our Fathers*, New York, 1874 (110,000 copies sold up to January, 1886; translated into several languages).

**GIBSON, John Monro, D.D.** (University of Chicago, Ill., 1875), Presbyterian; b. at Whitburn, Wigtownshire, Scotland, April 21, 1838; went with his father, who was a minister, to Canada, 1855; graduated at Toronto University, Can., B.A. (double first-class honors) 1862, M.A. 1865, and at Knox (Theological) College, Toronto, 1861; was teacher in languages in Knox College, 1863-61; pastor of Erskine Church, Montreal (colleague of Dr. William Taylor), 1864-71; lecturer in Greek and Hebrew exegesis in Montreal Theological College, 1868-74; pastor of Second Presbyterian Church, Chicago, 1874-80; and since, of St. John's Wood Presbyterian Church, London, Eng. He is the author of *The Ages before Moses*, New York and Edinburgh, 1879, 2d ed. in each land; *The Foundations* (lectures on evidences of Christianity), Chicago, 1880, 2d ed.; *The Mosaic Era*, London and New York, 1881, 2d ed. New York; *Rock versus Sand* (revised ed. of *The Foundations*), London, 1883, 2d ed. 1885; *Pomegranates from an English Garden* (selected poems of Browning, with notes), New York, 1885.

**GILLESPIE, Right Rev. George De Normandie, S.T.D.** (Hobart College, Geneva, N.Y., 1875), Episcopalian, bishop of Western Michigan. b. at Goslen, Orange County, N.Y., June 14, 1819; graduated at the General Theological Seminary, New-York City, 1840; successively rector at Leroy, N.Y., 1841; Cincinnati, O., 1845; Palmyra, N.Y., 1851; Ann Arbor, Mich., 1861; consecrated, 1875. He has been on the State Board of Corrections and Charities since 1877. He has published occasional sermons, tracts, etc.

**GILLETT, Charles Ripley**, Presbyterian; b. in New-York City (Harlem), Nov. 29, 1855; prepared for college by his father, Rev. Dr. E. H. Gillett (see *Encyclopædia*, p. 871); graduated B.A. at the University of the City of New York, 1874; B.S. and civil engineer at the same, 1876; practised engineering in the city, 1876-77; entered the Union Theological Seminary, New-York City, 1877; graduated there, 1880; was fellow of the same in the city, 1880-81, and in Berlin, Germany, 1881-83; since 1883 has been librarian of Union Theological Seminary.

**GILMAN, Edward Whiting, D.D.** (Yale College, New Haven, Conn., 1874), Congregationalist; b. at Norwich, Conn., Feb. 11, 1823; graduated at Yale College, New Haven, Conn., 1843; studied in Union Theological Seminary, New-York City, 1845-47; and graduated at the Yale Theological Seminary, New Haven, Conn., 1848. He was a tutor in Yale College, 1847-49; Congregational pastor at Lockport, N.Y., 1849-56; Cambridgeport, Mass., 1856-58; Bangor, Me., 1859-63; Stonington, Conn., 1864-71. Since 1871 he has been one of the secretaries of the American Bible Society. He is the editor of the *Bible Society Record*, an occasional contributor to various periodicals, and has written articles for Appleton's and Johnson's *Encyclopædias*, etc.

**GLADDEN, Washington, D.D.** (Roanoke College, Salem, Va., 1881), LL.D. (University of Wisconsin, Madison, 1881), Congregationalist; b. at Pottsgrove, Penn., Feb. 11, 1836; graduated at Williams College, Williamstown, Mass., 1859; became successively pastor at Brooklyn, N.Y., 1860; Morrisania, N.Y., 1861; North Adams, Mass., 1866 (until 1871); Springfield, Mass., 1875; Columbus, O., 1883. He was on the editorial staff of the *New-York Independent*, 1871-75; and edited *Sunday Afternoon*, 1878-80. He is the author of *Plain Thoughts on the Art of Living*, Boston, 1868; *From the Hub to the Hudson*, 1869; *Workmen and their Employers*, 1876, 2d ed. New York, 1875; *Bring a Christian*, 1876; *The Christian Way*, New York, 1877; *The Lord's Prayer*, Boston, 1881; *The Christian League of Connecticut*, New York, 1883; *Thou's New and Old*, Columbus, O., 1884; *The Young Men and the Churches*, Boston, 1885.

**GLASGOW, James, D.D.** (College of New Jersey, Princeton, 1855), Presbyterian; b. in parish of Dunaghy, near Ballymena, County Antrim, Ireland, May 27, 1805; graduated at Royal Belfast College, 1832; licensed, 1834; ordained in the Congregation of Castledawn, County Londonderry, 1835; was missionary in Bombay, India, 1840-61; since 1866 has been the General-Assembly professor of living Oriental languages in Belfast and in Magee College, Londonderry. He was elected a member of the Bombay branch of the Royal

Asiatic Society (1818), and fellow of the University of Bombay (1862). He was principal translator of the Gujarati Bible, 1850-61; and, besides various papers in religious journals, has written *Exposition of the Apocalypse*, Edinburgh, 1871; *Heart and Voice*, 1873.

**GLOAG, Paton James, D.D.** (St. Andrew's, 1867). Church of Scotland; b. at Perth, May 17, 1823; attended universities of Edinburgh (1840-13) and of St. Andrew's (1843-44); became minister of Dunning, Perthshire, 1848; Blantyre, Lanarkshire, 1860; Galashiels, Selkirkshire, 1871. He belongs to the positive critical school; is rather an expositor of Scripture than an expounder of doctrine. He was Baird lecturer in 1869. He is the author of *The Assurance of Salvation*, Edinburgh, 1853, 2d ed. Glasgow, 1869; *Justification by Faith*, Edinburgh, 1856; *Primeval World, or Relation of Geology to Revelation*, 1859; *The Resurrection*, London, 1862; translation of Lechler's commentary on Acts, in Lange series, Edinburgh, 1864; *Practical Christianity*, Glasgow, 1866; *Commentary on Acts*, Edinburgh, 1870, 2 vols.; *Introduction to the Pauline Epistles*, 1876; translation of Meyer on Acts, 1877; *The Messianic Prophecies* (Baird lectures), 1879; translation of Lunemann on Thessalonians, 1880, and of Huther on James and Jude, 1881; *Life of Paul (Bible Primer)*, 1881, 10th thousand 1883; *Commentary on James*, in Schaff's *Popular Commentary*, 1883; *Eschatological Studies*, 1884; and articles in reviews and other periodicals.

**GLOSSBRENNER, Jacob John, D.D.** (Otterbein University, Westerville, O., and Lebanon-Valley College, Annville, Penn., both 1873, and declined; Lebanon-Valley College, 1884), a bishop of the United Brethren in Christ; b. at Hagerstown, Md., July 24, 1813; educated in common schools; apprenticed to a silversmith; converted in 1833, and began reading theological books; was licensed to preach by the Virginia Annual Conference, 1833, and continued to preach as an itinerant missionary, circuit preacher, and presiding elder, till May, 1849, when he was first elected bishop; re-elected for ten quadrennial terms; in May, 1885, elected bishop *emeritus*, and is now senior bishop without any assigned district of labor. Several of his occasional sermons have been published in the denominational organ, *The Religious Telescope*, Dayton, O.

**GOADBY, Thomas, D.D.** (Central University of Iowa, Pella, Io., 1880; Bates College, Lewiston, Me., 1881), General Baptist; b. at Leicester, Eng., Dec. 23, 1829; studied at the Baptist College, Leicester, and graduated at Glasgow University as B.A., 1856; became minister of churches at Coventry, 1856; Commercial Road, East, London, 1861; Osmaston Road, Derby, 1868; president of Nottingham General Baptist College, 1873. He is evangelical and non-Calvinistic. He has been since 1861 the English correspondent of the Boston (U. S. A.) *Morning Star*, the weekly organ of the Freewill Baptists. He is the author of sermons and addresses published at Leicester in 1865, 1868, 1872; of *The Day of Death, a Poem*, Leicester, 1863; article in *British Quarterly*, April, 1879, on *Christian Theology and the Modern Spirit*; translator of Ewald's *Revelation: its Nature and Record*, Edinburgh, 1881.

**GOFF, Frederic (Louis), D.D.** (*hon.*, Basel,

1868), Reformed; b. at Neuchâtel, Switzerland, Oct. 25, 1812; educated in his native city, and studied theology at Bonn and Berlin (under Neander); was ordained in 1836; was assistant of the pastor of Valangin, near Neuchâtel, for a year; then preceptor of the Crown Prince of Prussia from 1838 to 1844; from 1845 to 1851 supplied churches in the Val-de-Ruy; from 1851 to 1866 was pastor in Neuchâtel. From 1850 to 1873 he was professor of exegetical and critical theology in the theological school of the National Church of the canton, and since has been in the same capacity in the independent faculty of the Church of Neuchâtel. He is the author of *Histoire de la Réformation et du Refuge dans le Canton de Neuchâtel*, Neuchâtel, 1859; *Commentaire sur l'évangile de Saint Jean*, 1863-65, 2 vols., 3d ed. 1881-85, 3 vols. (Eng. trans. by F. Crombie and M. D. Cusin, Edinburgh, 1877, 3 vols.; translated from 3d ed. by Professor T. Dwight, New York, 1886, 2 vols.; also translated into German, Danish, and Dutch); do. *sur l'évangile de Luc*, 1871, 2d ed. 1872 (Eng. trans. by E. W. Shalders and M. D. Cusin, Edinburgh, 1875, 2 vols., revised by John Hall, D.D., New York, 1881); do. *sur l'épître aux Romains*, 1879-80, 2 vols., 2d ed. 1st vol. 1883 (Eng. trans. by A. Cusin, Edinburgh, 1880-81, 2 vols., revised by T. W. Chambers, D.D., New York, 1883); do. *sur la première épître aux Corinthiens*, 1886, 2 vols.; *Conférences apologetiques*, 1869 (Eng. trans. by W. H. Lyttleton, *Lectures in Defence of the Christian Faith*, Edinburgh, 1881, 2d ed. 1883); *Etudes bibliques*, 1873-74, 2 series, 3d ed. 1876 (Eng. trans. by W. H. Lyttleton, *Old-Testament Studies*, Oxford, 1875, 3d ed. 1885; *New-Testament Studies*, London, 1876, 6th ed. 1885).

**GOEBEL, Siegfried Abraham**, Reformed; b. at Winningen, near Coblenz, Prussia, March 24, 1844; studied at Erlangen, Halle, and Berlin; from 1868 to 1874 was pastor at Posen; since then he has been court preacher (first preacher in the royal Evangelical Reformed court church) at Halberstadt, Prussia. He is the author of *Die Parabeln Jesu methodisch ausgelegt*, Gotha, 1878-80, 3 parts (Eng. trans. by Professor Banks, *The Parables of Jesus, A Methodical Exposition*, Edinburgh, 1883).

**COLTZ, Baron Hermann von der, D.D.**, German Protestant; b. at Düsseldorf, March 17, 1835; studied at Erlangen, Berlin, Tübingen, and Bonn, 1853-58; became chaplain to the Prussian embassy at Rome, 1861; professor extraordinary of theology at Basel, 1865; ordinary professor, 1870; at Bonn, 1873; honorary professor at Berlin, superior consistorial councillor and provost of St. Peter's, 1876; ordinary professor, 1883. He is the author of *Die reformirte Kirche Genfs im 19. Jahrhundert*, Basel, 1862; *Gottes Offenbarung durch heilige Geschichte*, 1868; *Die Grenzen der Lehrfreiheit in Theologie u. Kirche*, Bonn, 1873 (pp. 30); *Die christlichen Grundwahrheiten*, Gotha, Bd. 1, 1873; *Tempelbilder aus d. Leben d. Herrn Jesu* (5 sermons), Berlin, 1877, 2d ed. 1879.

**GOOD, Jeremiah Haak, D.D.** (Franklin and Marshall College, Lancaster, Penn., 1868), Reformed; b. at Rehersberg, Berks County, Penn., Nov. 22, 1822; graduated at Marshall College, Mercersburg, Penn., 1844; was sub-rector of the preparatory department of the college, 1844-46; pastor of Lancaster charge, Fairfield County, O.,

1816-48; professor of mathematics in Heidelberg College, Tiffin, O., 1850-65; and since 1869 has been professor of dogmatic theology in the theological department. He was founder (1818) and editor of *The Western Missionary*, now called *The Christian World*, Columbus, O. He also was largely instrumental in founding Heidelberg College and Theological Seminary (1850). He is the author of *The Reformed Church Hymnal, with Tunes*, Cleveland, 1878, 2d edition; *The Heidelberg Catechism, newly arranged*, Tiffin, O., 1879, several editions; *The Children's Catechism*, 1881, several editions; *Prayer-book and Aids to Private Devotions*, 1881; *The Church-Member's Handbook*, 1882.

**GOODWIN, Daniel Raynes, D.D.** (Bowdoin College, Brunswick, Me., 1853). LL.D. (University of Pennsylvania, Philadelphia, 1898). Episcopalian; b. at North Berwick, Me., April 12, 1811; graduated from Bowdoin College, Brunswick, Me., 1832; became professor in it of modern languages, 1855; president of Trinity College, Hartford, Conn., 1853; provost of the University of Pennsylvania, Philadelphia, 1860; resigned, 1868. Since 1864 he has been Holy Trinity professor of systematic divinity in the Episcopal Divinity School of Philadelphia. He is the author of *Christianity neither Aesthetic nor Fantastic*, New Haven, 1858; *The Christian Ministry*, Middletown, Conn., 1860; *Southern Slavery: A Reply to Bishop Hopkins*, Philadelphia, 1861; *The Perpetuity of the Sabbath*, 1867; *The New Ritualistic Divinity*, 1879, 2d ed. same year; *Memorial Discourse on H. W. Longfellow* (before the alumni of Bowdoin College), Portland, 1882; *Notes on the Late Revision of the New-Testament Version*, New York, 1883; *Christian Eschatology*, Philadelphia, 1885.

**GOODWIN, Edward Payson, D.D.** (Western Reserve College, Hudson, O., 1867; Amherst College, Amherst, Mass., 1868). Congregationalist; b. at Rome, N.Y., July 31, 1832; graduated from Amherst (Mass.) College, 1856, and the Union (Presbyterian) Theological Seminary, New-York City, 1859; became Congregational minister at Burke, Vt., 1859; Columbus, O., 1860; Chicago, Ill., 1868.

**GOODWIN, Right Rev. Harvey, D.D.** (Cambridge, 1858), lord bishop of Carlisle, Church of England; b. at King's Lynn, Norfolk, in the year 1818; entered Caius College, Cambridge; graduated B.A. (second wrangler and Smith's prizeman), 1840, M.A. 1843; was fellow and mathematical lecturer of his college; ordained deacon 1842, priest 1844; was perpetual curate of St. Edward, Cambridge, 1848-58; Hulsean lecturer at Cambridge, 1855-57; dean of Ely, 1858-69; consecrated bishop, 1869. He became visitor of St. Bee's College, 1869; honorary fellow of Caius College, Cambridge, 1881. Besides mathematical works he is the author of *Parish Sermons*, London, 1847-62, 5 vols., several editions; *University Sermons at Oxford and Cambridge*, 1853, 1855, 1876, 3 vols.; *Guide to the Parish Church*, 1855, 4th ed. 1878. *Hulsean Lectures for 1855-56* (1. *Doctrines and Difficulties of the Christian Faith*, etc.; 2. *The Glory of the Only Begotten of the Father seen in the Manhood of Christ*), 1856, 2 vols.; *Short Sermons on the Lord's Supper*, 1866; *Commentary on St. Matthew* (1857), *St. Mark* (1859-60), and *St. Luke* (1861); *Essays on the Pentateuch*, 1867; *Plain Sermons on Ordination and Ministry of the Church*,

1875; *Walks in Regions of Science and Faith*, 1883.

**GORDON, Adoniram Judson, D.D.** (Brown University, Providence, R.I., 1877). Baptist; b. at New Hampton, N.H., April 19, 1836; graduated at Brown University, Providence, R.I., 1860, and at Newton (Mass.) Theological Seminary, 1863; became pastor at Jamaica Plain, Boston, 1863, of the Clarendon-street Church, Boston, 1869. He is "a prohibitionist in temperance reform; a supporter and co-laborer with Mr. Moody in his evangelistic movement; low church in ecclesiology, and pre-millennial in eschatology." He is the author of *In Christ: or, the Believer's Union with his Lord*, Boston, 1872, 5th ed. 1885; *Congregational Worship*, 1872; *Grace and Glory* (sermons), 1881; *Ministry of Healing*, 1882, 2d ed. 1883; *The Twofold Life*, 1881, 2d ed. 1884.

**GORDON, William Robert, D.D.** (Columbia College, New-York City, 1859). Reformed (Dutch); b. in New-York City, March 19, 1811; graduated from the University of the City of New York (the first class publicly graduated; the exercises were held in the Middle Dutch Church, subsequently the New-York Post-Office), 1834, and at New Brunswick (N.J.) Theological Seminary, 1837; became pastor at North Hempstead, Long Island, N.Y., 1838; Flushing, L.I., 1843; New York City (Houston Street), 1849; Schraalenburgh, N.J., 1858; and since 1881 has lived in literary retirement. He is the author of *A Rebuke to High Churchism*, New York, 1841; *The Supreme Godhead of Christ*, 1848, 2d ed. 1858; *A Guide to Children in Reading the Scriptures*, 1852; *Particular Providence, illustrated in the Life of Joseph*, 1855, 3d ed. 1863; *A Threefold Test of Modern Spiritualism*, 1856; *Reformation* (a sermon in behalf of domestic missions preached before General Synod, 30,000 copies distributed), 1857; *The Peril of our Ship of State*, 1861; *Christocracy* (with J. T. Demarest), 1867, 2d ed. 1879; *The Reformed Church in America: its History, Doctrines, and Government*, 1869; *Life of Henry Ostrander, D.D.*, 1875; *Revealed Truth impregnable* (Veldler Lectures), 1878.

**GOSMAN, Abraham, D.D.** (College of New Jersey, Princeton, 1862). Presbyterian; b. at Danby, N.Y., July 25, 1819; graduated from Williams College, Williamstown, Mass., 1843; and from Princeton (N.J.) Theological Seminary, 1847, in which for a year (1840-51) was instructor in Hebrew; since 1851 he has been pastor at Lawrenceville, N.J. He partly translated and edited *Genesis and Numbers*; and entirely, with special introduction, *Deuteronomy*, in the American Lange series.

**GOTCH, Frederic William, LL.D.** (Trinity College, Dublin 1859). Baptist; b. at Kettering, Northamptonshire, Eng., in the year 1807; studied at Bristol Baptist College, 1832; graduated B.A. at Trinity College, Dublin, 1838; became pastor, Baptist Church at Boxmoor, Hertfordshire, Eng., 1838; philosophical tutor at Stepney College, London, 18—; professor at Bristol College 1845, president 1868; resigned 1883; chairman of the Baptist Union 1868; member of O. T. Revision Company 1870. He edited the *Pentateuch* in a *Revised English Bible*, London, 1877; is author of *Supplement to the Fragments of the Codex Cottonianus*, 1881.

**GOTTHEIL, Gustav, Ph.D.** (Jena University,

1853), Jewish rabbi; b. at Pinne, Prussia, May 28, 1827; educated at Posen and Berlin, graduated 1853; became rabbi of the Berlin Reform-gemeinde, 1853; at Manchester, Eng., 1856; of Temple Emanuel, New-York City, 1873. His theological standpoint is that of Reformed Judaism. He was a delegate to the Leipzig Synod in 1871, and has repeatedly lectured on Jewish topics in Christian pulpits, and has contributed articles to periodicals.

**GOTTSCHICK, Johannes, D.D.** (*hon.*, Giessen, 1882), Lutheran; b. at Rochau, Prussia, Nov. 23, 1847; studied theology at Erlangen and Halle, 1865-68; became teacher in Halle gymnasium, 1871; at Wernigerode, 1873; *conector* at Torgau, 1876; religious *inspector* of the *Padagogium* at Magdeburg, and *corsteher* of the theological seminary, with title of professor, 1878; professor of practical theology at Giessen, 1882. He is in substantial agreement with the school of Ritschl of Göttingen. He has written *Ueber Schleiermachers Verhältnis zu Kant*, Wernigerode, 1875; *Kants Beweis für das Dasein Gottes*, Torgau, 1878; *Luther als Katechet*, Giessen, 1883; *Ueber den evangelischen Religionsunterricht auf den höheren Schulen*, 1881, 2d ed. 1886.

**GOUGH, John Bartholomew**, Congregationalist, layman, famous temperance orator; b. at Sandgate, Kent, Eng., Aug. 22, 1817; d. in Philadelphia, Penn., Feb. 18, 1886. His father had been a soldier from 1798 to 1823, and had been honorably discharged on a pension of twenty pounds per annum. He was of a stern disposition; yet his heart was tender, and his children loved him. In church connections he was a Methodist. Mr. Gough's mother was a Baptist, an intelligent, sober-minded, gentle, and loving woman, who had been for twenty years the village school-mistress. He was taken from school at ten, and put to service in a gentleman's family. In his boyhood he enjoyed a village reputation as a good reader. About this time he was struck on the head by a spade, and rendered insensible. His life was for a time despaired of, and then his reason; and indeed he never fully recovered from the blow, for, whenever he was excited from any cause, he felt pricking and darting sensations in his head. One of his earliest amusements was to personate characters, as in amateur Punch-and-Judy shows, and otherwise, showing his rare talent for mimicry and acting. There seeming to be small prospect of his advancement at home, his parents accepted the offer of a Sandgate family about to emigrate to America, who engaged for ten guineas to take him with them, have him taught a trade, and provide for him until he was twenty-one. He sailed from London, June 10, 1829, and arrived in New York, Aug. 3; went with the family to the farm they had purchased in Oneida County, N. Y., and staid with them for two years; and then, having received his father's permission, he left them, and made his way to New-York City, where he arrived in the latter part of December, 1831, friendless, and with only a half-dollar in his pocket. He was then a member of the Methodist-Episcopal Church on probation, and so was induced to lay his case before Mr. Dands, the agent of the *Christian Advocate and Journal*, upon whom he made so favorable an impression, that he secured him a place as errand-

boy and apprentice in the book-binding in the Methodist Book Concern, where he had for a companion John McClintock, who afterwards became the well-known Methodist theologian. Young Gough was taught book-binding, and soon became remarkably skilful. Some of his Methodist friends proposed to educate him for the ministry, but the project was abandoned.—indeed, he withdrew from the denomination. (He later on joined the Congregational Church.) In 1832 he left the Book Concern, and secured elsewhere such good wages by his trade, that he sent for his father, mother, and only sister, who was two years his junior, to join him in New York; and the latter two arrived in August, 1833. His father remained behind, so as not to lose his pension. His sister was a straw-bonnet maker, and worked at her trade in the city. But in November, 1832, he and his sister lost their positions, owing to the hard times, and did not soon get regular employment. Thus the family was reduced to such straits, that when his mother died, July 8, 1834, there was no money for a funeral, and her body was buried in the potter's field. After a brief visit to his former home in Oneida County, he returned to work in the city in September. It was then, when he was about eighteen years old, that he began to drink. His fund of amusing stories, and his wonderful ability to tell them, naturally made him a favorite among the young men he met. Under the name of Gilbert, he sang a comic song entitled "The Water Party" at the Franklin Theatre in Chatham Street, New York. In 1836 he went to Bristol, R. I., and then to Providence. His intemperance was now noticeable, and led to his discharge by successive employers. Once, while out of work, he played low-comedy parts in a theatre in Providence, and then in Boston, where, strangely enough, he personated the keeper of a temperance inn in a play entitled *Departed Spirits, or the Temperance Hoax* (in which Deacon Moses Grant and Dr. Lyman Beecher were ridiculed), but his engagement lasted only a few weeks. He frequently sang comic songs in public. In 1838 he married at Newburyport, Mass.; but his wife and child died at Worcester in 1840. On the last Sunday of October, 1842, at the age of twenty-five, by invitation of Joel Dudley Stratton, who at the time was a waiter in the American Temperance House at Worcester, Mass., but later was a boot-cripper (see sketch of Stratton in Gough's *Autobiog.*, p. 522), he signed the pledge of total abstinence from all intoxicating liquors, at Worcester. The next week he was called upon to relate his experience as a drunkard; and the way in which he told his story of wretchedness, disease, and want, led to frequent requests to repeat it in public, and so he gradually became prominent as a temperance orator. Within five months (April, 1843) he thoughtlessly violated his pledge in Boston, when, almost insane in consequence of a drug taken to relieve his nervous exhaustion, he was offered, by an old companion, a glass of brandy. Again on Friday, Sept. 5, 1845, in New-York City, he was tricked into drinking liquor in a glass of soda-water. On each occasion the single glass aroused his craving, and he drank until intoxicated. His second fall was the more deplorable because he was then a widely known advocate of total abstinence. But he retained

the confidence of the public, and showed true repentance. On Nov. 24, 1813, at Worcester, he married Miss Mary Whitecomb, his second wife. In 1853 he was invited by the Scottish Temperance League, and the British Temperance Association, to lecture on temperance in Great Britain for a few weeks; but he staid two years, and returned in 1857, and remained three years. On Nov. 21, 1860, he delivered at New Haven, Conn., his first lecture not directly upon temperance ("Street Life in London"), and thus entered a broader field in which, by his lectures on "London," "Eloquence and Orators," "Peculiar People," "Habit," and other topics, he has delighted thousands on both sides of the ocean. But he never lost interest in temperance work, and introduced the theme prominently in every lecture.

Mr. Gough was one of the most remarkable natural orators of this century. He was endowed with a musical and flexible voice, a winning manner, and a fine presence. He had both laughter and tears at his disposal. No one was superior to him as a story-teller. In proof of his popularity, it may be mentioned, that his receipts per lecture rose from \$2.77 in 1813, to \$173.39 in 1867. (See *Autobiography*, pp. 217, 248.) His life was that of a humble Christian, nor could he ever forget his years of intemperance. He was remarkably gifted in prayer. He was the author of several volumes, — *Autobiography*, London, 1816 (it was dictated to John Ross Dix, — or, as he then called himself, John Dix Ross, — a short-hand writer, who then was an inmate of his family, and who subsequently claimed the authorship of the book on the strength of a few verbal alterations he had made); *Orations*, 1834; *Autobiography and Personal Recollections*, Springfield, Mass., 1869; *Temperance Lectures*, New York, 1879; *Sunlight and Shadow, or, Gleanings from my Life-work*, London, 1881; *Platform Echoes*, Hartford, 1886. •

**GOULBURN, Very Rev. Edward Meyrick, D.D.** (Oxford, 1856), **D.C.L.** (Oxford, 1850), dean of Norwich Church of England; b. in England in the year 1818; educated at Eton and at Balliol College, Oxford; graduated B.A. (first-class in classics) 1839, M.A. (Merton College) 1842; ordained deacon 1842, priest 1843; was fellow and tutor of Merton College from 1839 to 1841; perpetual curate of Holywell, Oxford, from 1841 to 1850; head master of Rugby from 1850 to 1858; minister of Quebec Chapel, and prebendary of St. Paul's, London, from 1858 to 1859; one of her Majesty's chaplains in ordinary, and incumbent of St. John's, Paddington, London, from 1859 until 1866, when he became dean of Norwich. He was Bampton lecturer in 1850. He is the author of the following volumes, besides numerous other publications: *The Resurrection of the Body* (Bampton Lectures), 1851; *Introduction to the Devotional Study of the Holy Scriptures*, 1851, 10th ed. 1878; *The Idle Word*, 1855, 2d ed. 1861; *Manual of Confession*, 1855, 11th ed. 1884; *The Book of Rugby School*, 1856; *Family Prayers*, 1857, 4th ed. 1883; *The Inspiration of the Holy Scriptures*, 1857; *Sermons preached during the last 20 Years*, 1862, 2 vols.; *Thoughts on Personal Religion*, 1862, 2 vols., 17th ed. 1885; *The Office of the Holy Communion in the Book of Common Prayer*, 1863, 2 vols.; *The Acts of the Deacons*, 1866; *The Functions of our Cathedrals*, 1869; *The Pursuit of Holiness*, 1869,

5th ed. 1873; *The Ancient Sculptures in the Roof of Norwich Cathedral; with History of See and Cathedral*, 1872; *The Great Commission: Meditations on Home and Foreign Missions*, 1872; *The Athanasian Creed*, 1872; *The Holy Catholic Church*, 1873, 2d ed. 1875; *The Gospel of Childhood*, 1873; *The Administration of the Lord's Supper*, 1875, 2d ed. 1875; *The Child Samuel*, 1876; *Collects of the Day, Exposition*, 1880, 2 vols., 3d ed. 1883; *Everlasting Punishment*, 1880, 2d ed. same year; *Thoughts on the Liturgical Gospels for the Sundays*, 1883, 2 vols.; *Holy Week in Norwich Cathedral*, 1885. •

**GOULD, Sabine Baring.** See BARING-GOULD, SABINE.

**GRAFE, Eduard, Ph.D.** (Tubingen, 1850), Lic. Theol. (Berlin, 1882), German Protestant theologian; b. at Elberfeld, March 12, 1855; educated at Bonn (1873-74), Leipzig (1874-76, 1878-79), Tubingen (1876-77), and Berlin (1877-78); became *privat-docent* in Berlin, 1881; professor extraordinary of theology at Halle, 1886. He is the author of *Ueber Veranlassung u. Zweck d. Rimerbriefes*, Freiburg-im-Br. and Tubingen, 1881; *Die paulin. Lehre v. Gesetz nach d. 3 Hauptbriefen*, 1884.

**GRAHAM, Robert, Disciple.** b. in Liverpool, Eng., Aug. 11, 1822; graduated at Bethany College, Bethany, W. Va., A. B. 1847, A. M. 1850; became president of Arkansas College, Fayetteville, Washington County, Ark., in 1852 (the college buildings were burned down during the war by the soldiers, and were never rebuilt); of Kentucky University, Lexington, Ky., in 1866; and since 1875, of the College of the Bible in that university.

**GRANBERY, John Cowper, D.D.** (Randolph-Macon College, Ashland, Va., 1870), Methodist bishop (Southern Church); b. at Norfolk, Va., Dec. 5, 1829; graduated at Randolph-Macon College, Ashland, Va., 1848; admitted to the Virginia Conference, Methodist-Episcopal Church South, 1848; chaplain in the Confederate Army of Northern Virginia during the war; became professor of moral philosophy and practical theology in Vanderbilt University, Nashville, Tenn., 1875; bishop, 1882. He is the author of *A Bible Dictionary for Sunday Schools and Families*, Nashville, Tenn., 1882.

**GRANT, George Monro, D.D.** (Glasgow University, 1878), Canadian Presbyterian; b. at East River, Pictou, N.S., Dec. 22, 1835; studied at Glasgow University (letters and theology), 1853-60; graduated M.A. with highest honors in philosophy, 1857; became minister of Georgetown and St. Peter's Road, Prince Edward Island, 1861; of St. Matthew's, Halifax, N.S., 1863; principal of Queen's University, Kingston, Ont., and primarius professor of divinity, 1877. He is the author of *Ocean to Ocean through Canada*, Toronto, 1872, last ed. 1875; and of numerous review articles.

**GRAU, Rudolf Friedrich, Lic. Theol.** (Marburg, 1859), **Ph.D.** (*hon.*, Rostock, 1870), **D.D.** (*hon.*, Leipzig, 1875), German Lutheran; b. at Heringenburg-the-Worra, Hesse, April 20, 1835; studied at Leipzig, Erlangen, and Marburg, 1854-57; became private tutor at home, *privat-docent* in theology at Marburg, 1860; professor extraordinary, 1865; ordinary professor at Konigsberg, 1866. Since its beginning, in 1865, he has been joint editor of the *Beweis des Glaubens*. He is the author of *Semiten und Indogermanen in ihrer Bezie-*

*hung zur Religion und Wissenschaft*, Stuttgart, 1864, 2d ed. 1867; *Ueber den Glauben als die höchste Vernunft*, Gütersloh, 1865; *Entwicklungsgeschichte des neutestamentlichen Schriftthums*, 1871, 2 vols.; *Ursprünge und Ziel unserer Kulturentwicklung*, 1875; *Bibelwerk für die Geneäde* (in connection with other theologians), New-Testament part Bielefeld u. Leipzig, 1877-80, 2 vols.; *Der Glaube die wahre Lebensphilosophie*, Gütersloh, 1881 (this lecture and that of 1865 have been widely circulated and translated into English for distribution among the educated Hindus, the earlier in Madras by the Free Church of Scotland, the later by the Church Missionary Society in Bombay); *Biblische Theologie des Neuen Testaments* in Zöckler's *Handbuch der theologischen Wissenschaften*, Nördlingen, 1883, 2d ed. 1885; *Ueber Martin Luthers Glauben*, Gütersloh, 1881.

**GRAVES, Right Rev. Charles, D.D.** (Trinity College, Dublin, 1851), lord bishop of Limerick, Ardferd and Aghadoe, Church of Ireland; b. in Ireland upon the 6th of November, 1812; was scholar of Trinity College, Dublin, 1832; graduated B.A. (senior moderator in mathematics) 1835, M.A. 1836, B.D. 1851; was fellow of Trinity College, 1835-66; professor of mathematics in the University of Dublin, 1843-62; dean of the chapel royal, Dublin, and chaplain to the lord lieutenant, 1860-66; dean of Clonfert, 1864-66; became bishop and prebendary of Athnett, Limerick Cathedral, 1866; since 1857 he has been a member of the Royal Irish Academy, and president 1860-65.

**GRAY, Albert Zabriskie, S.T.D.** (Racine College, Racine, Wis., 1882), Episcopalian; b. in New-York City, March 2, 1840; graduated at the University of the City of New York, 1860, and at the General Theological Seminary, New-York City, 1864; was chaplain of the Fourth Massachusetts Cavalry during the war of the Rebellion, 1864-65; rector of Christ Church, Bloomfield, N.J., 1865-68; in Europe, 1868-71; rector of St. Philip's in the Highlands, New York, 1873-82; and was installed warden of Racine (Wis.) College, 1882. His theological standpoint is "Anglo-Catholic." He is the author of *The Land and the Life: Sketches and Studies in Palestine*, New York, 1876; *The Words of the Cross*, 1880; *Jesus Only, and other Sacred Songs*, 1882.

**GRAY, George Zabriskie, D.D.** (University of the City of New York, 1876), Episcopalian; b. in New-York City, July 11, 1838; graduated at the University of the City of New York, 1858; and after being rector at Vernon, N.J. (1862-63), Kinderhook, N.Y. (1863-65), and at Bergen Point, N.J. (1865-76), he became in 1876 dean of the Episcopal Theological School, and professor of systematic divinity, in Cambridge, Mass. He is the author of *History of the Children's Crusade*, Boston, 1872, 5th ed. 1881; *Scriptural Doctrine of Recognition*, New York, 1875, 4th ed. 1886; *Husband and Wife, or the Theory of Marriage*, Boston, 1885, 2d ed. 1886.

**GRAY, William Cunningham, Ph.D.** (University of Wooster, O., 1874), Presbyterian, layman; b. at Pleasant Run, Butler County, O., Oct. 17, 1837; graduated at Farmers' College, College Hill, O., 1850; admitted to the bar, 1852; was a political editor, 1853-70; but since 1871, has been editor of the *Chicago Interior*, a Presbyterian journal.

**GREEN, Samuel Gosnell, D.D.** (University of Chicago, Ill., 1870), Baptist; b. at Falmouth, Cornwall, Eng., Dec. 20, 1822; studied at Stepney College, London, and graduated B.A. at the University of London, 1843; became minister at High Wycombe, Bucks, 1845, and at Taunton, Somerset, 1847. He was classical tutor 1851-63; then president of the Yorkshire Baptist College 1863-76 (first at Bradford, after 1859 at Rawdon); since has been secretary of the Religious Tract Society of London. He is the author of several books for young people, *Addresses*, 1848; *Lectures*, 1853; *Bible Sketches*, 1870-72; *Christian Ministry to the Young*, 1883. Also of books for teachers, *Kings of Israel and Judah*, 1876; *Life and Letters of the Apostle Peter*, 1873; *Notes on the Scripture Lessons* (yearly), from 1872 to 1876. Of a more general character, *Handbook to Grammar of the Greek New Testament*, 1870, 4th revised ed. 1885; *Pen and Pencil Pictures*, 1876-83, 5 vols. He edited the English edition of Hackett on *Acts*, 1862, 2 vols., and new edition of Lorimer's translation of Lechler's *Wiclif*, 1884.

**GREEN, William Henry, D.D.** (College of New Jersey, Princeton, 1857), LL.D. (Rutgers College, New Brunswick, N.J., 1873), Presbyterian; b. at Groveville, near Bordentown, N.J., Jan. 27, 1823; graduated at Lafayette College, Easton, Penn., 1840; was tutor there for two years, then entered Princeton (N.J.) Theological Seminary, and took the full course, interrupted by one year's teaching of mathematics (1843-44) at Lafayette, graduating in 1846. He was appointed instructor in Hebrew in the Seminary from 1846 to 1849, during which time (1847) he was stated supply to the Second Church of Princeton. From 1849 to 1851 he was pastor of the Central Presbyterian Church, Philadelphia; and since 1851 he has been a professor in Princeton Theological Seminary. Until 1859 his chair was styled "Biblical and Oriental literature;" since 1859, "Oriental and Old-Testament literature." He was the chairman of the American Old-Testament Company of the Anglo-American Bible-Revision Committee; and is the author of *A Grammar of the Hebrew Language*, New York, 1861, 4th ed. 1885; *A Hebrew Chrestomathy*, 1863; *The Pentateuch vindicated from the Aspersions of Bishop Colenso*, 1863; *Elementary Hebrew Grammar*, 1866, 2d ed. 1871; *The Argument of the Book of Job unfolded*, 1874; *Moses and the Prophets*, 1883; *The Hebrew Feasts in their Relation to Recent Critical Hypotheses concerning the Pentateuch*, 1885. He edited *The Song of Solomon*, in the American Lange series (1870).

**GREEN, Right Rev. William Mercer, D.D.** (University of Pennsylvania, Philadelphia, 1845), LL.D. (University of North Carolina, Chapel Hill, 1880), Episcopalian, bishop of Mississippi; b. in Wilmington, N.C., May 2, 1798; graduated second in the class at the University of North Carolina, 1818; ordained deacon 1821, priest 1822; became rector of St. John's, Williamsburgh, N.C., 1821; of St. Matthew's, Hillsborough, 1825; chaplain and professor of belles-lettres in his alma mater, 1837; consecrated bishop, Feb. 24, 1850. Since 1866 he has been chancellor of the University of the South. He is "an anti-Calvinist, and a Churchman of the old school." Besides sermons and addresses as chancellor, he has writ-



ten memoirs of Bishops Ravenscroft (New York, 1870) and Otey (1885).

**GREGG, Right Rev. Alexander, D.D.** (South Carolina College, Columbia, S.C., 1859), Episcopalian, bishop of Texas; b. at Society Hill, Darlington District, S.C., Oct. 8, 1819; graduated head of his class, South Carolina College, Columbia, 1838; practised law at Cheraw, S.C., until 1843; was rector of St. David's, Cheraw, 1846; consecrated, 1859. He attended the first Lambeth Conference, 1871. He has published, besides sermons, etc., *History of Old Cheraw*, 1867.

**GREGG, Right Rev. Robert Samuel, D.D.** (Trinity College, Dublin, 1873), lord bishop of Cork, Cloyne, and Ross, Church of Ireland; son of Bishop Gregg; b. in Dublin, Ireland, in the year 1831; educated at Trinity College, Dublin; graduated B.A. and Divinity Testimonium (second class) 1857, M.A. 1860, B.D. 1873; ordained deacon 1857, priest 1858; rector of Carrigrohane; vicar of St. Fin Barre; dean of Cork, 1871-75; bishop of Ossory, Ferns, and Leighlin, 1875-78; succeeded his father as bishop of Cork, Cloyne, and Ross, 1878. He is a member of the senate of Trinity College. He is the author of *Memoirs of the Life of John Gregg, D.D.* (his father), Dublin, 1879; sermons, pamphlets, etc.

**GREGG, William, D.D.** (Hanover College, Hanover, Ind., 1878), Canadian Presbyterian; b. at Killygreen, near Ramelton, County Donegal, Ireland, July 5, 1817; graduated B.A. at the University of Glasgow, 1843, and M.A. at that of Edinburgh, 1841; studied theology in Free Church College, Edinburgh, 1843-46; became pastor at Belleville, Canada West, 1847; of Cooke's Church, Toronto, 1857; professor of apologetics and church history, Knox College, Toronto, 1872 (having taught apologetics in the college since 1864). He was moderator in 1861, when union was effected between the Presbyterian Church and the United Presbyterian Church in Canada. He edited *Book of Passages for Family Worship*, Toronto, 1878, 3d ed. 1885; wrote *History of Presbyterian Church in Canada from the Earliest Times to 1834* (with chronological tables of subsequent leading events), 1885.

**GREGORY, Caspar René, Ph.D.** (Leipzig, 1876), Lic. Theol. (Leipzig, 1881), Presbyterian; b. in Philadelphia, Penn., Nov. 6, 1816; graduated at the University of Pennsylvania, Philadelphia, 1841, and at Princeton Theological Seminary, 1870; was Dr. Charles Hodge's literary assistant in preparing for and in carrying through the press his *Systematic Theology*, 1870-73 (of which he made the separately printed elaborate *Index*); sub-editor (bibliographer) of Schurer and Harnack, *Theologische Literaturzeitung*, 1876-81; pastor of the American Chapel in Leipzig, 1878-79; privat-docent at Leipzig University, May 28, 1881; elected professor of New-Testament Greek, Johns Hopkins University, 1885. Besides several articles, notably upon Tischendorf, and translations of Luthardt's *St. John the Author of the Fourth Gospel* (Edinburgh, 1875, 2d ed. 1885), and *Commentary on St. John's Gospel* (1876-78, 3 vols.), the pamphlet, *Les cahiers des manuscrits grecs*, Paris, 1885, he is the author of the *Prolegomena* in *N. T. Tischendorfianum ed. viii., maior*, Leipzig, pars prima 1884.

**GREGORY, Daniel Seely, D.D.** (College of

New Jersey, Princeton, 1873), Presbyterian; b. at Carmel, N.Y., Aug. 21, 1832; graduated at the College of New Jersey, 1857, and at Princeton (N.J.) Theological Seminary, 1860; was tutor of rhetoric and belles-lettres in the College of New Jersey, 1858-60; became pastor (elect) of the South Church, Galena, Ill., 1860; of the Second Church, Troy, N.Y., 1869; (elect) of the Third Congregational Church, New Haven, Conn., 1866; pastor there, 1867; at South Salem, N.Y., 1869; professor of metaphysics and logic in Wooster University, Wooster, O., 1871; of mental science and English literature in the same institution, 1875; president of Lake Forest University, Ill., 1878-86. He is the author of *Christian Ethics; or, the True Moral Manhood and Life of Duty*, Philadelphia, 1875, seventh thousand 1886; *Why Four Gospels? or, the Gospel for All the World*, New York, 1876, 3d ed. 1885; *Practical Logic, or the Art of Thinking*, Philadelphia, 1881, third thousand 1886; *The Tests of Philosophic Systems, or a Natural Philosophy, being the L. P. Stone Lectures (enlarged) before Princeton Theological Seminary, 1885, 1886*. He has also written, besides much else, the following review articles: 1. In *The Princeton Review: The Preaching for the Times* (1866), *The Pastorate for the Times, and Studies in the Gospels — Matthew the Gospel for the Jew* (1868), *The Novel and Novel-reading* (1869), *The Christian Giving for the Times* (1870), *Mark the Gospel for the Romans* (1871), *Works by Professor March on Anglo-Saxon and English* (1871). 2. In *The Presbyterian Quarterly and Princeton Review: The True Theory and Practice of Education, and Studies in the Gospels — Luke the Gospel for the Greek* (1875), *A Grammar of the Hindi Language* (1877). 3. In *The Princeton Review* (new series): *The Eastern Problem*, and *John Stuart Mill and the Destruction of Theism* (1878). 4. In *The Presbyterian Review: A New Principle in Education* (1881).

**GRIER, Matthew Blackburne**, Presbyterian; b. at Brandywine Manor, Chester County, Penn., July 25, 1820; graduated at Washington and Jefferson College, Washington, Penn., 1838, and at Princeton (N.J.) Theological Seminary, 1841; was pastor at Ellicott's Mills, Md., 1847-52; at Wilmington, N.C., 1852-61; since, has been editor of *The Presbyterian*, Philadelphia, Penn.

**GRIER, William Moffatt, D.D.** (Mammoth College, Mammoth, Ill., 1873), Associate Reformed Presbyterian; b. near Yorkville, S.C., Feb. 11, 1813; graduated at Erskine College, Due West, S.C., 1860; pastor in Wilcox County, Ala., 1867-71; since 1871 president of Erskine College, and since 1881 professor of pastoral theology in Erskine Theological Seminary. Since 1881 he has been principal editor of *The Associate Reformed Presbyterian*.

**GRIFFIS, William Elliot, D.D.** (Union College, Schenectady, N.Y., 1884), Congregationalist; b. in Philadelphia, Penn., Sept. 17, 1813; graduated at Rutgers College, New Brunswick, N.J., 1869, and at Union Theological Seminary, New-York City, 1877; became pastor of the First Reformed Church, Schenectady, N.Y., 1877; of the Shawmut Congregational Church, Boston, Mass., 1886. He was in the 44th Penn. Vols. during Lee's invasion of Pennsylvania, 1863; editor of *Our Messenger*, Philadelphia, Penn., 1864; in the educational service of the Japanese Government at Fuku and

Tokio, organizing schools and teaching physical science, 1871-74. He is the author of *The New Japan Series of Reading-Books*, San Francisco and Yokohama, 1872-73, 4 vols.; *The Tokio Guide*, *The Yokohama Guide*, *Map of Tokio with Notes*, Yokohama, 1874; *The Mikado's Empire*, New York, 1876, 4th ed. 1886; *Japanese First Church World*, Schenectady, 1880; *Schenectady First Church Memorial*, Schenectady, 1880; *Asiatic History, China, Corea, and Japan* (Chautauqua series, No. 31), New York, 1881; *Corca, the Hermit Nation*, New York, 1882, 2d ed. 1885; *Corca, Without and Within*, Philadelphia, 1881, 2d ed. 1885; *Life of Commodore Matthew Calbraith Perry*, New York, 1886.

**GRIFFITH, Benjamin, D.D.** (University of Lewisburg, Lewisburg, Penn., 1865), Baptist; b. in Juniata County, Penn., Oct. 13, 1821; graduated at Madison University, Hamilton, N.Y., 1846; became pastor at Cumberland, Md., 1846; in Philadelphia, Penn., 1850; corresponding secretary of the American Baptist Publication Society, New York, 1857, whose office is in Philadelphia.

**GRIMM, Carl Ludw. Willibald, Ph.D.** (Jena, 1832), Lic. Theol. (Giessen, 1836), D.D. (hon., Giessen, 1838), Lutheran; b. at Jena, Nov. 1, 1807; educated there 1827-32, and has ever since been connected with her university, as *privat-docent*, 1833; professor-extraordinary, 1837; honorary ordinary professor, 1844. He became grand ducaal ecclesiastical councillor in 1871, and privy ecclesiastical councillor 1885. His theological standpoint is the "Mittelpartei." His writings embrace, *De joanne christologie indole pauline comparata*, Leipzig, 1833; *De libro sapientie*, Jena, 1833; *De Lutheri indole*, 1833; *Oratio de Staupitio*, 1835; *Commentar über das Buch der Weisheit*, Leipzig, 1837; *Die Glaubwürdigkeit der evangelischen Geschichte* (against Strauss), Jena, 1845; *Institutio theologie dogmaticæ evangelicæ historicæ critica*, 1845, 2d ed. 1869; *Die Lutherbibel und ihre Textrevision*, Berlin, 1874; *Kurzgefasstes Geschichte der lutherischen Bibelübersetzung bis zur Gegenwart*, Jena, 1884. He so edited Wilke's *Clavis N. T. philologica* (Leipzig, 1867), that it became a new work which now bears his name, — *Lexicon Græco-Latinum in libros N. T.*, 2d ed. 1879. With O. F. Fritzsche he edited the *Kurzgefasstes exegetisches Handbuch zu den Apokryphen d. A. T.*, Leipzig, 1851-60 (1st Maccabees, 1853; 2d, 3d, 4th Maccabees, 1857; Wisdom, 1860).

**GRIMM, Joseph, D.D.** (Munich, 1854), Roman Catholic; b. at Freising, Bavaria, Jan. 23, 1827; studied at the University of Munich, 1845-50; became a teacher 1852, chaplain 1854; professor of Old and New Testament exegesis in the royal lyceum at Regensburg, 1856; ordinary professor of New-Testament exegesis at Würzburg, 1871. He is *bischöfl. geistlicher Rath*, and since 1886 knight of the Order of St. Michael. He is the author of *Die Samariter und ihre Stellung in der Weltgeschichte*, Regensburg, 1851; *Der ἀρχαῖος des zweiten Thessalonicher-Briefes* (Programm zum Jahresbericht des Lyceums u. Gymnasiums in Regensburg), 1861; *Die Einheit des Lukas Evangeliums*, 1863; *Die Einheit der vier Evangelien*, 1868; *Das Leben Jesu*, 1876, sqq. 6 vols. (vol. iv., 1885).

**GRISAR, Hermann**, Roman Catholic; b. at Coblenz; became a priest at Rome, 1868 (shortly after entered the Society of Jesus); professor of

church history at Innsbruck, 1871. He has written essays in his department, in the *Innsbruck Zeitschrift für kathol. Theologie*, and edited from the MS. and annotated Iago Lainez' (1512-1565) *Disputationes Tridentinae*, Innsbruck, 1886, 2 vols.

**CRUBBS, Isaiah Boone, A.M.**, Disciple; b. near Trenton, Todd County, Ky., May 21, 1833; graduated at Bethany (West Va.) College, 1857; became pastor at Eminence, Ky., 1869; at Louisville, Ky., 1873; editor of *The Apostolic Times*, published in Lexington, Ky., 1876; professor of sacred literature in the College of the Bible, Kentucky University, in that place, 1877. He has written much for denominational journals.

**GRÜNDEMANN, Peter Reinhold, Ph.D.** (Tübingen, 1858), D.D. (hon., Berlin, 1885), German Protestant; b. at Bärwalde, Brandenburg, Jan. 9, 1836; studied at the universities of Tübingen, Halle, and Berlin, 1854-58; became assistant preacher at Pouch, near Bitterfeld, 1861; *Gefängnisprediger* in Frankfurt-on-the-Oder, 1863; cartographer at Gotha, 1865; pastor at Mörz, near Belzig, 1869. He was in Greece 1858-59, Norway 1860, Holland 1863, 1865, 1867, England 1865-67, United States 1868. He is a member of the Berlin and Jena Geographical Society, and the author of *Allgemeiner Missionsatlas*, Gotha, 1867-71; *J. F. Riedel, ein Lebensbild*, Güttersloh, 1873; *Kleiner Missionsatlas*, Calw and Stuttgart, 1883, 2d ed. 1886; and edited the second edition of Buckhardt's *Kleine Missionsbibliothek*, Bielefeld, 1876-81, 4 vols.

**GRÜNERT, Maximilian Eugene**, Moravian; b. at Niesky, Silesia, Feb. 26, 1823; educated at Niesky, and in the theological seminary at Gnadendorf; after being principal of the Female Academy, Salem, N.C., and pastor at Ennema, Penn., he became in 1879 professor in the Moravian Theological Seminary, Bethlehem, Penn.

**CUBELMANN, Jacob Samuel, D.D.** (Richmond College, Va., 1885), Baptist; b. in Bern, Switzerland, Nov. 27, 1836; graduated at University of Rochester, N.Y., 1858, and at Rochester Theological Seminary, 1860; became pastor of German Baptist Church at Louisville, Ky., 1860; St. Louis, Mo., 1862; Philadelphia, 1868; professor of systematic theology and homiletics in the German department of the Rochester Theological Seminary, 1884.

**QUENTNER, Martin**, Lutheran; b. at Dresden, Saxony, Dec. 4, 1819; graduated at Altenburg (Mo.) College, 1841, and at Concordia Theological Seminary, St. Louis, Mo., 1853; held charges in Wisconsin (1853-60), Michigan (1860-72), and in Chicago, Ill. (1872-73); and since 1873 has been professor of theology in the Concordia Theological Seminary, St. Louis, Mo. He is the author of *Populäre Symbolik*, St. Louis, Mo., 1872, 2d ed. 1881; co-editor of *Lutheraner: Magazin für ev. luth. Homiletik*, etc.

**GULLIVER, John Putnam**, Congregationalist; b. in Boston, Mass., May 12, 1819; graduated from Yale College, New Haven, Conn., 1840, and from Andover (Mass.) Theological Seminary, 1845. He was pastor of churches in Norwich, Conn. (1845-65), Chicago, Ill. (1865-68), Binghamton, N.Y. (1872-78); president of Knox College, Galesburg, Ill., 1868-72; and since 1878 he has been professor of the relations of Christianity

and secular science in Andover (Mass.) Theological Seminary.

**GUTHE, Hermann, Lic. Theol.** (Leipzig, 1876), German Protestant; b. at Westerlinda, Braunschweig, May 10, 1849; studied at Göttingen from 1867 to 1869, and at Erlangen 1869 and 1870; became private tutor in Livonia, 1870; *assistant* of theology at Göttingen, 1873; *privat-docent* at Leipzig, 1877; professor extraordinary there, 1881. As member of the business committee of the German Palestine Exploration Society, he conducted the excavations at Jerusalem in 1881. His theological standpoint is "*Ethischer Supernaturalismus mit völliger Freiheit der historischen Forschung.*" Since 1877 he has edited the *Zeitschrift des Deutschen Palästina Vereins*, Leipzig (1877-85, 8 vols.), and in it written numerous articles upon biblical geography, topography, and archæology. Besides these and articles in Herzog's *Real-Encyclopädie*, 2d ed., and Harnack-Schürer *Theolog. Literaturzeitung*, he has written *De faderis notione jeremiana* (*Habilitationsschrift*), Leipzig, 1877; *Ausgrabungen bei Jerusalem*, 1883; *Die*

*Silouahinschrift* (*Z. D. M.* Bd. xxxvi.); *Fragmente einer Lederhandschrift* (Shapira's Deuteronomy) *müthgetheilt und geprüft*, 1883; *Das Zukunftsbild des Jesaja* (*Antrittsvorlesung* enlarged), 1885; and with Georg Ebers made the German edition of *Picturesque Palestine*, London and New York, 1881-84, 2 vols. (*Palästina in Bild u. Wort*, Stuttgart und Leipzig, 1883-84, 2 vols.).

**GWYNN, John, D.D.** (Dublin, 1880), Church of Ireland; b. at Larne, County Antrim, Ireland, Aug. 28, 1827; graduated at Trinity College, Dublin, B.A. (senior moderator in mathematics) 1850, M.A. 1854, B.D. 1861. He became fellow of Trinity College, 1853; warden of St. Columba's College, Dublin, 1856; was rector of Tullyaughnish, 1863-82; dean of Raphoe, 1873-82; dean of Derry, 1882; and rector of Templemore, Derry, 1882-83; Archbishop King's lecturer in divinity, University of Dublin, 1883, and is a member of the senate. He wrote the commentary (with introduction) on the *Epistle to Philippians*, in *The Bible* (*Speaker's*) *Commentary*, London, 1881.

## H.

**HAERING, Theodor**, German theologian; b. in Stuttgart, Württemberg, April 22, 1848; studied in the Stuttgart gymnasium, and in the evangelical theological seminaries of Urach (1862-66) and of Tübingen (1866-70), and at the University of Berlin (1871); became *repentent* in the Evangelical Theological Seminary at Tübingen, 1873; *diaconus* in Calw 1876, and in Stuttgart, 1881; ordinary professor of theology at Zürich, 1886. His theological position is the biblico-positive, particularly influenced by Ritschl and Kaftan and his deceased teachers Landerer and Beck. He is the author of *Das Bleibende im Glauben an Christus*, Stuttgart, 1880; and since 1880 has edited the *Theologische Studien aus Württemberg*.

**HALE, Charles Reuben, S.T.D.** (Hobart College, Geneva, N.Y., 1876), Episcopalian; b. at Lewistown, Mifflin County, Penn.; graduated at the University of Pennsylvania, Philadelphia, 1858; was assistant minister of All Saints' Church, Lower Dublin, Philadelphia, 1861; chaplain in United States Navy, 1863; rector of St. John's Church, Auburn, N.Y., 1870; rector of the Church of St. Mary the Virgin, Baltimore County, Md., 1875; one of the clergy of St. Paul's Church, Baltimore, Md., 1877; since 1886 dean of Davenport, Io. He was secretary to the Italian Church Reformation Commission, 1869; secretary to the Russo-Greek Committee, 1871; clerk to the Commission of the House of Bishops on Correspondence with the Hierarchy of the Eastern Churches, 1874; and with the Old Catholics, 1874; secretary (for America) of the Anglo-Continental Society of England, 1874; secretary to the Commission of the General Convention on Ecclesiastical Relations, 1877. In theology he is an Anglican. His published writings consist of *Reports* (of the Russo-Greek Committee, N.Y., 1872 and 1875; of the Committee on Ecclesiastical Relations, N.Y., 1881 and 1884), a *Paper on the Russian Church* (read before the Church Congress, Leicester, Eng., 1880; republished, Baltimore, 1881), *Speeches and Addresses* (in Baltimore, 1881; two in Church Congress at Carlisle, Eng., 1884, *On Foreign Chaplaincies, and England's Duty towards Egypt*; two in Church Congress at Portsmouth, Eng., 1885, *The Prayer Book, and The Attitude of the Church towards Movements in Foreign Churches*), *Sermons* (in St. Timothy's Church, N. Y. City, 1871; in Inverness Cathedral, by appointment of the Primus of Scotland, Oct. 5, 1884), and the following: *Report of the Committee appointed by the Philomathean Society of the Univ. of Pennsylvania to translate the Inscription on the Rosetta Stone* (the committee consisted of S. H. Jones, H. Morton, and himself), Philadelphia (privately printed), 1858, 2d ed. 1859; *A List of the Sees and Bishops of the Holy Eastern Church*, 1870; *A List of all the Sees and Bishops of the Holy Orthodox Church of the East*, New York, 1872; *An Eastern View of the Bonn Conference*, Uiea, N.Y., 1876; *The Mozarabic Liturgy, and the Mexican Branch of the Catholic Church of our Lord Jesus Christ Militant upon*

*Earth*, New York, 1876; *Innocent of Moscow, the Apostle of Kamchatka and Alaska*, 1877; *The Orthodox Missionary Society of Russia*, 1878; *Russian Missions in China and Japan*, 1878; *An Order for the Holy Communion, arranged from the Mozarabic Liturgy*, Baltimore, 1879 (two supplements to the above, 1879); *An Office for Holy Baptism, arranged from the Mozarabic and Cognate Sources*, 1879; *Mozarabic Collects, translated and arranged from the Ancient Liturgy of the Spanish Church*, New York, 1881; *The Universal Episcopate. A List of the Sees and Bishops in the Holy Catholic Church throughout the World*, Baltimore, 1882; *The Eucharistic Office of the Christian Catholic Church of Switzerland, translated and compared with that in the Missale Romanum*, New York, 1882.

**HALE, Edward Everett, S.T.D.** (Harvard University, Cambridge, Mass., 1879), Unitarian; b. in Boston, Mass., April 3, 1822; educated at the Boston Latin School, and at Harvard College, Cambridge, Mass., where he graduated in 1839; studied theology privately; was pastor at Worcester from 1846 to 1856, and since that time has been pastor of the South Congregational (Unitarian) Church, Boston. He was chairman of the National Unitarian Council of American Churches, 1882-84; and since 1881 president of the Suffolk Conference of Unitarian Churches. He edited *The Christian Examiner*, the organ of his denomination, 1857-63; *Old and New*, a semi-theological magazine, 1870-75; and since 1886, *Lead a Hand*. Of his many volumes may be mentioned, *Kansas and Nebraska*, Boston, 1856; *Ten Times One is Ten*, 1870; *What Career? 1878*; four volumes of sermons, 1879-81. He was one of the writers of Bryant and Gay's *History of the United States*, New York, 1876-80.

**HALEY, John William**, Congregationalist; b. at Tuftonborough, N.H., June 8, 1834; graduated at Dartmouth College, Hanover, N.H., 1860, and at Andover Theological Seminary, Mass., 1861; was pastor of the Christian Church, Eastport, Me., 1864-65; professor of metaphysics, Union College, Meron, Ind., 1865; pastor at Somerset, Mass., 1866-69; acting pastor of the Congregational Church, Duxbury, Mass., 1869-70; resident licentiate at Andover, Mass., 1870-71, 1872-71; acting pastor at Dudley, Mass., 1872. Since 1871 has been engaged in literary work at Tyngsborough, Mass. (1871-80), at Lowell, Mass. (1880-81), and since at Amherst; he has also preached in these places and their vicinity. He took an active part in the Lowell Hebrew Club, organized in 1875. He is the author of *Examination of Alleged Discrepancies of the Bible*, Andover, 1871, 3d ed. 1882; *The Hereafter of Sin: What it will be; with Answers to Certain Questions and Objections*, 1881; edited *The Book of Esther, a New Translation, with Notes, Excursions, Illustrations, and Indexes*, by a Hebrew Club, 1885. He taught Hebrew in 1885, and Hebrew and Greek in 1886, in the Amherst Summer School of Languages. He has also lectured on different topics.

**HALL, Isaac Hollister, A.M., LL.B., Ph.D.** (Hamilton College, Clinton, N.Y., 1876), Presbyterian layman; b. at Norwalk, Conn., Dec. 12, 1837; graduated at Hamilton College, Clinton, N.Y., 1859, and at Columbia Law School, New-York City, 1865; practised law in the city until 1875; was associate editor of the *New-York Independent*, 1875; professor in the Beirut Protestant College, 1875-77; associate editor of the *Sunday School Times*, Philadelphia, 1877-81; since then has been connected with the Metropolitan Museum of Art, New-York City, and lecturer on New-Testament Greek in Johns Hopkins University, Baltimore, Md. He was an original decipherer of the Cypriote inscriptions; discoverer of the Pre-Harklensian Syriac version in the Beirut MS., and of the Antilegomena Epistles in the Williams MS. of Acts and Epistles. He is the author of *American Greek Testaments, A Critical Bibliography of the Greek New Testament as published in America*, Philadelphia, 1883; *Reproduction in Phototype of 3 Pages of the Beirut MS.*, 1883; *Reproduction in Phototype of 17 Pages of a Syriac MS. containing the Epistles known as Antilegomena*, Baltimore, 1886; *List of Printed Editions of the Greek New Testament*, based upon Reuss' *Bibliotheca N. T. Græci*, in Schaff's *Companion to the Greek Testament and English Version*, New York, 1883; and of articles in the *Journals and Transactions* of learned societies, particularly of the American Oriental Society (chiefly decipherment of Cypriote and other inscriptions, Syriac MSS., etc.), Society of Biblical Archaeology (London), American Philological Association, Society of Biblical Literature and Exegesis, etc.

**HALL, John, D.D.** (Washington and Jefferson College, Washington, Penn., 1866), **LL.D.** (College of New Jersey, Princeton, 1885, and from Washington and Lee University, Lexington, Va., 1885), Presbyterian; b. in County Armagh, Ireland, July 31, 1829; graduated from the Royal College, and the General Assembly's Theological College, both in Belfast; and was licensed to preach in 1849. For the next three years he labored as the "students' missionary" in the West of Ireland. In 1852 he began his regular ministry as pastor of the First Presbyterian Church at Armagh; in 1858 he went to Dublin as collegiate pastor of Mary's Abbey; and thence in 1867 to the Fifth-avenue Presbyterian Church, New-York City, where he still is. In college he was repeatedly Hebrew prizeman; and in Dublin his interest in education led to his being appointed by the Queen, in 1860, a member of the Board of National Education, upon which he served gratuitously until his departure to America. In 1867 he came as a delegate from the Presbyterian Church in Ireland to the Presbyterian Church in America. In 1882 he was elected chancellor of the University of the City of New York, and in 1885 accepted the position, having meanwhile been chancellor *ad interim*. He receives, however, no salary, and is assisted by a vice-chancellor. In 1874 his congregation removed from the corner of Fifth Avenue and Nineteenth Street to that of Fifth Avenue and Fifty-fifth Street, where they had erected a spacious building at the cost of a million dollars. Dr. Hall is the author of *Family Prayers for Four Weeks*, New York, 1868; *Papers for Home Reading*, 1871; *Familiar Talks to Boys*,

*n. d.*; *Questions of the Day*, 1873; *God's Word through Preaching*, 1875 (Lyman Beecher Lectures at Yale Seminary); *Foundation Stones for Young Builders, New Year's Book for the Boys and Girls of America*, Philadelphia, 1880; *A Christian Home, How to make and how to maintain it*, 1883.

**HALL, Newman, LL.B.** (London University, 1855), Congregationalist; b. at Maidstone, Kent, near London, Eng., May 22, 1816; educated at Totteridge and at Highbury College; and graduated B.A. at the University of London, 1841. From 1842 to 1854 he was minister of the Albion Congregational Church, Hull. In 1851 he went to London, to his present charge. The congregation then worshipped in the Surrey Chapel (Rowland Hill's), Blackfriars Road; but in 1876 they removed to their new building, Christ Church, on the Westminster-Bridge road. Mr. Hall's ministry has been an eventful one, on account of the independence and vigor of his work. He was among the earliest advocates of total abstinence in England, a deprecator of the fears of Roman-Catholic aggression in 1850, and a faithful friend of the North in the late Civil War. After that war he made an extensive tour through the Northern States, with the express design of allaying the popular bitterness against Great Britain, and preached before both houses of Congress assembled in the House of Representatives, on a Sunday in November, 1867. As a memorial of this visit, there was built the Lincoln Tower, as part of his new church, by joint subscription of the British and Americans. This church cost £60,000, and seats two thousand persons. The Church-of-England service is used in a slightly modified form. Mr. Hall is the author of the tract *Come to Jesus*, London, 1816 (of which nearly 3,000,000 copies have been circulated, in upwards of twenty languages); *It is I*, 1818 (139,000 copies of the English ed. up to 1885); *Antidote to Fear*, 1850, new ed. 1869; *The Land of the Forum and the Vatican* (travels), 1852, new ed. 1859; *Sacrifices, or Pardon and Purity through the Cross*, 1857; *Conflict and Victory* (a biography of his father, J. V. Hall), 1865, new ed. 1871; *Home-ward Bound, and other Sermons*, 1868; *From Liverpool to St. Louis*, 1868; *Pilgrim Songs in Cloud and Sunshine* (poems), 1871; *Prayer, its Reasonableness and Efficacy*, 1875; *The Lord's Prayer: a Practical Meditation*, 1883; *Songs of Earth and Heaven*, 1885; besides several tracts and minor treatises, of which may be mentioned, *My Friends! Follow Jesus* (246,000 copies of the English ed. up to 1885); *Now: Quench not the Spirit; A memoir of Rowland Hill; Grace and Glory; Scriptural Claims of Trinitarianism*.

**HALL, Randall Cook, S.T.D.** (Racine College, Racine, Wis., 1881; General Theological Seminary, New-York City, 1885), Episcopalian; b. at Wallingford, Conn., Dec. 18, 1812; graduated from Columbia College, 1863, and from the General Theological Seminary (both in New-York City), 1866; and since 1871 has been Clement C. Moore professor of the Hebrew and Greek languages in the latter institution. He is examining chaplain of the diocese of New York.

**HALLOCK, Joseph Newton**, Congregationalist; b. at Jamesport, N.Y., July 4, 1834; graduated at Yale College, New Haven, Conn., 1857, and at Yale Theological Seminary, 1860; suc-

ceeded Rev. Dr. W. M. Taylor as editor-in-chief of *The Christian at Work*, New-York City, 1880. He edited *Tacitus, with Notes*, New Haven, Conn., 1864.

**HALSEY, Leroy Jones, D.D.** (Hanover College, Ind., 1853), LL.D. (South-western University, Clarksville, Tenn., 1880), Presbyterian; b. in Goochland County, Va., Jan. 28, 1812; graduated at Nashville (Tenn.) University in 1831, and at Princeton (N.J.) Theological Seminary in 1840; from 1841 to 1849 was pastor in Jackson, Miss.; until 1859, in Louisville, Ky.; until 1882 professor of pastoral theology, church government, and homiletics, in the Presbyterian Theological Seminary of the North-west, Chicago, Ill. (being one of the four original professors); and since 1882 has been professor emeritus. From 1876 to 1884 he was associate editor of *The Interior*, a religious weekly, published at Chicago; and since, contributing editor. He is the author of *Literary Attractions of the Bible*, New York, 1855 (3 editions); *Life Pictures from the Bible*, Philadelphia, 1859; *Beauty of Immanuel*, 1860; *Life and Works of Philip Lindsay, D.D.*, 1861; *Life and Sermons of Lewis Warner Green, D.D.*, New York, 1867; *Living Christianity*, Philadelphia, 1882; *Scotland's Place in Civilization*, 1885.

**HAMBURGER, Jakob, Ph.D.** (Leipzig, 1852), Hebrew rabbi; b. at Loslau, Upper Silesia, Nov. 10, 1826; studied philosophy and philology, especially orientalia, at Breslau and Berlin, 1849-52; pursued his Talmud studies at Pressburg, Hungary, and at Nikolsburg, Moravia; since 1859 he has been rabbi of Mecklenburg-Strelitz. He has written *Geist und Ursprung der aramäischen Uebersetzung des Pentateuchs, bekannt unter dem Namen, Targum Onkelos*, Leipzig, 1852 (his doctor's dissertation); *Geist der Hagada*, 1857; *Real-Encyclopädie für Bibel und Talmud*, Strelitz, 1865-83, 2 parts (i. biblical articles, A-Z, 1865-70; ii. articles on the Talmud and Midrash, 1870-83), 2d ed. enlarged and improved, Leipzig, 1884, sqq., supplement preparing. Cf. *Encyclopaedia*, p. 635.

**HAMILTON, Edward John, D.D.** (Wabash College, Crawfordsville, Ind., 1877), S.T.D. (Monmouth College, Monmouth, Ill., 1877), Presbyterian; b. in Belfast, Ireland, Nov. 29, 1834; graduated at Hanover (Ind.) College, 1853, and at Princeton (N.J.) Theological Seminary, 1858; was pastor at Oyster Bay, Long Island, N.Y., 1858-61; in charge of congregation at Dromore West, in Ireland, winter of 1862-63; chaplain in the Army of the Potomac, 1863-65; pastor at Hamilton, O., 1866-68; professor of mental philosophy, Hanover College, 1868-79; provisional professor of logic, ethics, and political science, College of New Jersey, Princeton, N.J., 1882; since 1883 professor of intellectual science, Hamilton College, Clinton, N.Y. He is the author of *A New Analysis in Fundamental Morals*, New York, 1872; *The Human Mind*, 1883; *Mental Science*, 1886.

**HAMLIN, Cyrus, D.D.** (Bowdoin College, Brunswick, Me., 1851; Harvard College, Cambridge, Mass., 1861), LL.D. (University of the City of New York, 1870; Bowdoin College, 1880), Congregationalist; b. at Waterford, Me., Jan. 5, 1811; graduated at Bowdoin College, Brunswick, Me., 1834, and at the Congregational Theological Seminary, Bangor, Me., 1837; was commissioned by A. B. C. F. M.

missionary to Turkey, Feb. 3, 1837; sailed Dec. 3, 1838 (being delayed by Board's financial straits); opened the Bebek Seminary on the Bosphorus, 1840; became president of Robert College, 1860; foiled Russian, French, and Jesuit plots, and obtained imperial edict committing the college to the United States, — an unexampled favor; resigned presidency in 1876; became professor of dogmatic theology in Bangor Theological Seminary, Me., 1877; president of Middlebury College, 1880; resigned 1885, and retired to Lexington, Mass. His writings are principally in the Armenian language, and include a book on Popery and Protestantism (pp. 350), to counteract Jesuit libels; an *exposé* of the heresies of Archbishop Matteos in his book "True Man and True Christian," a tract on the mediatorship of Christ; and translations of Upham's *Philosophy*, and Wayland's *Moral Science*, etc. He has published in English, *Among the Turks*, New York, 1877, and sermons, lectures, reviews, etc.

**HAMMOND, Charles Edward**, Church of England; b. at Bath, Somersetshire, Eng., Jan. 24, 1837; was a student in Exeter College, Oxford, took double first-class in moderations (the first public examination at Oxford), 1856; graduated B.A. (third-class classics, first-class mathematics) 1858, M.A. 1861; was fellow of Exeter College 1859-73, tutor 1861-73, lecturer 1873-82, bursar 1869-82; in the university was mathematical moderator 1862-63, junior proctor 1867-68, master of the schools 1875; classical moderator in the pass schools, 1880-81; was ordained deacon 1861, priest 1862; chaplain of the Oxford Female Penitentiary, 1870-82; since 1882 has been rector of Wootton, Northamptonshire, Eng. He is the author of *Outlines of Textual Criticism applied to the New Testament*, Oxford, 1872, 4th ed. 1884; *Liturgies, Eastern and Western*, 1878; (Appendix, *The Ancient Liturgy of Antioch, and other Liturgical Fragments*, 1879).

**HAMMOND, Edward Payson**, Presbyterian; b. at Ellington, Conn., Sept. 1, 1831; graduated at Williams College, Williamstown, Mass., 1858; studied in Union Theological Seminary, New-York City, 1858-59, and in the Free Church College, Edinburgh, 1860-61; was ordained in 1863, and ever since has been an evangelist and revivalist, in which capacity he has travelled extensively. Among his publications are *Jesus the J'ay*, London, 1868; *Conversion of Children*, New York, 1878, new ed. 1882; *Gathered Lambs*, 1882; and a volume of verse, *Sketches of Palestine*, Boston, 1868, re-issue 1871.

**HANNE, Johann Wilhelm, D.D.**, German Protestant theologian; b. at Harber, Lüneburg, Dec. 29, 1813; was pastor at Braunschweig (Brunswick) and Hannover; became ordinary professor of theology, and pastor of St. James at Greifswald, 1861. He is the author of *Rationalismus und speculative Theologie in Braunschweig*, Braunschweig, 1838; *Festreden an Gebärdte über das Wesen des christlichen Glaubens, insbesondere über das Verhältniss der geschichtlichen Person Christi zur Idee des Christenthums*, 1839; *Friedrich Schleiermacher als religiöser Genius Deutschlands*, 1840; *Sokrates als Genius der Humanität* (companion volume to the preceding), 1841; *Der moderne Nihilismus und die Strauss'sche Glaubenslehre im Verhältniss zur Idee der christlichen Religion*, Bielefeld,

1812 (this book won him great repute): *Drei Predigten über christliches Glauben und Lieben*, Braunschweig, 1811; *Der ideale Protestantismus*, Bielefeld, 1815; *Anti-orthodox, oder gegen Buchstabenliebe und Pfaffenhum* und für den freien Geist der Humanität und des Christenthums, Braunschweig, 1816; *Der freie Glaube im Kampf mit den theologischen Haltheiten unserer Tage*, 1816; *Religiöse Mahnungen zur Schar*, 1818; *Vorläufe zum Glauben oder das Wunder des Christenthums im Einklange mit Vernunft und Natur*, Jena, 1850-51, 3 parts; *Zeitspielungen*, Hannover, 1852, 2d ed. 1854; *Bekenntnisse, oder, Drei Bücher vom Glauben*. Zum *Vaticum auf der Wanderung durch die Wüste dieser Zeit zum reichen Heinnathlande des Glaubens. Für werdende Christen*, 1861, 2d ed. 1865; *Die Idee der absoluten Persönlichkeit, oder, Gott und sein Verhältnis zur Welt, insonderheit zur menschlichen Persönlichkeit*, 1861-62, 2 vols., 2d ed. 1865; *Christliche Wehestunden*, Greifswald, 1863; *Die Zeit der deutschen Freiheitskriege in ihrer Bedeutung für die Zukunft des Reiches Gottes und seiner Gerechtigkeit*, 1863; *Anti Heugensteinberg*, Elberfeld, 1867; *Der Geist des Christenthums*, 1867; *Die christliche Kirche nach ihrer Stellung und Aufgabe im Reiche der Sittlichkeit*, Berlin, 1868; *Die Kirche im neuen Reiche*, 1871; *Der ideale und der geschichtliche Christus*, Berlin, 1st and 2d ed. 1871.

**HAPPER, Andrew Patton, M.D.** (University of Pennsylvania, Philadelphia, 1841), **D.D.** (Jefferson College, Canonsburg, Penn., 1861), Presbyterian; b. near Monongahela City, Penn., Oct. 20, 1818; graduated at Jefferson College, Canonsburg, Penn., 1835; taught school, 1835-40; studied in Western Theological Seminary, Alleghany, Penn., 1840-43, and graduated; since 1844 has been a foreign missionary in China. He visited America 1867-68, 1885-86.

**HARE, George Emlen, D.D.** (Columbia College, New-York City, 1813), **LL.D.** (University of Pennsylvania, Philadelphia, 1873), Episcopalian; b. in Philadelphia, Sept. 1, 1808; graduated at Union College, Schenectady, N.Y., 1826; became rector of St. John's Church, Carlisle, Penn., in 1830; of Trinity Church, Princeton, N.J., in 1834; and of St. Matthew's Church, Philadelphia, Penn., in 1845; professor of biblical learning in the divinity school of the Protestant-Episcopal Church in Philadelphia, Penn., 1852. He is an Old-Testament Reviser, and the author of *Christ to return*, Philadelphia, 1840.

**HARE, Right Rev. William Hobart, D.D.** (Kenyon College, Gambier, O., 1872), **S.T.D.** (Trinity College, Hartford, Conn., and Columbia College, New-York City, both 1872), Episcopalian, missionary bishop of South Dakota; b. at Princeton, N.J., May 17, 1838; studied at the University of Pennsylvania, Philadelphia, but serious eye-trouble compelled him to withdraw at the close of junior year; was assistant minister at St. Luke's, 1859-62; rector of St. Paul's, Chestnut Hill, 1862-63; in charge of St. Luke's, 1863-64; in charge of, and later rector of, the Church of the Ascension, 1864-70 (all in Philadelphia); secretary and general agent of the Foreign Committee of the Board of Missions, New York, December, 1870-March, 1873; nominated by the House of Bishops missionary bishop of Cape Palmas and parts adjacent in West Africa, 1871, but the nomination was withdrawn in consequence of remon-

strance from the House of Deputies, on the ground of his great usefulness as secretary; accepted missionary bishopric of Niobrara, 1872, consecrated Jan. 9, 1873; present diocese defined, 1883. Bishop Hare is classed with the Broad-Church school, but his conservative tendencies are marked.

**HARCROVE, Robert Kennon, D.D.** (Emory College, Oxford, Ga., 1872), bishop of the Methodist-Episcopal Church South; b. in Pickens County, Ala., Sept. 17, 1829; graduated at the State University of Alabama, at Tuscaloosa, 1852; was itinerant preacher in the Alabama Conference, 1857-67; in the Kentucky Conference, 1868; in the Tennessee Conference, 1868-82; professor of mathematics in the University of Alabama, 1853-57; chaplain in the Confederate army; president of the Centenary Institute, Summerville, Ala., 1865-67; of the Tennessee Female College at Franklin, 1868-73; member of Cape May Commission for adjudicating differences between Methodism North and South, 1876; elected bishop, 1882. He has written articles in periodicals.

**HARKAVY, A.** (Hebrew name *Abraham Elias*, in ordinary life *Albert*), Hebrew rabbi; b. in St. Petersburg, Russia, Oct. 29, 1839; educated in the Wilna Rabbinical School (1858-63), and at the University of St. Petersburg (1863-67); pursued studies at Berlin (under Rodiger and Dumichen) and at Paris (under Oppert) 1868-70; graduated a rabbi at Wilna, 1863; *magister* (1868) and doctor (1872) of the history of the Orient; was unanimously chosen a *docent* in the Oriental faculty at St. Petersburg in 1870, after delivering test lectures upon the history of the Semitic nations, but prevented by the efforts of a personal enemy from receiving the position; is a member of the Imperial Russian State Council, knight of several orders, librarian of the Imperial Public Library (St. Petersburg), honorary member of the Hellenic Philological Syllagos of Constantinople, member of the Society of the Friends of Natural Science and Anthropology of Moscow, corresponding member of the Geographical Society of Tiflis, and member of the Imperial Russian Archaeological Society, etc. He is a moderate conservative in religious matters. His literary activity in Hebrew and Russian dates from 1860. Besides different articles in learned periodicals, he has written in Russian "The Jews and the Slavonic Languages," St. Petersburg, 1867; "Information concerning the Mussulman Writers upon Slavs and Russians," 1870, appendix to same 1871; "The Historical Importance of the Moabite Inscription of King Mesa," 1871; "The Original Home of the Semites, Hamites, and Japhetites," 1872; "Information concerning the Arabs under Thule," 1873; "Information concerning Jewish Writers upon the Chararen and their Kingdom," 1871; "Catalogue of the Samaritan MSS. in the Imperial Public Library," 1874-75; "The Origin of some Geographical Names on the Taurian Peninsula," 1876; "The Information of Abraham of Kertsh on the Embassy of St. Wladimir to the Chararen," 1876; "Biography of Peter Lerch," 1885; "Biography of Caetan Rossoviez, Professor in St. Petersburg University," 1885. In French, *Les mots égyptiens de la Bible*, 1870; *Sur un passage des "Pravies d'or" de Macouli concernant l'histoire ancienne des Slaves*, 1876. In German, *Catalog der hebräischen Bibel-*

handschriften der kaiserlichen öffentlichen Bibliothek (with H. L. Strack), 1875; *Altjüdische Denkmäler in der Krimm*, 1876; *Meassef Niddachim, Collection zur hebräischen Literatur*, i. 1878-79, ii. 1880; *Studien und Mittheilungen aus der kaiserlichen öffentlichen Bibliothek zu St. Petersburg*, i. 1879, iii. 1880, iv. 1885; *Mittheilungen aus Handschriften der kaiserlichen öffentlichen Bibliothek, Fragment von der arabischen u. hebräischen Vorrede Saadiah's zum ספר אהרן* (in Stade's *Zt. f. Wissensch.* A. T., 1881-82); *Aus dem archäologischen Congress, 1882; Neugefundene hebräische Bibelhandschriften*, 1881; *Chadaschim gam Peschanim* (in *Beiträge aus Handschriften zur hebräischen Literatur*, 1885).

**HARMAN, Henry Martyn, D.D.** (Dickinson College, Carlisle, Penn., 1866), Methodist; b. in Anne Arundel County, Md., March 22, 1822; graduated at Dickinson College, Carlisle, Penn., 1848; was professor in Baltimore (Md.) Female College, 1853-55; professor of languages in West Virginia University, Morgantown, W. Va., 1868-69; since 1870 in Dickinson College (professor of ancient languages and literature, 1870-79; since 1879, of Greek and Hebrew). He is the author of *A Journey to Egypt and the Holy Land*, Philadelphia, 1872; *Introduction to the Study of the Holy Scriptures*, New York, 1878, 4th ed., greatly enlarged, 1884 (this work is part of the course of study for the itinerant ministers of the Methodist-Episcopal Church during the first four years of their ministry).

**HARMON, George Milford**, Universalist; b. at Thorndike, Waldo County, Me., Nov. 28, 1842; graduated at Tufts College, College Hill, Mass., 1867, and at its divinity school, 1875; was pastor of several churches prior to and subsequent to his theological course; from 1882 to 1883 was professor in Lombard University, Galesburg, Ill.; and since 1883, has been professor of theology in Tufts Divinity School, College Hill, Mass.

**HARNACK, (Karl Gustav) Adolf, Ph.D.** (Leipzig, February, 1873), Lic. Theol. (do., February, 1874), D.D. (hon., Marburg, 1879), German Protestant; b. at Dorpat, Livland, May 7, 1851; studied at Dorpat, 1869-72; became *privat-docent* at Leipzig, July, 1871; professor extraordinary, May, 1876; ordinary professor of church history at Giessen, April, 1879; at Marburg, 1886. His theological standpoint is historico-critical. A large part of his literary work is scattered in journals. The following have appeared separately: *Zur Quellenkritik der Geschichte des Gnostizismus*, Leipzig, 1873; *De Apellis gnosi monarchica*, 1871; *Patrum Apostolicorum opera* (ed. with von Gebhardt and Zahn), 1875-77, 3 vols. (vol. 1, 2d ed. 1876-78, 2 parts); *Patrum Apost. opp. ed. minor*, 1877; *Die Zeit des Ignatius und die Chronologie der antonischen Bischöfe bis Tyrannus nach Julius Africanus und den späteren Historikern, Nebst ein. Untersuchung über die Verbrüderung der Passio S. Polycarp in Abendlande*, 1878; *Das Mönchthum, seine Ideale und seine Geschichte*, Giessen, 1881, 3d ed. 1886; *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, 1882, sqq. (ed. with von Gebhardt; to the series Harnack has contributed *Die Ueberlieferung der griechischen Apologeten des zweiten Jahrhunderts in der alten Kirche und im Mittelalter*, Bd. 1., Hft. 1. u. 2., 1882; *Die Altercatio Simonis Judaei et Theophilii Christiani in Nesti Untersuchungen über die antijüdische Polemik in*

der alten Kirche; and *Die Acta Archelai und das Diatessaron Tatians*, Bd. 1., Hft. 3., 1883; *Der angebliche Evangeliencommentar des Theophilus von Antiochien*, Bd. 1., Hft. 4., 1883; *Lehre der zwölf Apostel. Text mit Uebersetzung, Anmerkungen, Einleitung und Prolegomena*, Bd. II., Hft. 1. u. 2., 1884; *Martin Luther in seiner Bedeutung für die Geschichte der Wissenschaft und der Bildung*, Giessen, 1883, 2d ed. 1886; *Lehrbuch der Dogmengeschichte*, Freiburg-Br., 1886-88, 2 vols. He edited, with notes and excursus, the German translation of Hatch's *Organization of the Early Christian Churches* (Die *Gesellschaftsverfassung der christlichen Kirchen im Alterthum*), Giessen, 1883; *Tatian's Rede an die Griechen übersetzt und eingeleitet*, 1884. Since 1881 he has edited with Schurer the *Theologische Literaturzeitung*, Leipzig, 1876, sqq.

**HARNACK, T. eodiosius, D.D.**, Lutheran theologian, father of the preceding; b. at St. Petersburg, Russia, Jan. 3, 1817; studied theology at Dorpat; became *privat-docent* of practical theology there, 1843; professor extraordinary, 1845; ordinary professor, 1848; called to Erlangen, 1853; but returned to Dorpat 1866, and retired 1875. He is the author of *Jesus der Christ*, Eiferfeld, 1842; *Die Idee der Predigt entwickelt aus dem Wesen des protestantischen Kultus*, 1844; *Die Grundbegriffe der evangelisch-lutherischen Kirche*, Dorpat, 1845; *De theologia practica recte definitiva et adornanda*, 1847; *Zwölf Predigten*, 1848; *Der christliche Gemeinde-Gottesdienst im apostolischen und altkatholischen Zeitalter*, Erlangen, 1854; *Der kleine Katechismus Martin Luthers in seiner Urgestalt, Kritik untersucht und herausgegeben*, Stuttgart, 1856; *Die lutherische Kirche Liefands und die Herrnhutische Brüdergemeinde*, Erlangen, 1860; *Die Kirche, ihr Amt, ihr Regiment*, Nürnberg, 1862; *Luthers Theologie mit besonderer Beziehung auf seine Versöhnungs- u. Erlösungslehre*, I. Abth. *Luthers theologische Grundanschauungen*, Erlangen, 1862; edited the 8th and 9th editions of K. Graul's *Die Unterscheidungslehren der verschiedenen christlichen Bekenntnisse im Lichte des göttlichen Worts*, Leipzig, 1868 and 1872; with A. v. Harless wrote, *Die kirchlich-religiöse Bedeutung der reinen Lehre von den Gnadenmitteln*, Erlangen, 1869; *Die freie lutherische Volkskirche*, 1870; *Liturgische Formulare*, Dorpat, 1872-74; *Praktische Theologie*, Erlangen, 1877-78, 2 vols.; *Katechetik*, 1882; *Ueber den Kanon und die Inspiration der heiligen Schrift. Ein Wort zum Frieden*, Dorpat, 1885 (pp. 36). He wrote the sections upon Liturgies and Pastoral Theology in Zöckler's *Handbuch der theologischen Wissenschaften*, Nördlingen, 1883-81, 3 vols., 2d ed. 1881-85, 4 vols.

**HARPER, William Rainey, Ph.D.** (Yale College, New Haven, Conn., 1875), Baptist layman; b. at New Concord, O., July 26, 1856; graduated at Muskingum College, New Concord, O., 1870, from 1876 to 1879 was principal of the preparatory department of Denison University, Granville, O.; from 1879 to 1886 was professor of Hebrew and the cognate languages, in the Chicago (Morgan Park, Ill.) Baptist Union Theological Seminary; and since 1886 has been professor of Semitic languages in Yale College. He is the author of *Elements of Hebrew by an Inductive Method*, Chicago, 1882, 6th ed. 1885; *Hebrew Focubularies*, 1883, 3d ed. 1884; *Introductory Hebrew Method*, 1883, 2d ed. 1885; *Intermediate Hebrew Method*, 1883, 2d ed. 1885. He



edited *The Hebrew Student* (Chicago, 1882-81), and edits *Hebraica* (Chicago, 1881, sqq.). *Old-Testament Student* (1882, sqq.).

**HARRIS, George, D.D.** (Amherst College, Amherst, Mass., 1835), Congregationalist; b. at East Machias, Me., April 1, 1811; graduated from Amherst College, Mass., 1836, and from Andover (Mass.) Theological Seminary, 1839; was pastor at Auburn, Me., 1839-72; at Providence, R.I., 1872-83; and since 1883 has been Abbot professor of Christian theology in the Andover Theological Seminary.

**HARRIS, Samuel, D.D.** (Williams College, Williamstown, Mass., 1855), LL.D. (Bowdoin College, Brunswick, Me., 1871), Congregationalist; b. at East Machias, Me., June 14, 1814; graduated at Bowdoin College, Brunswick, Me., 1833, and at Andover (Mass.) Theological Seminary, 1838; was principal of Limerick Academy, Me., 1833-34, and of Washington Academy, East Machias, Me., 1834-35, 1838-41; pastor at Conway, Mass., 1841-51, and at Pittsfield, Mass., 1851-55; professor of systematic theology in the Bangor Theological Seminary, 1855-67 (from 1855 to 1863, jointly with Rev. Prof. George Shepard, D.D., acting pastor of the Center Church in Bangor); president of Bowdoin College, Brunswick, Me., and professor of mental and moral philosophy, 1867-71; since 1871 has been Dwight professor of systematic theology in Yale Theological Seminary, New Haven, Conn. Besides many sermons, pamphlets, and articles in reviews, he has published *Zaccheus, the Scriptural Plan of Beneficence*, Boston, 1844; *Christ's Prayer for the Death of his Redeemer*, 1863; *The Kingdom of Christ on Earth*, Andover, 1874; *The Philosophical Basis of Theism*, New York, 1883.

**HARRIS, Right Rev. Samuel Smith, D.D.** (William and Mary College, Williamsburg, Va., 1875), LL.D. (University of Alabama, at Tuscaloosa, 1879), Episcopalian, bishop of Michigan; b. in Autauga County, Ala., Sept. 11, 1811; graduated at the University of Alabama, at Tuscaloosa, 1839; studied law at the University Law School, Montgomery, Ala., and admitted to the bar in 1860, by special enabling act of the legislature, being a minor; after practising law for some years, was admitted to holy orders in the Protestant-Episcopal Church, at Montgomery, Ala., 1869; became rector of Trinity Church, Columbus, Ga., 1869; of Trinity Church, New Orleans, La., 1871; of St. James's Church, Chicago, Ill., 1875; consecrated bishop, 1879. He is "in sympathy with the liberal school of thought in the Protestant-Episcopal Church." In 1878, with Rev. Dr. John Fulton, he founded *The Living Church* newspaper, and was editor for six months. Besides many occasional sermons, articles in periodicals, etc., he has published *The Relation of Christianity to Civil Society* (Bohlen Lectures for 1882), New York, 1883.

**HARRISON, Frederic**, Positivist; b. in London, Eng., Oct. 18, 1831; was scholar of Wadham College, Oxford; graduated B.A. (first-class classics) 1853; tutor and fellow of his college; called to the bar, 1858. He was a member of the Royal Commission upon trades-unions, 1867-69; secretary to the Royal Commission for the digest of the law, 1869-70; appointed by the council of legal education, professor of jurisprudence and inter-

national law. He was one of the founders of the Positivist School, in 1870; and in 1871, of Newton Hall, London, where the religious services of the Positivists are held. He has in articles, lectures, and addresses advocated his faith. He has been a frequent contributor to *The Westminster Review*, *The Contemporary*, *The Nineteenth Century*, and *Fortnightly* reviews; and in book form have been issued of his writings, *Order and Progress* (Pt. 1, *On Government*; Pt. 2, *Studies of Political Crises*), London, 1875; 2d vol. of English trans. of A. Comte's *Positive Philosophy*, 1875; *Present and Future: a Positivist Address*, 1880; *The Choice of Books, and other Literary Pieces*, 1886. A reprint, unauthorized by him, of his and Herbert Spencer's articles upon *The Nature and Reality of Religion*, appeared in New York, 1885.

**HARTRANFT, Chester David, D.D.** (Rutgers College, New Brunswick, N.J., 1876), Congregationalist; b. at Frederick, Montgomery County, Penn., Oct. 15, 1839; graduated at the University of Pennsylvania, Philadelphia, 1861, and at the New Brunswick (N.J.) Theological Seminary, 1864; was pastor of Reformed (Dutch) churches at South Brunswick, Brooklyn, N.Y., 1864-66, and New Brunswick, N.J., 1866-78; and since 1878 has been professor of biblical and ecclesiastical history in the Hartford, Conn. (Congregational) Theological Seminary. He received the degree of Doctor of Music from Rutgers College, New Brunswick, N.J., in 1861.

**HARVEY, Hezekiah, D.D.** (Colby University, Waterville, Me., 1861), Baptist; b. at Hulver, Suffolk County, Eng., Nov. 27, 1821; came to America, 1830; graduated at Madison University, 1845, and at Hamilton Theological Seminary (both at Hamilton, N.Y.), 1847; was successively tutor of languages in Madison University until 1849; pastor at Homer, N.Y., until 1857, and Hamilton, N.Y., until 1858; professor of ecclesiastical history in Hamilton Theological Seminary until 1861, professor of biblical criticism and interpretation and pastoral theology until 1864; pastor at Dayton, O., until 1869; and since has been professor of New-Testament exegesis and pastoral theology in Hamilton Theological Seminary. He is the author of *Memoir of Rev. Alfred Bennett*, New York, 1852; *The Church: its Polity and Ordinances*, Philadelphia, 1879; *The Pastor: his Qualifications and Duties*, 1879.

**HARWOOD, Edwin, D.D.** (Trinity College, Hartford, Conn., 1862), Episcopalian; b. in Philadelphia, Aug. 21, 1822; graduated at the University of Pennsylvania, Philadelphia, 1840, and at the General (Episcopal) Theological Seminary, New-York City, 1844; became rector of Christ Church, Oyster Bay, Long Island, N.Y., 1844; of St. Paul's, East Chester, N.Y., 1846; of St. James's, Hamilton Square, New York, 1847; and of the Incarnation, New York, 1850; professor in the Berkeley Divinity School, Middletown, Conn., 1851; and since 1859 rector of Trinity Church, New Haven, Conn. He is a "liberal of the school of Coleridge, perhaps, more than any other." He translated Balir's commentary on *First Kings*, and Van Oosterzee's on *Second Timothy*, in the American Lange series (both New York, 1872); and is the author of several essays (*Marcion: Was St. Peter ever in Rome? Guastaviani*).

**HASE, Karl August, D.D.**, Lutheran; b. at

Steinbach, Saxony, Aug. 25, 1800; studied first at Leipzig (from which he was expelled for membership in a secret political society of students), and then at Erlangen. In 1823 he became *privat-docent* of theology at Tübingen, but had scarcely begun his instruction before his membership in the Erlangen political society caused his imprisonment for ten months in the fortress of Hohenasperg. In 1829 he became *privat-docent* at Leipzig, and in 1830 he went to Jena as professor of theology. He is now professor emeritus. In 1855 he was raised to the hereditary nobility. His publications embrace *Evangelisch-protestantische Dogmatik*, Leipzig, 1826, 6th ed. 1870; *Gnosis, oder protestantisch-evangelische Glaubenslehre, für die Gebildeten in der Gemeinde, wissenschaftlich dargestellt*, 1827-29, 3 vols., 2d ed. 1869-70; *Libri symbolici ecclesie evangelice*, 1827, 3d ed. 1845; *Huterus redivivus, oder Dogmatik d. evangel.-luth. Kirche, Ein dogmatisches Repertorium für Studierende*, 1829, 12th ed. 1883; *Das Leben Jesu*, 1829, 5th ed. 1865 (English trans., by J. F. Clarke, Boston, 1881); *Kirchengeschichte, Lehrbuch zunächst für akademische Vorlesungen*, 1834, 11th ed. 1886 (English trans. from the 7th ed., by Wing and Blumenthal, *A History of the Christian Church*, New York, 1856; French trans. from the 8th ed., by Flobert, Tonneins, 1860-61, 2 vols.); *Theologische Streitschriften*, Leipzig, 1834-37, 3 parts; *Die beiden Erzbischofe*, 1839; *Neue Propheten* (Maid of Orleans, Savonarola, the Kingdom of the Anabaptists), 1851, 3 vols., 2d ed. 1860-61; *Die Tübinger Schule*, 1855; *Franz von Assisi*, 1856; *Das geistliche Schauspiel*, 1858 (English trans., *Miracle Plays and Sacred Dramas*, London, 1880); *Handbuch der protestantischen Polemik gegen d. röm. kath. Kirche*, 1862, 4th ed. 1878; *Caterina von Siena*, 1864; *Sabastian Franck von Wörd*, 1869; *Ideale und Irrthümer, Jugenderinnerungen*, 1872, 3d ed. 1875 (a sort of autobiography); *Die Bedeutung des Geschichtlichen in der Religion*, 1874; *Geschichte Jesu*, 1875 (semi-rationalistic); *Des Kulturkampfes Ende*, 1879; *Rosenvorlesungen kirchengeschichtlichen Inhalts* (upon Bar Kokhba, Gregory VII., Pius II., Krell, and others), 1880; *Kirchengeschichte auf der Grundlage akademischer Vorlesungen*, 1885 sq., 3 vols.

**HASSELQUIST, Tuvay Nelson, D.D.** (Muhlenberg College, Allentown, Penn., 1871), Lutheran; b. at Ousby, Skåne, Sweden, March 2, 1816; ordained at Lund, 1839; came to America 1852, and was one of the founders of the Swedish Lutheran Church in the United States. He was pastor at Galesburg, Ill., 1852-63; president of Augustana College and Theological Seminary when it was located at Paxton, Ill. (1863-75), and since its removal to Rock Island, Ill. (1875-). He has edited the most important religious periodicals published in Swedish in the United States in the interest of the Lutheran Church, for the last thirty years, and is still the editor of *Augustana och Missionären*, the leading religious paper circulated in the Swedish Lutheran Church. He also fills the chair of homiletics and pastoral theology in the institution of which he is president. He has in press a *Commentary on Ephesians*.

**HASTINGS, Thomas Samuel, D.D.** (University of the City of N.Y., 1865). Presbyterian; b. at Utica, N.Y., Aug. 28, 1827; graduated at Hamilton College, Clinton, N.Y., 1848, and at Union

Theological Seminary, New-York City, 1851; was pastor at Mendham, N.J., 1852-56, and of the West Presbyterian Church, New-York City, 1856-81; since 1881, he has been professor of sacred rhetoric in Union Theological Seminary, New York.

**HATCH, Edwin, D.D.** (University of Edinburgh, 1883), Church of England; b. at Derby, Eng., Sept. 4, 1835; educated at Pembroke College, Oxford; graduated B.A. (second-class classics) 1857, M.A. 1867; won theological prize essay, 1858; was ordained deacon 1858, priest 1859; between 1859 and 1866 was professor of classics in Trinity College, Toronto, Can.; rector of the High School, Quebec; fellow of McGill University, Montreal; became vice-principal of St. Mary Hall, Oxford, Eng., 1867; in addition, since 1853 has been rector of Parleigh, and since 1884 secretary to the boards of faculties, and reader in ecclesiastical history, Oxford. He was master of the schools, 1865, 1869, 1873, 1877; Bampton lecturer, 1880; Grinfield lecturer in the Septuagint, 1882-84. He is the author of *The Student's Handbook to the University and Colleges of Oxford*, London, 1873, 7th ed. 1883; *The Organization of the Early Christian Church* (Bampton Lectures), 1881, 2d ed. 1882 (German trans., *Die Gesellschaftsverfassung der christlichen Kirchen im Alterthum, Vom Verfasser autoris. Uebersetzg. d. 2. durchgesch. Aufl. besorgt u. m. Excursen versehen von D. Adf. Harnack*, Giessen, 1883); *Diversity in Unity, the Law of Spiritual Life* (sermon), 1881; *Progress in Theology* (address to the Edinburgh University Theological Society on Friday, Nov. 14, 1884), Edinburgh, 1885.

**HAUCK, Albert, D.D.**, Lutheran; b. at Wassertrüdingen, Dec. 9, 1815; studied at Erlangen and Berlin; became pastor in Frankenheim, 1875; professor extraordinary of theology at Erlangen, 1878; ordinary professor, 1882. He has been since 1880 editor of the new edition of Herzog's *Real-Encyclopädie*, which was begun by Professors Herzog and Plitt, 1877. Professor Plitt died in 1880, and Professor Hauck succeeded him as joint editor. Professor Herzog died in 1882, and Professor Hauck has since carried on the work alone. He is the author of *Tertullians Leben und Schriften*, Erlangen, 1877; *Die Bischofsaalhen unter den Merovingern*, 1883 (pp. 53).

**HAUPT, Erich, D.D.** (hon., Greifswald, 1878), German Protestant; b. at Stralsund, July 8, 1841; studied at Berlin, 1858-61; became gymnasial teacher at Colberg 1864, and at Treptow 1866; ordinary professor of theology at Kiel 1878, and at Greifswald 1883. He is a *Consistorialrath*. He is the author of *Der erste Brief des Johannes*, Colberg, 1869; *Die alttestamentlichen Citate in den vier Evangelien*, 1871; *Johannes der Täufer*, Gütersloh, 1874; *Der Sonntag und die Bibel*, Hamburg, 1877; *Die Kirche und die theologische Lehrfreiheit*, Kiel, 1881; *Pilgerschaft und Vaterhaus, Sechs Predigten*, 1881.

**HAUPT, Herman, Ph.D.** (Würzburg, 1875); b. in Markt-Bibart, Bavaria, June 29, 1854; studied philology and history at Würzburg, 1871-75; became gymnasial teacher in Würzburg, 1874; librarian of the university there, 1876; *Vorstand* (director) of the university library at Giessen, 1885. He is a correspondent of the *Revue historique*, and a contributor to the *Theo-*

*logische Literaturzeitung.* He is the author of *Die religiösen Sekten in Franken vor der Reformation*, Würzburg, 1882; *Die deutsche Bibeldarstellung der mittelalterlichen Waldenser in dem Codex Teplensis und den ersten gedruckten deutschen Bibeln nachgewiesen*, 1885; *Zur Geschichte des Joachimitismus*, Gotha, 1885; *Beiträge zur Geschichte des Beghardenstums und der Sekte vom freien Geiste*, 1885 (both separately printed from the *Zeitschrift für Kirchengeschichte*, Band vii.); *Der waldensische Ursprung der Codex Teplensis und der vorlutherischen deutschen Bibeldrucke gegen die Angriffe des Dr. Franz Jostes vertheidigt*, Würzburg, 1886; and of various articles in the *Zeitschrift für Kirchengeschichte*, Bd. v.-vii. He has in preparation a collection of printed and unprinted sources of the history of the Waldenses in Germany.

**HAURÉAU, Jean Barthélemy, Roman Catholic**; b. in Paris, Nov. 9, 1812; was first a journalist, sat in the constitutional assembly of 1848; was keeper of the MSS. in the National Library, but resigned when the Empire was re-established; became librarian for the lawyers' corporation of Paris. He is a member of the Académie of Inscriptions and Belles-lettres, and has published many learned works, among which may be mentioned the 11th, 15th, and 16th vols. of *Gallia Christiana*; *Histoire de la philosophie scolastique*, Paris, 1850, 2 vols., 2d ed. 1881; *Hugo de S. Victor*, 1850; *Bernard Déléclieux et l'Inquisition Albigeois*, 1877.

**HAUSRATH, Adolph, Lic. Theol.** (Heidelberg, 1861), **D.D.** (*hon.*, Vienna, 1871), Reformed; b. at Karlsruhe, Jan. 13, 1837; studied at Jena, Göttingen, Berlin, and Heidelberg; was *privat-docent* at Heidelberg in 1861; "assessor" of the upper consistory at Karlsruhe in 1861; returned to Heidelberg as professor extraordinary in 1867, and became ordinary professor in 1872. He belongs to the Tübingen school, and is the author of *Der Apostel Paulus*, Heidelberg, 1865, 2d ed. 1872; *Neutestamentliche Zeitgeschichte*, 1868-73, 4 parts, 2d ed. 1873-77, 3d ed. 1st part, *Die Zeit Jesu*, 1879; *Religiöse Reden und Betrachtungen*, Leipzig, 1873, 2d ed. 1882; *David Friedrich Strauss und die Theologie seiner Zeit*, Munich, 1876-78, 2 vols.; *Kleine Schriften religionsgeschichtlichen Inhalts*, Leipzig, 1883. Under the pseudonyme "George Taylor" he has written several historical romances: *Antonius* (from the time of the Roman emperors), Leipzig, 1880, 5th ed. 1881; *Klytia* (from the 16th century), 1883, 5th ed. 1881; *Jetta* (from the time of the great immigrations), 1881, 3d ed. same year.

**HAWEIS, Hugh Reginald**, Church of England; b. at Egham, Surrey, April 3, 1838; educated at Trinity College, Cambridge; graduated B.A. 1859, M.A. 1861; was curate of St. Peter's, Bethnal Green, 1860-63; of St. James the Less, Westminster, 1863-66; and since 1866 has been incumbent of St. James, Marylebone, — all London. He is an ardent friend of the humbler classes; and for their benefit he organized the penny readings, and holds Sunday-evening services in which by means of orchestral music, oratorios, pictures of sacred scenes, he seeks to impress religious truth. He is a voluminous writer, and has published in book form *Misc and Morals*, London, 1871, 14th ed. 1886; *Thoughts for the Times*, London, 1872, 14th ed. 1887; *Pet*

(a child's book), 1873; *Insectarian Family Prayers*, 1871, 4th ed. 1886; *Speech in Season*, 1871, 6th ed. 1886; *Ashes to Ashes* (an argument for cremation), 1874; *New Pet*, 1875; *Current Coin*, 1876, 4th ed. 1881; *Arrows in the Air*, 1878, 4th ed. 1881; *Shakspeare and the Stage*, 1878; *Americus Hamourists*, 1882; *Poets in the Pulpit*, 1883; *Key of Doctrine and Practice*, 1881, 15th thousand same year; *My Musical Life*, 1881; *Winged Words; or, Truths re-told*, 1885.

**HAY, Charles Augustus, D.D.** (Pennsylvania College, Gettysburg, Penn., 1859), Lutheran (General Synod); b. at York, Penn., Feb. 11, 1821; graduated at Pennsylvania College, Gettysburg, Penn., and studied in Germany at Berlin and Halle. After a nine-months' pastorate at Middletown, Md., he became in 1845 professor of Hebrew, German, and New-Testament exegesis, in the Gettysburg Theological Seminary, and served until 1848, and again from 1865 to the present time. From 1848 to 1849 he was pastor at Hanover, Penn.; and from 1850 to 1865, at Harrisburg. He is the author of *Life of Captain Sees*, Harrisburg, 1867; and, with Prof. Dr. H. E. Jacobs, translated Schmid's *Doctrinal Theology of the Evangelical Lutheran Church*, Philadelphia, 1875.

**HAYES, Benjamin Francis, D.D.** (Hillsdale College, Hillsdale, Mich., 1871), Free Baptist; b. at New Gloucester, Me., March 28, 1830; graduated at Bowdoin College, Brunswick, Me., 1855, and from the Free-will Baptist Theological Seminary, New Hampton, N.H. (now at Lewiston, Me.), 1858; was teacher of sciences and German in New Hampton Literary Institution, 1855-59; pastor of Free Baptist Church at Olneyville, R.I., 1859-63; principal of Lapham Institute, North Scituate, R.I., 1863-65; since 1865 has been professor in Bates College, Lewiston, Me. (professor of modern languages, 1865-69; of intellectual and moral philosophy since 1869); and since 1873 professor of exegetical theology in the Free Baptist Theological Seminary at Lewiston, Me. He studied at Halle, Germany, with Ulrich, 1873-74. He has published since 1860 various articles in the *Free-will Baptist Quarterly*, *Centennial Record*, etc., Dover, N.H.; also *Questions and Notes, with an Analysis of Butler's Analogy*, Lewiston, Me.

**HAYGOOD, Atticus Greene, D.D.** (Emory College, Oxford, Ga., 1870), **LL.D.** (South-Western University, Georgetown, Tex., 1881), Methodist (Southern Church); b. at Watkinsville, Ga., Nov. 19, 1839; graduated at Emory College, Oxford, Ga., 1859; entered the ministry, was Sunday-school secretary M. E. Church South, 1870-75; president of Emory College, 1876-81; agent of the "John F. Slater Fund" since 1885. He declined election as Bishop in 1882; was member of General Conference in 1870, 1871, 1878, and 1882. He is the author of *Our Children*, New York, 1876; *Our Brother in Black*, 1881; *Sermons and Speeches*, Nashville, Tenn., 1883.

**HEARD, John Bickford**, Church of England; b. in Dublin, Ireland, Oct. 26, 1828; entered Camus College, Cambridge, obtained a scholarship, wrote the Hulsen theological prize essay, took the Whewell prize in moral philosophy, and graduated B.A. (first class in moral science tripos) 1863, M.A. 1862. He was ordained deacon and priest, 1862; vicar of Bilton, Harrogate, 1864-68; editor

Religious Tract Society, 1866-73; curate of St. Andrew's, Westminster, London, 1878-80; and since 1880 has been vicar of St. John's, Caterham, Surrey. His standpoint is that of Tholuck and the German "Vermittlung" school. He holds firmly the historical faith as summed up in the Apostles' Creed, but classes inspiration, as he does that of church authority, among the *inquirenda* rather than *credenda*. His principal aim as a writer has been to trace the lines of a Christian psychology which should form a support and not a conflict with theology as at present. The reigning Cartesianism of body and soul seems to him to be a defective draught of human nature; and the error being a root one has affected the whole of theology, at least of the Western Church and since Augustine. To this extent he describes himself as *anti-Augustinus*, not as opposing Augustine's doctrines of grace, but as showing that Paulinism is a much deeper, truer, and broader draught of the purposes of God than the theology of the fifth century. He is the author of *The Pastor and Parish* (a £100 prize essay on pastoral theology), London, 1865; *The Tripartite Nature of Man*, Edinburgh, 1870, 5th ed. 1883; *Old and New Theology: a Constructive Critique*, 1885.

**HECKER, Isaac Thomas**, Roman Catholic; b. in New-York City, Dec. 18, 1819; brought up a Protestant; in 1843 joined the community at Brook Farm, West Roxbury, Mass., and some months later that at Fruitlands, Worcester County, Mass. For a time he lived with Thoreau in his hermitage. In 1845, on returning to New York, he became a Roman Catholic, and entered the Society of the Redemptorist Fathers in 1847, having passed a novitiate of two years at St. Trond, Belgium. Until 1851 he did mission work in England. He returned to America in 1851, and continued his labors there. In 1857 he was at Rome released from his Redemptorist vows, and allowed to organize a new society, "The Congregation of St. Paul the Apostle," of which he has ever been the chief. The Paulist Fathers, as they are called, are almost entirely Americans and converts from Protestantism, and have proved themselves most efficient. Since 1865 they have carried on *The Catholic World*, a monthly of ability and honesty. Father Hecker attended the Vatican Council as procurator of Bishop Rosencrans, Columbus, O. He is the author of *Questions of the Soul*, 1855; *Aspirations of Nature*, 1857; *Catholicity in the United States*, 1879; *Catholics and Protestants agreeing on the School Question*, 1881 (the last two are pamphlets).

**HEDCE, Frederic Henry, D.D.** (Harvard College, Cambridge, Mass., 1852). Unitarian; b. at Cambridge, Mass., Dec. 12, 1805; graduated at Harvard College, Cambridge, Mass., 1825, and at its divinity school, 1825; became pastor at West Cambridge (now Arlington), 1829; at Bangor, Me., 1835; at Providence, R.I., 1850; and at Brookline, Mass., 1856; retired, 1872. He was teacher of ecclesiastical history (1857-77), and professor of German (1872-81), in Harvard University. "As a preacher he is connected with the Unitarian communion into which he was born, attached to it rather by the absence in that body of any compulsory creed, than by sympathy with its distinctive doctrine. His view of Christ is essentially that of the two natures, as defined by

the Council of Chalcedon (A.D. 451)." He was for some years president of the American Unitarian Association. He is the author of *Prose Writers of Germany*, Philadelphia, 1848, 3d ed. 1871; *Christian Liturgy for the Use of the Church*, Boston, 1853; *Reason in Religion*, 1865, 2d ed. 1875 (repub., London); *The Primal World of Hebrew Tradition*, 1870; *The Ways of the Spirit, and other Essays*, 1877; *Atheism in Philosophy, and other Essays*, 1881; *Hours with German Classics*, 1886.

**HEFELE, Right Rev. Carl Joseph von, Ph.D.** (hon., Bonn, 1865). D.D. (Tübingen, 1838). Roman-Catholic bishop; b. at Unterkothen, Württemberg, March 16, 1809; studied philosophy and theology at Tübingen from 1827 to 1832, and then for a year in theological seminary at Rottenburg; was ordained a priest, Aug. 14, 1833; was *repentat* at Tübingen in 1834; taught in the Rottweil gymnasium in 1835; in 1836 became tutor for Möhler, at Tübingen; there in 1837 professor extraordinary, and in 1840 professor ordinary, of church history and patrology, in the Roman-Catholic faculty. He was ennobled in 1853; was a member of the Württemberg House of Representatives from 1812-45; in 1868 and 1869 was one of the council to prepare for the Vatican Council, which he attended, and in which he opposed the infallibility dogma. On Dec. 20, 1869, he was at Rottenburg enthroned bishop of Rottenburg; and on April 21, 1871, he promulgated the new dogma in his diocese, and in 1872 publicly announced his acceptance of it. He is the author of *Geschichte der Einführung des Christenthums in südwestlichen Deutschland, besonders in Württemberg*, Tübingen, 1837; *Patrum Apostolicorum Opera*, 1839, 4th ed. 1855; *Das Sendschreiben des Apostels Barnabas*, 1840; *Der Cardinal Ximenes und die kirchlichen Zustände Spaniens am Ende des 15. u. Anfang des 16. Jahrh.*, 1844, 2d ed. 1851; *S. Bonaventura brevisopium et itinerarium mentis ad Deum*, 1845, 3d ed. 1861; *Chryostomus-Postille*, 1845, 3d ed. 1857; *Beiträge zur Kirchengeschichte, Archäologie und Liturgik*, 1864-65, 2 vols.; *Causa Honorii papae*, Naples, 1870 (German trans. by Rump, *Die Honorius-frage*, Münster, 1870 (pp. 25); *Honorius und das sechste allgemeine Concil* (also from the Latin), Tübingen, 1870. But his great work, and one of the greatest books in modern times, is his *Conciliengeschichte* (from the first council to that of Ferrara Florence; the work is to be continued by other hands), Freiburg, 1855-74, 7 vols., 2d ed. 1873 sqq., vol. 5, 1886 (Eng. trans., *History of the Councils of the Church*, Edinburgh, 1871, sqq.; vol. 3 [To 451], 1882).

**HEINRICH, Karl Friedrich Georg, Ph.D.** (Halle, 1866), Lic. Theol. (Berlin, 1868). D.D. (Marburg, 1875). Protestant; b. at Karkeln, East Prussia, March 14, 1814; studied at Halle and Berlin; became inspector of the *Dankandidatenstift* at Berlin, 1870; *privat-docent* in the university, 1871; professor extraordinary at Marburg, 1873; ordinary professor of New-Testament exegesis, 1871. In 1881 he became a member of the royal consistory at Cassel. He is the author of *Die Valentinianische Gnosis und die Heilige Schrift*, Berlin, 1871; *Erklärung der Korintherbriefe*, 1880-86, 2 vols.; edited the 6th ed. of Meyer's *Commentar zu d. Korintherbriefen*, Göttingen, 1881-83, 2 vols.

**HEMAN, Carl Friedrich, Ph.D.** (Tübingen, 1870), Lic. Theol. (Basel, 1883), Swiss Protestant theo-

logian; b. at Grunstadt, Rheinpfalz, Aug. 30, 1839; studied at Basel, Erlangen, and Tubingen; became pastor in the Rheinpfalz, 1872; agent of the *Verein der Freunde Israels* at Basel, 1874, and *privat-docent* in the university. His theological standpoint is *positive offenbarungsglaubig*. He is the author of *Ed. von Hartmann's Religion der Zukunft in ihrer Selbstzersetzung nachgelesen*, Leipzig, 1875; *Die Erscheinung der Dinge in der Wahrnehmung*, 1881; *Die religiöse Weltstellung des jüdischen Volkes*, 1882 (these two were translated into Norwegian and Swedish, 1882); *Die wissenschaftlichen Versuche neuer Religionsbildungen*, Basel, 1884; *Der Ursprung der Religion*, 1886.

**HEMPHILL, Charles Robert**, Presbyterian, Southern Church; b. at Chester Court House, S.C., April 18, 1852; was educated at the University of South Carolina (1868), and at the University of Virginia, Charlottesville, Va. (1869-70); graduated at Columbia (S.C.) Theological Seminary, 1874; tutor in Hebrew there, 1874-78; fellow in Greek, Johns Hopkins University, Baltimore, Md., 1878; professor of ancient languages, Southwestern Presbyterian University, Clarksville, Tenn., 1879-81; since 1881, has been professor of biblical literature in the Columbia (S.C.) Theological Seminary.

**HENDRIX, Eugene Russell, D.D.** (Emory College, Oxford, Ga., 1878), Methodist-Episcopal Church South; b. at Fayette, Mo., May 17, 1847; graduated at Wesleyan University, Middletown, Conn., 1867, and at Union Theological Seminary (Presbyterian), New-York City, 1869; was Methodist (Southern Church) stated supply at Leavenworth, Kan., 1869-70; pastor at Macon, Mo., 1870-72; St. Joseph, 1872-76; Glasgow, 1877; became president of Central College, Fayette, Mo., 1875; bishop, 1886. In 1876-77 he made a missionary tour of the world, with Bishop Marvin of St. Louis. In 1885 he declined the vice-chancellorship of Vanderbilt University, and also the presidency of the University of Missouri. He is the author of *Around the World*, Nashville, Tenn., 1878, 5th ed. 1882.

**HENSON, Poindexter Smith, D.D.** (Lewisburg University, Lewisburg, Penn., 1867), Baptist; b. in Fluvanna County, Va., Dec. 7, 1831; graduated at Richmond (Va.) College, 1849, and the University of Virginia, at Charlottesville, 1851; became principal of the Milton (N.C.) Classical Institute, 1851; professor of natural science in the Chowan Female College, Murrensborough, N.C., 1851; pastor of Fluvanna Baptist Church, Va., 1855; Broad-street Church, Philadelphia, 1860; Memorial Church, Philadelphia, 1867 (which he organized); First Church, Chicago, 1882. Since 1870 he has been editor of *The Baptist Teacher* (American Baptist Publication Society, Philadelphia), and published numerous articles, occasional sermons, etc.

**HERCENROETHER, His Eminence Joseph, Cardinal, D.D.** (Munich, 1850), Roman Catholic; b. at Wurzburg, Bavaria, Sept. 15, 1824; studied at Wurzburg and in Rome, there ordained priest in 1848; became, in the University of Munich, successively *privat-docent* (1851), professor extraordinary (1852), and ordinary professor of ecclesiastical law and history (1855). In 1868-69 he was one of the committee to prepare for the Vatican Council. He has been a consistent defender of

the infallibility dogma. Pius IX. made him one of his domestic prelates; and Leo XIII., on May 12, 1879, a cardinal deacon, with the title of S. Nicola in Carcere, and residence in Rome, where he is prefect of the apostolic archives. His publications are numerous; of especial interest are, *Der Kirchenstaat seit der französischen Revolution*, Freiburg-im-Br., 1860; *Photius, Patriarch von Constantinople*, Regensburg, 1867-69, 3 vols. (this is one of the great monographs of modern times; in vol. 3 is *Monumenta Græca ad Photium ejusque historiam spectantia*, also separately issued, 1869); *Anti-janus*, Freiburg-im-Br., 1870 (English trans., Dublin, 1870, a reply to Dollinger's *Janus*); *Katholische Kirche und christlicher Staat in ihrer geschichtlichen Entwicklung und in Beziehung auf die Fragen der Gegenwart*, 1872, abridged ed. 1873 (English trans., *Catholic Church and Christian State*, London, 1876, 2 vols.); *Litvratbeleg- und Nachträge dazu*, 1876; *Piemonts Unterhandlungen mit dem heiligen Stuhl im 18. Jahrh.*, Würzburg, 1876; *Handbuch der allgemeinen Kirchengeschichte*, Freiburg-im-Br., 1876-80, 3 vols., 3d ed. 1881-85; *Cardinal Maur*, Würzburg, 1878.

**HERING, Hermann, D.D.**, German Protestant theologian; b. at Dallmin in the Westpreignitz, Feb. 26, 1838; studied at Halle, 1858-61; became *diakon* at Weissensee, 1863; *archi-diakon* at Weissenfels-a.-d.-S., 1869; chief pastor at Lützen, 1874; superintendent of the diocese of Lützen, 1875; ordinary professor of practical theology at Halle, 1878. He is the author of *Die Mystik Luthers im Zusammenhange seiner Theologie und in ihrem Verhältniss zur älteren Mystik*, Leipzig, 1879.

**HERMINYARD, Aimé Louis**, Reformed; b. at Vevey, Switzerland, Nov. 7, 1817; studied at Lausanne; for many years was a teacher in Russia, France, and Germany, but latterly has lived at Lausanne. After thirty years' labor, he began the publication, with full annotations, of the correspondence of the French Reformers, in a series of volumes of unique and priceless value, for which he has the profoundest gratitude of all students of the period; *Correspondance des réformateurs dans les pays de langue française*, Geneva, 1866 sqq. (vol. 6, 1883).

**HERRMANN, Johann Georg Wilhelm, Lic. Theol.** (Halle, 1874), Ph.D., D.D. (both Marburg, 1880), German Protestant; b. at Melkow, Magdeburg, Dec. 4, 1846; studied at Halle, 1866-70; became *privat-docent* there, 1871; ordinary professor of theology at Marburg, 1879. He is the author of *Die Metaphysik in der Theologie*, Halle, 1774; *Die Religion im Verhältniss zum Weltkennen und zur Sittlichkeit*, 1879; *Die Bedeutung der Inspirationslehre für die evangelische Kirche*, 1882; *Worum bedarf unser Glaube geschichtlicher Thatachen?* 1884.

**HERSHON, Paul Isaac**, Nonconformist; b. of Jewish parents, at Buczacz (pronounced *boochurch*), Galicia, Austrian Poland, in May (8th day of the Jewish month Iyyar), 1848; studied at the then Hebrew College in Jerusalem, under the auspices of the "London Society for promoting Christianity amongst the Jews," 1842-46; was superintendent of the society's house of industry in that city, 1847; resigned, was reinstated 1848 after visit to England, retained position till 1855, resigned again; became the society's missionary to the Jews at Manchester, Eng.; was

superintendent of the Palestine model farm at Jaffa, started by a committee of Hebrew Christians; resigned through ill health, and returned to England, 1859. He has published *Extracts from the Talmud, Being Specimens of Wit, Wisdom, Learning, etc., of the Wise and Learned Rabbis*, London, 1860; *Pentateuch according to the Talmud*, *Genesis*, 1874 (Hebrew; in English, 1883); an improved edition of the New Testament, in Judæo-Polish, published by the British and Foreign Bible Society, 1874; *A Talmudic Miscellany*, 1880; *Treasures of the Talmud*, 1882; *A Rabbinical Commentary on Genesis*, 1885; and has in manuscript *Exodus according to the Talmud*; *Key to the Babylonian Talmud* (references to 1,400 classified subjects); *Modern Orthodox Judaism, and what it teaches about God, Man, and the World to come*, etc.

**HERVEY, Right Rev. Lord Arthur Charles, D.D.** (Cambridge, 1869), lord bishop of Bath and Wells, Church of England; b. in London, Aug. 20, 1808; entered Trinity College, Cambridge; graduated M. A. (first-class classical tripos), 1830; ordained deacon and priest, 1832. He is the son of the first Marquis of Bristol, and after a short service as curate was appointed by his father rector of Ickworth in 1832, to which Horringer, the adjacent living (both in Suffolk), was united in 1853; and the united living was held by him until 1869. In 1862 he was promoted to the archdeaconry of Sudbury, and in 1869 was consecrated bishop of Bath and Wells. He is visitor of Wadham College, Oxford. He was a member of the Old-Testament Revision Company. He contributed to *Smith's Dictionary of the Bible*, to *The Bible (Speaker's) Commentary (Ruth and Samuel)*, to *The Pulpit Commentary (Judges, Ruth, and Acts)*, and *The Brief Commentary of the S. P. C. K.*; and has also published various single sermons and charges, and three volumes of collected discourses. — *Parochial Sermons*, London, 1850, 2 vols.; *The Inspiration of Holy Scripture* (four Cambridge University sermons), 1855. His most important publication is *The Genealogies of our Lord and Saviour Jesus Christ, as contained in the Gospels of Matthew and Luke, reconciled with each other, and with the Genealogy of the House of David, from Adam to the Close of the Canon of the Old Testament, and shown to be in harmony with the True Chronology of the Times*, 1853.

**HERZOG, Right Rev. Eduard, D.D.** (hon., Bern, 1876), Christian Catholic (Old Catholic); b. at Schöngau, Canton Luzern, Switzerland, Aug. 1, 1841; studied theology at Tübingen, Freiburg, and Bonn, 1865-68; became teacher of religion in the teachers' institute of the Canton Luzern, and of exegesis in the theological (Roman-Catholic) seminary at Luzern, 1868; Old-Catholic pastor at Crefeld, Prussia, 1872; at Olten, 1873; Bern, 1876-84; chosen bishop of the Christian Catholic Church of Switzerland, June 7, 1876; consecrated, Sept. 18, 1876. Since 1874 he has been professor of theology at Bern, and was rector of the university 1884-85. He has written *Ueber die Abfassungszeit der Pastoralbriefe*, Luzern, 1870; *Christ-kath. Gebetbuch*, Bern, 1879, 2d ed. 1884; *Gemeinschaft mit der Anglo-Americ. Kirche*, 1881; *Religionsfreiheit in der helvet. Republik*, 1884; about twenty episcopal charges, relative to excommunication, confession, the three Peter-passages, etc., essays and sermons. He edited the *Katholische*

*Stimme*, Luzern, 1870-71 (a weekly newspaper against papal infallibility); *Katholische Blätter*, Olten, 1873-76 (weekly, Old Catholic); is joint editor of *Katholik*, Bern, 1878, sqq. (weekly, organ of the Christian Catholic Church of Switzerland).

**HESSEY, Ven. James Augustus, D.C.L.** (Oxford, Eng., 1846), D.D. (University of the South, Sewanee, Tenn., U.S.A., 1884), Church of England; b. in London, July 17, 1814; became probationary fellow of St. John's College, Oxford, 1832; fellow 1835; graduated B.A. (first-class classics) 1836, M.A. 1840, B.D. 1845, B.C.L. 1846; ordained deacon 1837, priest 1838; was vicar of Helidon, 1839, resigned; college logic lecturer, 1839-42; examiner for the Hertford Latin scholarship at Oxford, 1842-43; public examiner in the university, 1842-44; head master of Merchant Taylors' School, London, 1845-70; select preacher in the University of Oxford, 1849; preacher of Gray's Inn, London, 1850-79; Bampton lecturer, Oxford, 1860; prebendary of St. Paul's, London, 1860-75; Grimfield lecturer in the Septuagint in the University of Oxford, 1865-69; examining chaplain of the bishop of London since 1870; Boyle lecturer, 1871-73; classical examiner, Indian Civil Service, 1872-74; governor of Repton School, 1874; of Aldenham School, 1875; of St. Paul's School, 1876; of Highbate School, 1876; became archdeacon of Middlesex, 1875; was select preacher in the University of Cambridge, 1878-79. He is an active member of the great Church societies; one of the three permanent chairmen of the general meetings of the Society for Promoting Christian Knowledge; chief mover in the establishment of the diocesan conference for London, 1883; chairman of committees of the Lower House of Convocation of Canterbury, on duties of archdeacons and on resolutions of diocesan conferences; particularly active in the "Marriage Law Defence Union" (i. e., against legalizing marriage with a deceased wife's sister). He is a moderate High Churchman, with great sympathy with all that is earnest and true in every school of the Church of England. He is the author of *Schemata rhetorica, or Tables Illustrative of the Enthymeme of Aristotle*, Oxford, 1845; *Sermons*, London, 1859 and 1873; *Sunday* (Bampton Lectures), 1860, 4th ed. 1880; *Biographies of the Kings of Judah*, 1864; *Moral Difficulties connected with the Bible* (Boyle Lectures), 1871; *Imprecatory Psalms* (do., 2d series), 1872; *The Recent Controversies about Prayer* (do., 3d series), 1873; various sermons on public occasions, articles in *Smith's Dictionary of the Bible*, charges as archdeacon; reports, etc.; pamphlets, *Clergyman's Letter to a Friend* (against marriage with deceased wife's sister), 1819, revised ed. 1883; and *Six Grand Reasons for not allowing Marriage with a Deceased Wife's Sister*, 1883.

**HETTINGER, Franz, D.D.** (Collegium Germanicum, Rome, Italy, 1845), Ph.D. (hon., Würzburg, Germany, 1859), Roman Catholic; b. at Aschaffenburg, Germany, Jan. 13, 1819; studied at Würzburg, then in the Collegium Germanicum at Rome, Italy; became priest there, 1843; chaplain at Alzenau, Lower Franconia, 1845; assistant in the clerical seminary at Würzburg, 1847, *sub-regens* 1852; professor extraordinary of theological encyclopædia and patrology in the University of Würzburg, 1856; ordinary professor of the same, 1857; ordinary professor of apologetics and

homiletic, 1867; in 1862 and 1867, rector of the University of Würzburg; in 1865 he was made honorary member of the Vienna theological faculty; in 1868, summoned to Rome to assist in preparing for the Vatican Council; in 1879, papal domestic prelate. He is the author of *Das Priesterthum der katholischen Kirche*, Regensburg, 1851; *Die Kirchl. und sozialen Zustände von Paris*, Mainz, 1852; *Die Idee der geistlichen Vebungen*, Regensburg, 1853; *Herr, den du liebst der ist krank Würzburg*, 1854, 3d ed. 1878; *Die Liturgie der Kirche und der latein. Sprache*, 1856; *Das Recht und die Freiheit der Kirche*, 1860; *Der Organismus der Universitätswissenschaften und die Stellung der Theologie in denselben*, 1862; *Apologie des Christenthums*, Freiburg-im-Br., 1862-67, 2 vols., 6th ed. 1885; *Die Kunst im Christenthum*, Würzburg, 1867; *Die Kirchl. Folgezeit des apostol. Stuhles*, Freiburg-im-Br., 1873, 5th ed. 1879; *D. F. Strauss, 1875; Lehrbuch der Fundamentaltheologie oder Apologetik*, 1879, 2 vols.; *Die Theologie der göttlichen Komödie d. Dante Alighieri in ihren Grundzügen*, Köln, 1879; *Die göttl. Komödie d. Dante nach ihrem wesentl. Inhalt u. Character*, Freib.-im-Br., 1880; *Die "Krisis des Christenthums," Protestantismus u. katholische Kirche*, 1881; *Aus Welt u. Kirche*, 1885, 2 vols.

**HEURTLEY, Charles Abel, D.D.** (Oxford, 1853), Church of England; b. in England, about the year 1806; was scholar, and later fellow (1832-41), of Corpus Christi College, Oxford; graduated B.A. (first-class in mathematics), 1827; Ellerton theological prizeman, 1828; M.A. 1831, B.D. 1838; was ordained deacon 1831, priest 1832; was curate of Wardington and Claydon, Oxford, 1831-40; rector of Penny Compton, Warwickshire, 1840-72. In 1831, 1838, and 1851 he was select preacher to the university; in 1845 the Bampton lecturer; from 1848 to 1853 honorary canon of Worcester Cathedral. In 1853 he became Margaret professor of divinity, and canon of Christ Church, Oxford. From 1864 to 1872 he was a member of the hebdomadal council of the university. His publications include numerous sermons (single and collected), pamphlets, and essays; his Bampton lectures on *Justification*, 1845; *Harmonia symbolica*, Oxford, 1858; *Essay on Miracles*, 1862; *The Doctrine of the Eucharist*, 1867; *Inquiry into the Scriptural Warrant for addressing Prayer to Christ*, 1867; *The Doctrine of the Church of England touching the Real Objective Presence*, 1867; *De fide et symbolo: documenta SS. Patrum tractatus*, 1869, 3d ed. 1881; *The Arianian Creed: Reasons for rejecting Mr. Foulkes' Theory of its Age and Author*, 1872.

**HEWIT, Augustine Francis**, Roman Catholic; b. at Fairfield, Conn., Nov. 27, 1820; graduated at Amherst College, Amherst, Mass., 1839; was ordained in the Roman-Catholic Church, March 25, 1847; vice-principal of Cathedral Collegiate Institute, Charleston, S. C., 1847-49; missionary (i. e., engaged in preaching missions at large in parochial churches), 1851-65; since 1865 has been professor in the Paulist Seminary, New York City. He is the author of *Memoir of Rev. Francis A. Baker*, New York, 1865; *Problems of the Age. With Studies in St. Augustine, and on Kindred Topics*, 1868; *Light on Darkness, a Treatise on the Obscure Night of the Soul*, 1871; *The King's Highway, or the Catholic Church the Way of Salvation as revealed in the Holy Scriptures*, 1871, 2d ed. 1879.

**HICKOCK, Laurens Perseus, D.D.** (Hamilton College, Clinton, N.Y., 1843), LL.D. (Amherst College, Amherst, Mass., 1866), Presbyterian; b. at Bethel, Conn., Dec. 29, 1798; graduated from Union College, Schenectady, N.Y., 1820; and after studying theology under Rev. William Andrews and Bennet Tyler, D.D., from 1821 to 1823, was pastor (Congregational) at Kent, Conn., 1824-29, and at Litchfield, 1829-46. From 1836 to 1844 he was professor of theology in Western Reserve College, Ohio; until 1852 in Auburn (Presbyterian) Theological Seminary, N.Y.; until 1866 was professor of mental and moral science, and vice-president, of Union College; until 1865 president. He then resigned, and has since lived in literary retirement at Amherst, Mass. He is the author of *Rational Psychology*, New York, 1819; *A System of Moral Science*, 1853, revised ed. 1880; *Empirical Psychology*, 1854, revised ed. 1882; *Rational Cosmology*, 1858; *Creator and Creation*, 1872; *Humankind Immortal*, 1872; *Logic of Reason*, 1875.

**HILGENFELD, Adolf** (Bernhard Christoph Christian), Ph.D. (Halle, 1846), Lic. Theol. (Jena, 1847), D.D. (hon., Jena, 1858), German Protestant theologian; b. at Stappenbeck, near Salzwedel, June 2, 1823; studied theology at Berlin 1841-43, and at Halle 1843-45; became privat-docent of theology at Halle, 1847; professor extraordinary, 1850; honorary ordinary professor, 1869; ecclesiastical councillor, 1873. He is a liberal theologian. Since 1858 he has edited the *Zeitschrift für wissenschaftliche Theologie*. He is the author of *Die elementarischen Recognitionen und Homilien*, Jena, 1848; *Das Evangelium und die Briefe Johannes nach ihrem Lehrbegriff*, Halle, 1849; *Kritische Untersuchungen über die Evangelien Justins, der elementarischen Homilien und Marcions*, 1850; *Die Glossalgie in der alten Kirche*, Leipzig, 1850; *Das Markusevangelium*, 1850; *Die göttliche Polemik gegen meine Forschungen*, 1851; *Der Apostel Paulus, ein Vortrag*, Jena, 1851; *Der Galaterbrief*, Leipzig, 1852; *Die apostolischen Väter*, Halle, 1853; *Die Evangelien nach ihrer Entstehung und geschichtlichen Bedeutung*, Leipzig, 1854; *Das Urchristenthum in den Hauptentwicklungspunkten seines Entwicklungsganges*, Jena, 1855; *Die jüdische Apokalypik*, 1857; *Der Paschastreit der alten Kirche*, Halle, 1860; *Die Propheten Esra und Daniel und ihre neueste Bearbeitung*, 1863; *Novum Testamentum extra canonum receptum* (containing Clement, Barnabas, Hermas, Gospel according to the Hebrews, etc.), Leipzig, 1866 in 4 parts, 2d ed. 1876-84 (the last part of the 2d ed. contains *The Teaching of the Apostles*); *Messias Judaorum, libris eorum paulo ante et paulo post Christum natum conscriptis illustratus*, 1869; *Herrn Pastor, veterum latinum interpretationem, e codicibus*, 1873; *Historisch-kritische Einleitung in das Neue Testament*, 1875; *Die Lehrtische Weissagung über die Mark Brandenburg*, 1875; *Die Ketzergeschichte des Urchristenthums, urkundlich dargestellt*, 1884.

**HILL, David Jayne, LL.D.** (Madison University, Hamilton, N.Y., 1883), Baptist; b. at Plainfield, N.J., June 10, 1850; graduated at the University of Lewisburg, Penn., 1874; became professor of rhetoric there, 1877, and president, 1879. He is the author of *The Science of Rhetoric*, New York, 1877; *Elements of Rhetoric and Composition*, 1878; *Biography of Washington Irving*, 1878; *Biography of William Allen Bryant*, 1879; *The Ultimate*

*Ground of Knowing and Being*, Philadelphia, 1882; *The Executive Faculty in Man*, 1883; *Lecture Notes on Economics*, Lewisburg, 1881; *Lecture Notes on Anthropology*, 1885. He edited Jevons's *Logic*, New York, 1883.

**HILL, Right Rev. Rowley, D.D.** (*hon.*, Cambridge, 1877), lord bishop of Sodor and Man, Church of England; b. at St. Colombs, County Derry, Ireland, in the year 1836; educated at Trinity College, Cambridge; graduated B.A. 1859, M.A. 1863; was ordained deacon 1860, priest 1861; became curate of Christ Church, Dover, 1860; of St. Mary's, Marylebone, 1861; vicar of St. Luke's, Nutford Place, London, 1863; rector of Frant, Sussex, 1868; vicar of St. Michael's, Chester Square, London, 1871; of Sheffield, and rural dean, 1873; bishop, 1877. He was prebendary of Strensall in York Cathedral, 1876-77, and chaplain to the Marquis of Abergavenny. He is the author of *Sunday Lessons on the Collects*, London, 1865, 7th ed. 18—; *do. on the Gospels*, 1866, 4th ed. 18—; *do. on the Titles of Our Lord*, 1870; *do. on the Church Catechism*, 1875, 2d ed. 1880; *The Church at Home*, 1881.

**HILL, Thomas, S.T.D.** (Harvard College, Cambridge, Mass., 1860), **LL.D.** (Yale College, New Haven, Conn., 1863), Unitarian; b. at New Brunswick, N.J., Jan. 7, 1818; graduated at Harvard College, Cambridge, Mass., 1843, and at the Cambridge Divinity School, 1845; was pastor at Waltham, Mass., 1845-59; president of Antioch College, Yellow Springs, O., 1859-62, and of Harvard College, 1862-68; has been since 1873 pastor at Portland, Me. He took the Scott premium of the Franklin Institute, for an instrument which calculates eclipses and occultations; and also invented the nautricon for solving spherical triangles. He accompanied Agassiz around South America in 1871 and 1872. He is the author of *Christmas, and Poems upon Slavery*, Boston, 1843; *Elementary Treatise on Arithmetic*, 1845; *On Curetature*, 1850; *Geometry and Faith*, New York, 1849, enlarged ed. 1874, greatly enlarged ed., Boston, 1882; *First Lessons in Geometry*, Boston, 1855, revised and enlarged 1878; *Jesus the Interpreter of Nature*, 1860; *Second Book of Geometry*, 1862; *The True Order of Studies*, New York, 1876; *The Natural Sources of Theology*, Andover, 1877; and sundry sermons, orations, and lectures; also numerous communications in reviews, magazines, and scientific journals.

**HILLER, Alfred, D.D.** (Wittenberg College, Springfield, O., 1882), Lutheran (General Synod); b. at Sharon, N.Y., April 22, 1831; graduated at Hartwick Seminary, N.Y., 1857; became pastor at Fayette, Seneca County, N.Y., 1857; at German Valley, N.J., 1858; Dr. G. B. Miller professor of systematic theology in Hartwick Seminary, Otsego County, N.Y., 1881.

**HIMPEL, Felix von, D.D.** (*hon.*, Tübingen, 1857), Roman Catholic; b. at Ravensburg, Württemberg, Germany, Feb. 28, 1821; studied philosophy and theology; became priest 1845; upper teacher in the Latin school at Rottenburg; *conciptsorstand* and professor in the upper gymnasium at Ebingen, 1849; professor of Old-Testament exegesis and of the Oriental languages at Tübingen, as Welte's successor, 1857. He is the author of *Untersuchungen über die Sinfriedsage*, Ebingen, 1850; *Die Unsterblichkeitslehre des A. T.*,

1857; contributions to the *Tubingen Theol. Quartalschrift*.

**HINCKS, Edward Young**, Congregationalist; b. at Bucksport, Me., Aug. 13, 1844; graduated at Yale College, New Haven, Conn., 1866, and at Andover Theological Seminary, Mass., 1870; was pastor of State-street Church, Portland, Me., 1870-81; since 1882 has been Smith professor of biblical theology in Andover Theological Seminary.

**HITCHCOCK, Roswell Dwight, D.D.** (Bowdoin College, 1855, Edinburgh, 1884), **LL.D.** (Williams College, Williamstown, Mass., 1873), Presbyterian; b. at East Machias, Me., Aug. 15, 1817; graduated at Amherst College, Amherst, Mass., 1836; studied theology in Andover Theological Seminary, Mass., 1838-39, and in Germany; was tutor in Amherst College, 1839-42; pastor of the First (Congregational) Church, Exeter, N.H., 1845-52; professor of natural and revealed religion in Bowdoin College, Brunswick, Me., 1852-55; and of church history in Union Theological Seminary (Presbyterian), New-York City, since 1855, and president of the same since 1880. He is the author of *Life of Edward Robinson*, New York, 1863; *Complete Analysis of the Bible*, 1869; *Hymns and Songs of Praise* (with Drs. Schaff and Eddy), 1878; *Socialism*, 1879; *Teaching of the Twelve Apostles* (translator and editor with Dr. Francis Brown), 1884, 2d ed., revised and greatly enlarged, 1885; *Curmina Sanctorum* (with Dr. Eddy and Rev. L. W. Mudge), 1885.

**HODGE, Archibald Alexander, D.D.** (College of New Jersey, Princeton, 1862), **LL.D.** (Wooster University, Wooster, O., 1876), oldest son of the late Dr. Charles Hodge, Presbyterian; b. at Princeton, N.J., July 18, 1823; graduated from the College of New Jersey, Princeton (1841), and Princeton Theological Seminary (1847); was missionary of the Presbyterian Board of Foreign Missions (Old-school) at Allahabad, India, 1847-50; pastor at Lower West Nottingham, Md., 1851-55; Fredericksburg, Va., 1855-61; and at Wilkesbarre (First Church), Penn., 1861-64. In 1861 he became professor of didactic and polemic theology in the Western (Presbyterian) Theological Seminary, Alleghany, Penn. In connection with his professorship he held the pastorate of the North Church, Alleghany, from 1866 to 1877. In 1877 he removed to Princeton, first as associate professor, but since 1878 he has been full professor, of didactic and polemic theology. He is the author of *Outlines of Theology*, New York, 1860, rewritten and enlarged ed. 1878 (translated into Welsh, modern Greek, and Hindustani); *The Atonement*, Philadelphia, 1868; *Commentary on Confession of Faith*, 1869; *Presbyterian Forms*, Philadelphia, 1876, 2d ed. (rewritten) 1882; *Life of Charles Hodge*, New York, 1880.

**HODGE, Caspar Wistar, D.D.** (College of New Jersey, Princeton, 1865), son of the late Dr. Charles Hodge, Presbyterian; b. at Princeton, N.J., Feb. 21, 1830; graduated from the College of New Jersey, Princeton, 1848, and from the theological seminary 1853; tutor in the college, 1850-51; teacher in Princeton, 1852-53; stated supply of Ainslie-street Church, Williamsburg, N.Y., 1853-51; pastor, 1851-56; at Oxford, Penn., 1856-60. Since 1860 he has been professor of New-Testament literature and biblical Greek in Princeton Theological Seminary.



**HODGSON, Telfair, D.D.** (University of the South, Sewanee, Tenn., 1878). Episcopalian; b. at Columbia, Va., March 14, 1810; graduated at College of New Jersey, Princeton, 1839; chaplain in the Confederate Army, 1863-65; rector of Keyport, N.J., 1866-71; professor in the University of Alabama, Tuscaloosa, 1871-73; assistant at Christ Church, Baltimore, Md., 1873-74; rector of Trinity Church, Hoboken, N.J., 1874-78; since 1878 vice-chancellor of the University of the South, Sewanee, Tenn. He has published occasional sermons, addresses, and reports.

**HOELEMANN, Hermann Gustav, D.D.**, German Protestant theologian; b. at Bauda, Saxony, Aug. 8, 1809; studied at Leipzig, 1829-31; became *privat-docent* in the philosophical faculty there 1831, exchanged to the theological faculty 1841; professor extraordinary of theology, 1853; ordinary honorary professor of New-Testament exegesis, 1867. He is the author of *Die tröstliche Ueberzeugung, dass Gott über die Schicksale gehütet, bei tiefen Ansichten in eine kriegerische Zukunft (Eine gekrönte Preispredigt über Ps. lxxi. 9, 10, 11)*, Leipzig, 1831 (pp. 16); *De Bibliorum Dinter ingenio eretico sive interpretationis epistola ad Philippum Paudin specimen ac symbola*, 1831 (pp. 32); *Commentarius in epistolam divi Pauli ad Philippenses*, 1839; *De evangelii Joannei introitu introitus quosdam augustiore effugit*, 1855; *Die Krone des Hohen Liedes, Einheitliche Erklärung seines Schlusses*, 1856; *Die Stellung St. Pauli zu der Frage um die Zeit der Wiederkunft Christi*, 1858 (pp. 38); *Bibelstudien*, 1859-60, 2 parts; *Die Einheit der beiden Schöpfungsbereiche Genesis i.-ii.*, 1862; *New-Bibelstudien*, 1869; *De iustitia ex fide ambabus in vetero testamento sedibus ter in novo testamento memoratis commentatio eretgica*, 1867; *Die Rollen des Sata in der heiligen Schrift*, 1875; *Letzte Bibelstudien*, 1885.

**HOERSCHELMANN, Ferdinand, D.D.**, Lutheran theologian; b. at St. Martens, Esthonia (a Baltic province of Russia), Jan. 2, 1831; studied at Dorpat, 1851-55; became pastor at Fellin, 1858; ordinary professor of theology at Dorpat, 1875.

**HOFFMAN, Eugene Augustus, D.D.** (Rutgers College, New Brunswick, N.J., 1861), S.T.D. (General Theological Seminary, New-York City, 1885). Episcopalian; b. in New-York City, March 21, 1829; graduated from Rutgers College, New Brunswick, N.J., 1847; from Harvard College, Cambridge, Mass., 1848; and from General Theological Seminary, New-York City, 1851. He became rector successively at Elizabeth Port, N.J., 1851; Elizabeth, 1853; Burlington, 1863; Brooklyn, N.Y., 1864; Philadelphia, 1869; dean of the General Theological Seminary, New-York City, 1879. He is the author of *Free Churches*, New York, 1856; *The Eucharistic Work*, 1859; and various sermons and addresses.

**HOFFMANN, Rudolf Hugo, Ph.D.** (Leipzig, 1847), Lic. Theol. (*hon.*, Leipzig, 1851), D.D. (*hon.*, Leipzig, 1860). Lutheran; b. at Kreischa, near Dresden, Jan. 3, 1825; studied at Leipzig, 1843-47; became pastor at Stronthal, near Leipzig, 1851; professor at Meissen, 1854; professor of theology, and second university preacher, at Leipzig, 1862. He is an Evangelical Lutheran, of the *Mittelpartei*. He is the author of *Das Ziehen des Menschensohns ("gekürnte Preischrift")*,

Leipzig, 1848; *Das Leben Jesu nach den Apokryphen*, 1851; *Symbolik*, 1856; *Die Lehre vom Geistes, 1866; Predigten gehalten in der Universitätskirche zu Leipzig*, 1869; *Zum System der praktischen Theologie*, 1874; *Schulbibel*, Dresden, 1875, 2d ed. 1878; *Die praktische Vorbildung der Candidaten des höheren Schulamts auf der Universität*, Leipzig, 1881; *Predigten über das Vaterunser*, 1881; *Die freien christlichen Liebesthatigkeiten und die Gemeinde*, 1884; and of numerous articles in *Herzog's Real-Encyclopädie*, etc.

**HOGE, Moses Drury, D.D.** (Hampden-Sidney College, Va., 1858), Presbyterian; b. on College Hill, Hampden-Sidney, Sept. 17, 1819; graduated from Hampden-Sidney College, Prince Edward County, Va., 1839, and from the Union Theological Seminary there, 1843; was assistant pastor of the First Presbyterian Church, Richmond, Va., 1843-45; and since 1845 (the year of its organization) has been pastor of the Second Presbyterian Church in the same city. He was moderator of the General Assembly (Southern Church) at St. Louis, 1874; and a delegate to the General Conferences of the Evangelical Alliance, New York, 1873, and Copenhagen, 1884, and to the Council of the Reformed Churches in Edinburgh, 1877.

**HOLE, Charles**, Church of England; b. at Newport, near Barnstaple, Devonshire, Eng., March 23, 1823; educated at Trinity College, Cambridge; graduated B.A. (vvrangler in the mathematical tripos), 1846; was ordained deacon 1846, priest 1847; became curate of St. Mary's Chapel, Reading, 1846; of Shanklin, Isle of Wight, 1858; rector of Loxbeare, Devonshire, 1868; resigned, 1876; lecturer in ecclesiastical history since 1879, and in English history since 1881, at King's College, London; since 1883 chaplain to Lord Sackville. He is the author of *A Brief Biographical Dictionary*, London, 1865, 2d ed. 1866; *Life of Archdeacon Phelps*, 1871, 2 vols.; *Maintenance of the Church of England as an Established Church* (first Peck prize essay), 1874; editor of *The Christian Observer*, 1877; contributor to *Smith and Wace's Dictionary of Christian Biography*, 1877-86, 4 vols., and *Smith and Cheetham's Dictionary of Christian Antiquities*, 1877-80, 2 vols.

**HOLLAND, Henry Scott**, Church of England; b. at Underdown, Ledbury, Herefordshire, Jan. 26, 1817; educated at Eton College, and Balliol College, Oxford; graduated B.A. (first-class in classics) 1840, M.A. (Christ Church) 1843; was elected a senior student (i. e., fellow) of Christ Church College, Oxford, 1840; tutor, 1872-81; ordained deacon 1872, priest 1874; select preacher at the university, 1880-81; senior proctor, 1882; honorary canon of Truro, 1883-84; appointed examining chaplain to the bishop of Truro, 1883; canon residential of St. Paul's Cathedral, London, 1884, whereupon he resigned his tutorship. He is the author of *The Apostolic Fathers*, London, 1875; *Four Addresses on the Sacrifice of the Cross*, 1879; *Logic and Life*, 1882, 3d ed. 1885, reprinted, New York, 1882; *Good-Friday Addresses in St. Paul's Cathedral*, 1884. He wrote the article on *Justin Martyr* in *Smith and Wace's Dictionary of Christian Biography*, vol. ii.

**HOLSTEN, Karl Johann**, Lutheran; b. at Gustrup, Mecklenburg, March 31, 1825; studied at Leipzig, Berlin, and Rostock; became teacher in

the Rostock Gymnasium, 1848; professor extraordinary of theology at Bern, 1870; ordinary professor, 1871; at Heidelberg, 1876. He is the author of *Zum Evangelium d. Paulus u. d. Petrus*, Rostock, 1867; *Das Evangelium des Paulus dargestellt*, Berlin, 1880, *sup.*

**HOLT, Levi Herbert**, Baptist; b. at Topsham, Me., Aug. 14, 1849; graduated at University of Chicago, Ill., 1871, and at Morgan-Park Baptist Theological Seminary, Ill., 1877; became pastor at De Kalb, Ill., 1877; at Clay Center, Kan., 1881; editor *Western Baptist*, Topeka, Kan., 1884.

**HOLTZMANN, Heinrich Julius**, Lic. Theol. (Heidelberg, 1858). D.D. (*hon.*, Vienna, 1862), German Protestant; b. at Karlsruhe, May 17, 1832; studied theology at Heidelberg and Berlin; was in the service of the Baden Church, 1854-57; became *privat-docent* at Heidelberg, 1858; professor extraordinary, 1861; ordinary professor, 1865; at Strassburg, 1874. He is the author of *Kanon und Tradition*, Ludwigsburg, 1859; *Die synoptischen Evangelien, ihr Ursprung und geschichtlicher Character*, Leipzig, 1863; *Christenthum und Judenthum im Zeitalter der neuest. und apokryphischen Literatur*, 1867 (vol. 2 of Weber's *Geschichte des Volks Israel u. der Entstehung des Christenthums*, 1867, 2 vols.); *Kritik der Epheser und Colosserbriefe*, 1872; *Die Pastoralbriefe*, 1880; (with R. O. Zopf) *Lexikon für Theologie u. Kirchenwesen*, 1882; *Hist. kritische Einleitung in das N. T.*, Freiburg, 1885.

**HOOD, Edward Paxton**, English Congregationalist; b. in Westminster, London, Dec. 18, 1820, and educated privately; began his ministry in 1852; was for many years a preacher in London, and, at the time of his death, was pastor of Falcon-square Independent Chapel. He died in Paris, France, Friday, June 12, 1885. He was for many years the editor of *The Eclectic Review*, and of *The Preacher's Lantern* from 1871 to 1875. He lectured on social, literary, and religious subjects in Great Britain, and also on his visit to the United States in 1881. He was rather an industrious collector of anecdotes and curious and miscellaneous information and extracts, than an original author; still his works are instructive, and his *Lamps, Pitchers, and Trumpets*, his best-known work, is a valuable history of homiletics. He is the author of *The Age and its Architects*, London, 1850; *Dark Days of Queen Mary*, 1851; *Genius and Industry*, 1851; *Golden Days of Queen Bess*, 1851; *John Milton, the Patriot and Poet*, 1851; *Literature of Labour*, 1851; *Mental and Moral Philosophy of Laughter*, 1851; *Old England's Historic Pictures*, 1851; *Self-education*, 1851; *Common-sense Arguments*, 1852; *Hammers and Ploughshares, a Book for the Labourer*, 1852; *Uses of Biography*, 1852; *Dreamland and Ghostland*, 1852; *Sweeten-bury, a Biography*, 1856; *Wordsworth, a Biography*, 1856; *An Earnest Ministry: Record of Life and Writings of B. Parsons*, 1856; *Harelock, the Broud Stone of Honour*, 1858; *Book of Temperance Melody*, 1857, new ed. 1858; *Self-formation*, 1857, 4th ed. 1883; *Blind Amos and his Feet Principles*, 1857, 6th ed. (enlarged) 1881; *Peepage of Poverty*, 1st and 2d series 1859, 5th ed. 1870; *Sermons*, 1859; *Lamps, Pitchers, and Trumpets*, 1867; *World of Anecdote*, 1869, 3d ed. 1886; *Dark Sayings on a Harp: Sermons*, 1867, 2d ed. 1870; *World of Moral and Religious Anecdote*, 1870, 4th ed. 1885; *Byepath Meadow*, 1870, 2d ed. 1885; *Villages of the*

*Bible*, 1874; *Thomas Carlyle*, 1875; *Romance of Biography*, 1876; *Robert Raikes of Gloucester*, 1880; *Vignettes of the Great Revival of the 18th Century*, 1880; *The Day, the Book, and the Teacher*, 1880; *Christmas Evas, the Preacher of Wild Wales*, 1881; *Oliver Cromwell*, 1882; *Scottish Characteristics*, 1883; *The World of Proverb and Fable*, 1881; *The King's Windows, or Glimpses of the Wonderful Works of God*, 1885; *The Throne of Eloquence: Great Preachers, Ancient and Modern*, 1885.

**HOOP-SCHEFFER, Jacob Gysbert** de, Dutch philologist and historian; b. at The Hague, Sept. 28, 1819. Having lost his father at an early age, he was brought up in Amsterdam by his uncle de Hoop, whose name he took; studied in the Mennonite Theological Seminary at Amsterdam, and graduated at the University of Utrecht. During this period he employed his leisure time in the study of the mediæval literature of the Netherlands, and was one of the founders (1842) of the society for the publication of Dutch texts of the thirteenth, fourteenth, and fifteenth centuries. He was pastor successively at Hoorn (1843-46), Groningen (1846-49), Amsterdam (1849-60); has been professor in the Mennonite Seminary since 1860; and professor of Old-Testament exegesis, and the Christian literature of the first two centuries, in the Municipal University of Amsterdam, since 1877. Besides a number of articles in the *Navorscher, Studien en Bijdragen*, etc., he has written in Dutch, "A Brief History of the Mennonites," Amsterdam, 1860; "A History of the Reformation in the Netherlands before 1531," 1873; "A History of the Brownists of Amsterdam," 1881; and contributed the article upon the Mennonites in the "Pictures of the History of the Christian Church in the Netherlands," 1869.

**HOOKKAAS, Isaac, D.D.** (Leiden, 1862), Dutch theologian; b. at Nieuwe Tonge, Holland, Oct. 21, 1837; studied at the University of Leiden; became pastor of the Reformed Church at Nieuw Helvoet 1862, and at Schiedam 1867, and is now Remonstrant Gereformeed pastor at Rotterdam. He was joint author with Oort of *The Bible for Young People*, English trans. London, 1873-79, 6 vols.; republished (under title "The Bible for Learners"). Boston, 1878-79, 3 vols.

**HOPKINS, John Henry, S.T.D.** (Racine College, Racine, Wis., 1873), Episcopalian; b. at Pittsburg, Penn., Oct. 28, 1820; graduated at the University of Vermont, Burlington, 1839, and at the General Theological Seminary, New-York City, 1850; ordained deacon, 1850; was assistant in Zion Church, Greensburg, in St. George the Martyr, and then in St. Timothy's Church, New-York City; in charge of St. Paul's Church, Vergennes, Vt., and of St. John's Church, Essex, N. Y.; ordained priest, 1872; became rector of Trinity Church, Plattsburg, N. Y., 1872; of Christ Church, Williamsport, Penn., 1876. He founded the *New-York Church Journal*, February, 1853, and edited it until May, 1868. Besides many review articles, etc., he has written *Carols, Hymns, and Songs*, New York, 1863, 3d ed. (enlarged) 1882; *Gregorian Canticles*, etc., 1866; *Life of Bishop Hopkins of Vermont*, 1873, 2d ed. 1875; *Poems by the Wayside*, 1883; edited *Collected Works of Rev. Milo Mahan, D.D., with Memoir*, 1872-73, 3 vols.

**HOPKINS, Mark, D.D.** (Dartmouth College, Hanover, N.H., 1837; Harvard College, Cam-

bridge, Mass., 1811). **LL.D.** (University of State of New York, 1857), Congregationalist; b. at Stockbridge, Mass., Feb. 1, 1802; graduated from Williams College, Williamstown, Mass., 1821; was tutor for two years; studied medicine, and graduated M.D. at the Berkshire Medical College, 1828, and began (1829) practice in New-York City; but in 1830 accepted the call to the professorship of moral philosophy and rhetoric in Williams, and has ever since been connected with the college, as professor, 1830-36; as president, 1836-72; since, as professor of intellectual and moral philosophy. From 1836 until 1883 he was the pastor of the college church. Since 1857 he has been president of the American Board of Commissioners for Foreign Missions. Besides many occasional sermons and addresses, he has published *The Evidences of Christianity* (Lowell Lectures of 1814), Boston, 1816, 3d ed. (revised) 1875; *Miscellaneous Essays and Reviews*, 1817; *Moral Science* (Lowell Lectures), 1862; *The Law of Love, and Love as a Law*, New York, 1869, rev. ed. 1881; *An Outline Study of Man*, 1873, new ed. 1876; *Strength and Beauty*, 1871 (re-issued with modifications and additions, under title *Teachings and Counsels*, 1881); *Scriptural Idea of Man*, 1883.

**HOPKINS, Samuel Miles, D.D.** (Amherst College, Amherst, Mass., 1851), Presbyterian; b. at Genesee, N.Y., Aug. 8, 1813; graduated from Amherst College, Amherst, Mass., 1832; studied theology at Auburn (N.Y.) Theological Seminary, 1834-36, and at Princeton (N.J.) Theological Seminary, 1836-37; pastor at Corning, N.Y., 1839-43; at Fredonia, 1843-46; and at Avon, 1846-47; since 1847 he has been professor of church history in Auburn Theological Seminary. He was moderator of General Assembly (N. S.) at St. Louis, Mo., 1866. He is the author of *A Manual of Church Polity*, Auburn, 1878; *A Liturgy and Book of Common Prayer for the Presbyterian Church*, New York, 1883, 2d ed. 1886.

**HOPPIN, James Mason, D.D.** (Knox College, Galesburg, Ill., 1870), Congregationalist; b. at Providence, R.I., Jan. 17, 1820; graduated at Yale College, New Haven, Conn., 1840; studied at law school, Cambridge, Mass., 1840-42; Union Theological Seminary, New-York City, 1842-44; at Andover Theological Seminary, 1844-45 (graduated); at Berlin University, 1846-47; was pastor at Salem, Mass., 1850-59; professor of homiletics and pastoral theology in Yale College, 1861-79 (acting pastor of the college, 1861-63; lecturer on forensic eloquence in its law school, 1872-75); since 1879 has been professor of the history of art in Yale College. He taught homiletics in Union Theological Seminary, New York, in 1880. He is the author of *Notes of a Theological Student*, New York, 1854; *Old England: its Art, Secularity, and People*, Boston, 1867, 8th ed. 1886; *Office and Work of the Christian Ministry*, New York, 1869; *Life of Rear-Admiral Andrew Hull Foote*, 1874; *Memoir of Henry Arnett Brown*, Philadelphia, 1880; *Homiletics*, New York, 1881, 2d ed. 1884; *Pastoral Theology*, 1881 (these two books are re-written divisions of the *Office and Work*, etc.).

**HORT, Fenton John Anthony, D.D.** (Cambridge, 1875), Church of England; b. in Dullin, April 24, 1828; educated at Trinity College, Cambridge; graduated B.A. (first-class in classics), 1850; took first-class in the moral science and natural science

trijoses, 1851; proceeded M.A. 1853, B.D. 1875; was ordained deacon 1851, priest 1856; was fellow of Trinity College, 1852-57; since 1872, fellow of Emmanuel College; vicar of St. Ippolyts with Great Wymondley, Herts (a college living), 1857-72; examining chaplain to the bishop of Ely (Dr. Brown), 1871-73; and when Dr. Brown was translated to the see of Winchester, he retained him in that capacity. In 1871 he was Hulsean lecturer. From 1872 to 1878 he was divinity lecturer of Emmanuel College, and in 1878 elected Hulsean professor of divinity. He has several times been examiner for the moral science and natural science trijoses, a select preacher before the university, and is a member of the council of the senate of the university. He was one of the original members of the New-Testament Company of Anglo-American Bible-revision Committee. Besides various articles in *The Journal of Philology*, and Smith and Wace's *Dictionary of Christian Biography*, he has published *Two Dissertations* (i. On *πονογυγία* *θεοῦ* in Scripture and tradition. ii. On the Constantinopolitan and other Eastern creeds of the fourth century), London, 1876. He was joint editor with Canon Westcott of *The New Testament in the Original Greek. A Revised Text, with Introduction and Appendix* (May-Oct. 1881, 2 vols., corrected issue, Dec. 1881-April, 1882, smaller edition of text 1885, republ. New York); These eminent biblical scholars worked together upon the text from 1853 to 1881. The second volume was written by Dr. Hort, and includes an elaborate statement and defence of their principles of textual criticism, with various illustrative matter. [See SCHIAFF, *Companion to Greek Testament*, New York, 1883, 2d ed. 1885, pp. 268-282.]

**HOTT, James William, D.D.** (Avalon College, Avalon, Mo., and Western College, Toledo, Io., both 1882), United Brethren in Christ; b. at Winchester, Va., Nov. 15, 1811; self-educated; became pastor (in Virginia and Maryland), 1801; treasurer of the Home Frontier and Foreign Missionary Society of his denomination, 1873; editor of *The Religious Telescope* (the denominational organ), Dayton, O., 1877. He was a member of the Pan Methodist Congress, London, 1881; and of each General Conference of his denomination since 1869, representing the Virginia Conference, to which he belongs. He is the author of *Journeings in the Old World: or, Europe, Palestine, and Egypt*, Dayton, O., 1881, 4th ed. 1886.

**HOVEY, Alvah, D.D.** (Brown University, Providence, R.I., 1856), **LL.D.** (Denison University, Granville, O., and Richmond (Va.) College, 1876), Baptist; b. at Greene, Chenango County, N.Y., March 5, 1820; graduated from Dartmouth College, Hanover, N.H., 1841, and from Newton Theological Institution, Newton Centre, Mass., 1848; with the latter has been connected since 1849, as assistant teacher of Hebrew (1849-55), and as professor, first of church history (1854-55), and then of theology and Christian ethics since 1855, president since 1868. For one year (1848-49) he preached at New Gloucester, Me.; for a year (1861-62) was in Europe. From 1868 to 1883, was member of the executive committee of the American Baptist Missionary Union. With Rev. D. B. Ford, he translated F. M. Perthes' *Life of Chrysostom*, Boston, 1854. He is author of *Life*

of *Rev. Isaac Backus*, Boston, 1858; *The State of the Impenitent Dead*, 1859; *The Miracles of Christ as attested by the Evangelists*, 1861; *The Scriptural Law of Divorce*, 1866; *God with us, or the Person and Work of Christ*, 1872; *Normal Class Manual*, Part I, *What to Teach*, 1873; *Religion and the State*, 1871; *The Doctrine of the Higher Christian Life compared with the Teachings of the Holy Scriptures*, 1876; *Manual of Systematic Theology and Christian Ethics*, 1877, re-issued, Philadelphia, 1880. He is general editor of *The Complete Commentary on the New Testament*, Philadelphia, 1881 sqq., in which series he contributed the commentary on *The Gospel of John*, 1885.

**HOW, Right Rev. William Walsham, D.D.** (by Archbishop of Canterbury, 1879), bishop suffragan of Bedford (for East London), Church of England; b. at Shrewsbury, Dec. 13, 1823; educated at Wadham College, Oxford; graduated B.A. (third-class classics) 1845, M.A. 1847; was ordained deacon 1846, priest 1847; was curate of St. George, Kilderninster, 1846; Holy Cross, Shrewsbury, 1848; rector of Whittington, 1851-79; diocesan inspector of schools, 1852-70; rural dean of Oswestry, 1853-79; select preacher at Oxford, 1868-69; proctor of diocese of St. Asaph, 1869-79; examining chaplain to bishop of Lichfield, 1873-79; became bishop, 1879; since 1859 has been prebendary of Llanelydd and chancellor of St. Asaph Cathedral; since 1879, prebendary of Bronesbury in St. Paul's Cathedral, and rector of St. Andrew's Unterschaff with St. Mary Axe, City and Diocese of London. He is the author of *Daily Family Prayers for Churchmen*, London, 1859, 5th ed. 1879; *Collect Lyrical Pieces*, 1860; *Plain Words*, 1860-80, 4 series; *Psalms* 11., 1861, 7th ed. 1874; *Twenty-four Practical Sermons*, 1861, 2d ed. 1870; *Pastor in Parochia*, 187-, 8th ed. 1883; *Private Life and Ministrations of a Parish Priest*, 1873; *Plain Words to Children*, 1876; *Revision of the Rubrics*, 1878; *Holy Communion*, 1878, 2d ed. 1882; *Gospel according to St. John, with Commentary*, 1879; *Notes on the Church Service*, 1884; *Boy Hero*, 1884; "Was lost and is found:" *A Tale of the London Mission of 1874* (poem), 1885; *Poems*, 187-, new and enlarged ed. 1885; *Words of Good Cheer*, 1885, 2d ed. 1886; *Hymns*, 1886; sermons and minor works.

**HOWARD, His Eminence Edward**, Roman Catholic; b. at Nottingham, Eng., Feb. 13, 1829; was an officer of the 2d Life Guards when he left the army to become a priest. In 1855 he entered the personal service of Pius IX. In 1872 he was appointed archbishop of Neocæsaria in partibus infidelium; and on March 12, 1877, a cardinal priest, with the "title" of SS. John and Paul on the Cælian Hill, Rome. On March 24, 1878, he became protector of the English College at Rome; and in December, 1881, arch-priest of the Basilica of St. Peter's, and prefect of the congregation in charge of the building. His Eminence is an extraordinary linguist.

**HOWE, James Albert, D.D.** (Hillsdale College, Hillsdale, Mich., 1876), Freewill Baptist; b. at Dracont, Mass., Oct. 10, 1834; graduated at Bowdoin College, Brunswick, Me., 1859, and at Andover Theological Seminary, Mass., 1862; became Freewill Baptist pastor at Blackstone, Mass., 1862; at Olneyville, R.I., 1863; professor of systematic theology and homiletics in the Freewill

Baptist Theological School of Bates College, Lewiston, Me., 1872.

**HOWE, Right Rev. Mark Antony DeWolfe, D.D.** (Brown University, Providence, R.I., 1845), LL.D. (University of Pennsylvania, Philadelphia, 1875), Episcopalian, bishop of Central Pennsylvania; b. at Bristol, R.I., April 5, 1809; graduated at Brown University, Providence, R.I., 1828; taught in Boston public schools, 1829-30; was classical tutor in Brown University, 1831-32; entered the ministry, and after three months' service in St. Matthew's, South Boston, became rector of St. James's, Roxbury, 1832; editor of *The Christian Witness*, and rector of Christ Church, Cambridge, 1835-36; of St. James's again, 1837-46; of St. Luke's, Philadelphia, Penn., 1846-72; consecrated bishop, Dec. 28, 1871. He had declined his election as missionary bishop of Nevada in 1865. He stands "on the doctrines of God's Word, as recognized in the Catholic creeds, and in the Articles and Liturgy of the Protestant-Episcopal Church." He is author of *A Critique on the Annual Report of the Boston School Committee*, Boston, 1846; an *Introduction to Butler's* edition of the poetical works of Bishop Reginald Heber, 1858; *Memoirs of Bishop Alonzo Potter*, 1871; and of various occasional sermons, essays, and controversial pamphlets.

**HOWE, Right Rev. William Bell White, D.D.** (University of the South, Sewanee, Tenn., 1871), S.T.D. (Columbia Coll., N. Y. City, 1872), Episcopalian, bishop of South Carolina; b. at Claremont, N.H., March 31, 1823; graduated at the University of Vermont, Burlington, 1844; was successively rector of St. John's, Berkeley, S.C., 1848-60; of St. Philip's, Charleston, 1863-71; bishop, 1871.

**HOWSON, Very Rev. John Saul, D.D.** (Cambridge, 1861), dean of Chester, Church of England; b. at Giggleswick, Yorkshire, Eng., May 3, 1816; d. at Bournemouth, Dec. 15, 1885. He was a student in Trinity College, Cambridge, and graduated B.A. (wrangler and first-class classical tripos) 1837, M.A. 1841; won the member's prize in 1837 and 1838, and wrote the Norrisian prize essay in 1840. He was ordained deacon in 1845, and priest in 1846; from 1845 to 1865 he was connected with the Liverpool Collegiate Institute, first as senior classical master, and from 1849 as principal. In 1862 he was Hulsean lecturer at Cambridge. From 1866 to 1867 he was vicar of Wisbech St. Peter; and examining chaplain to the bishop of Ely from 1867 to 1873. In 1867 he was made dean of Chester. He was the joint author, with the late Rev. W. J. Conybeare, of *The Life and Epistles of St. Paul*, London, 1852, 2 vols. 4to, Svo, ed. 1856, people's ed. 1862 (widely circulated, several reprints in America). Besides numerous lectures, sermons, articles in periodicals and Smith's *Dictionary of the Bible*, he published *Sunday Evenings* (short sermons for family reading), 1849, new ed. 1857; *Deaconesses, or the Official Help of Women in Parochial Work and in Charitable Institutions*, 1862; *Sermons to Schoolboys*, 1850, 2d ed. 1858, 2d series 1866; *The Character of St. Paul* (Hulsean Lectures), 1864, 4th ed. 1884; *Scenes from the Life of St. Paul, and their Religious Lessons*, 1866; *The Metaphors of St. Paul*, 1868, 2d ed. 1883; *The Companions of St. Paul*, 1871, 2d ed. 1883; *Meditations on the Miracles of Christ*, 1871-77, 2 series; *Chester as it was*, 1872; *Sacramental Confession*, 1874; *The River Dee, its Aspect and His-*

logy, 1875; "Before the Table:" an Inquiry into the True Meaning, 1875; *Humely Hints in Sermons suggested by Experience*, 1876; *Position during Consecration at the Communion*, 1877; *Evidential Value of the Acts of the Apostles* (Bohlen Lectures, 1880), New York and London, 1880; *Illore Petrina: Studies in the Life of St. Peter*, 1883; *Thoughts for Saints' Days*, 1886. He contributed to Schaff's *Popular Commentary*, New York and Edinburgh, 1879-83, 4 vols. (Acts, with Canon Spence, in vol. ii., 1880); to *The Bible Commentary*, London and New York, 1871-82, 10 vols. (*Galatians*, in vol. ix., 1881); and to *The Pulpit Commentary*, London and New York, 1880 seq. (*Titus*, 1886). •

**HOYT, Wayland, D.D.** (University of Rochester, N.Y., 1877), Baptist; b. at Cleveland, O., Feb. 18, 1838; graduated at Brown University, Providence, R.I., 1860, and at Rochester (N.Y.) Theological Seminary, 1863; became pastor at Pittsfield, Mass., 1863; Cincinnati, O., 1861; Brooklyn, N.Y. (Strong Place), 1867; New York (Tabernacle), 1873; Boston, Mass., 1874; Brooklyn (Strong Place), 1876; Philadelphia, Penn. (Memorial Church), 1882. Besides numerous articles, he has written *Hints and Helps in the Christian Life*, New York, 1880; *Present Lessons from Distant Days*, 1881; *Gleanings from Paul's Prison*, 1882; *Along the Pilgrimage*, Philadelphia, 1885.

**HUGHES, John, D.D.** (Washington and Jefferson College, Washington, Penn., 1876), Welsh Presbyterian; b. at Llanerchymedd, Anglesea, North Wales, Sept. 27, 1827; educated at the Welsh Presbyterian College, Bala, North Wales, 1848-51; ordained, 1851; since 1857 has been pastor in Liverpool. He was moderator of the Association of North Wales 1871, and of the General Assembly 1880. He has written, in Welsh, "On the Unity of the Scriptures," Liverpool, 1866; "The Christian Ministry" (lectures delivered to the students of Bala College), Dolgelly, 1879; "History of Christian Doctrine" (first period), Holywell, 1883.

**HUGHES, Right Rev. Joshua, D.D.** (by Archbishop of Canterbury, 1870), lord bishop of St. Asaph, Church of England; b. at Newport, Pembrokehire, in the year 1807; educated at St. David's College, Lampeter, Wales; took first-class in final examination, B.D.; was ordained deacon and priest, 1831; became vicar of Aberystwyll, 1839; of Llandovery, 1846; also rural dean, surrogate, and proctor in convocation for the diocese of St. David's; bishop, 1870. •

**HUIDEKOPER, Frederic**, Unitarian minister; b. at Meadville, Penn., April 7, 1817; entered Harvard University, Cambridge, Mass., in 1834, but in 1835 was forced by his failing sight to abandon study, to which during the next four years he devoted ten minutes a day. From 1839 to 1841 he travelled in Europe, and then studied theology privately for two years. In 1841 he aided in organizing the Meadville Theological School, in which institution he had charge of the New-Testament department 1841-49, and of ecclesiastical history 1845-77, besides being for many years librarian, as also treasurer. His eyesight has since boyhood been diminishing; total blindness of one eye and approximate blindness of the other has since 1883 caused need of an attendant when in the street. The disease is painless, and the eyes apparently clear. He is the author of

*Belief of the First Three Centuries concerning Christ's Mission to the Underworld*, Boston, 1851, 5th ed., New York, 1883; *Judaism at Rome, B.C. 76-A.D. 140*, New York, 1876, 6th ed. 1885; *Indirect Testimony of History to the Genuineness of the Gospels*, 1878, 1th ed. 1883.

**HULBERT, Eri Baker, D.D.** (Baptist Union Theological Seminary, Morgan Park, Ill., 1880), Baptist; b. in Chicago, Ill., July 16, 1841; graduated at Union College, Schenectady, N.Y., 1863, and at Hamilton (N.Y.) Theological Seminary, 1865. After holding several pastorates (Manchester, Vt., 1865-68; Chicago, Ill., 1868-70; St. Paul, Minn., 1870-74; San Francisco, Cal., 1874-78; Fourth Church, Chicago, Ill., 1878-81), he became in 1881 professor of church history in the Baptist Union Theological Seminary, Morgan Park, near Chicago, Ill.

**HUMPHRY, William Gilson**, Church of England; b. at Sudbury, Suffolk, Jan. 30, 1815; educated at Trinity College, Cambridge; graduated B.A. (twenty-seventh wrangler, senior class, second chancellor medallist) 1837, M.A. 1840, B.D. 1850; ordained deacon 1842, priest 1843; was elected fellow of his college (1837), and assistant tutor. From 1847 to 1856 he was examining chaplain to the bishop of London; in 1849 and 1850, Hulsean lecturer; in 1857 and 1858, Boyle lecturer; and from 1852 to 1855 he was vicar of Northholt, Middlesex. In 1852 he became prebendary of Twyford in St. Paul's Cathedral, and in 1855 vicar of St. Martin-in-the-Fields, London, and was rural dean of St. Martin-in-the-Fields deanery. He sat upon the Clerical Subscription Commission in 1865, and upon the Ritual Commission in 1869. He was a member of the New-Testament Company of the Bible-revision Committee; and the thanksgiving service of the company was held in his church, Nov. 11, 1880. He is the author of *A Commentary on Acts*, London, 1817, 2d ed. 1854; *The Doctrine of a Future State* (Hulsean Lecture for 1819), 1850; *The Early Progress of the Gospel* (Hulsean Lecture for 1851), 1851; *An Historical and Explanatory Treatise on the Book of Common Prayer*, 1853, 5th ed. 1874; *The Miracles* (Boyle Lectures for 1857), 1858; *The Character of St. Paul* (Boyle Lectures for 1858), 1859; *A Commentary on the Revised Version of the N.T. for English Readers*, 1882; *videlic Theophilus of Antioch*, 1852, and *Theophylact on St. Matthew*, 1851; one of the authors of *A Revised Version of St. John's Gospel and the Epistles to the Romans and Corinthians*, 1857-58. Died Jan. 10, 1885. •

**HUNT, Albert Sandford, D.D.** (Wesleyan University, Middletown, Conn., 1873), Methodist; b. at Amenia, N.Y., July 3, 1827; graduated at Wesleyan University, Middletown, Conn., 1851; was tutor (1851-53) and adjunct professor of moral science there (1853-55); joined the New-York Conference of the Methodist-Episcopal Church, 1859; was pastor in Brooklyn, N.Y., 1859-78; since, has been corresponding secretary of the American Bible Society, New-York City. In 1874 he was chairman of fraternal delegation from General Conference of the Methodist-Episcopal Church, to General Conference of Methodist-Episcopal Church South; in 1886, fraternal delegate from the General Conference of the Methodist-Episcopal Church to British Wesleyan Conference. He has published several occasional sermons.

**HUNT, John, D.D.** (University of St. Andrew's, Scotland, 1878), Church of England; b. at Bridgend, parish of Kinnoul, Perth, Scotland, Jan. 21, 1827; matriculated at St. Andrew's, 1847; was ordained deacon 1855, and priest 1857; was curate of Deptford, Sunderland, Eng., 1855-59; and in churches in and about London until 1877, when, on nomination of Dean Stanley, he was appointed vicar of Otford, in Kent. In theology he is "liberal." He was on the staff of *The Contemporary Review*, 1867-77, and has been contributor to other periodicals. He is the author of *Poems from the German*, London, 1852; *Luther's Spiritual Songs translated*, 1853; *Essay on Pantheism*, 1866; *Religious Thought in England*, 1870-73, 3 vols.; *Contemporary Essays in Theology*, 1873; *Pantheism and Christianity*, 1884 (the *Essay on Pantheism* revised, and the argument brought to a more definite issue).

**HUNT, Sandford, D.D.** (Alleghany College, Meadville, Penn., 1871), Methodist; b. in Erie County, N.Y., April 1, 1825; graduated at Alleghany College, Meadville, Penn., 1847; became pastor in Genesee Conference, presiding elder, and since 1879 has been agent of the Methodist Book Concern. He is the author of *Handbook for Trustees of Religious Corporations in the State of New York*, New York, 1872, 2d ed. 1873; *Laws relating to Religious Corporations in the United States*, 1876, revised ed. 1882.

**HUNTINGTON, Right Rev. Frederic Dan, S.T.D.** (Amherst College, Amherst, Mass., 1855), Episcopalian; b. at Hadley, Mass., May 28, 1819; graduated as valedictorian from Amherst College, Mass., 1839, and at the divinity school of Harvard University, 1842; was Unitarian minister in Boston until 1855; professor of Christian morals and preacher to Harvard University until 1860; was chaplain and preacher to the Massachusetts State Legislature; was ordered deacon in the Episcopal Church, Sept. 12, 1860; ordained priest, March 19, 1861; and was rector in Boston of Emmanuel Church, which he organized, until he was consecrated bishop of Central New York, April 8, 1869. He was editor of *The Church Monthly*, Boston, 1861 sqq., and of *The Christian Register* and *The Monthly Religious Magazine*, both Boston. He is the author of *Lessons on the Parables of our Saviour*, Boston, 1856; *Sermons for the People*, Boston, 1856, 11th ed. New York, 1879; *Christian Believing and Living* (sermons), 1860, 7th ed. New York, 1867; *Elim* (a collection of ancient and modern sacred poems), Boston, 1865; *Divine Aspects of Human Society* (Lowell and Graham Lectures), N.Y., 1860; *Helps to a Holy Lent*, 1872; *New Helps to a Holy Lent*, 1876; *Christ in the Christian Year, and in the Life of Man*, 1878; *The Fitness of Christianity to Man* (Bohlen Lectures for 1878), 1878; *Sermons on the Christian Year*, 1881, 2 vols.; numerous articles in periodicals, minor works, etc.

**HUNTINGTON, William Reed, D.D.** (Columbia College, New-York City, 1873), Episcopalian; b. at Lowell, Mass., Sept. 20, 1838; graduated at Harvard College, Cambridge, Mass., 1859; instructor there in chemistry, 1859-60; assistant at Emmanuel Church, Boston, 1861-62; rector of All Saints', Worcester, Mass., 1862-83; since 1881 rector of Grace Church, New York. He was the class poet (1859) and Φ.B.K. poet at Harvard (1870); and secretary of the joint committee of the

General Convention of the Episcopal Church, on the enrichment and better adaptation to American needs of the Book of Common Prayer. Besides various Sunday-school text-books and manuals, he has published *The Church Idea: an Essay towards Unity*, New York, 1870, 3d ed. 1881; *Conditional Immortality*, 1876.

**HURST, John Fletcher, D.D., LL.D.** (both from Dickinson College, Carlisle, Penn., 1866 and 1877 respectively), Methodist; b. at Salem, Md., Aug. 17, 1834; graduated at Dickinson College, Carlisle, Penn., 1851; taught ancient languages in New York, 1851-56; then studied theology at Halle and Heidelberg, 1856-57; was a Methodist pastor in New Jersey and on Staten Island, N.Y., 1858-66; professor of theology in the Mission Institute of the Methodist-Episcopal Church (for the training of ministers for the German Methodist Church) at Bremen, 1866-69; institute removed to Frankfort-on-the-Main, and re-endowed as the Martin Mission Institute; was professor there, 1869-71; professor of historical theology in Drew Theological Seminary, Madison, N.Y., 1871-80, and president from 1873; elected a bishop of the Methodist-Episcopal Church, 1880. Besides translations of Hagenbach's *History of the Church in the 18th and 19th Centuries* (New York, 1869, 2 vols.), Van Oosterzee's *Apologetical Lectures on John's Gospel* (Edinburgh, 1869), and of Lauge's *Commentary on Romans* (New York, 1870), he has written *Why Americans love Shakespeare*, Catskill, N.Y., 1855; *History of Rationalism*, New York, 1866, London, 1867; *Martyrs to the Tract Cause*, New York, 1872; *Outlines of Bible History*, 1873; *Outlines of Church History*, 1874, 3d ed. 1880; *Life and Literature in the Fatherland*, 1876; *Our Theological Century*, 1877; *Bibliotheca theologica* (a bibliography of theology), 1883; *Short History of the Reformation*, 1884; (jointly with Prof. Dr. G. R. Crooks) an adaptation of Hagenbach's *Theological Encyclopedia and Methodology*, 1884, as part of *The Library of Theological and Biblical Literature* begun in 1879.

**HURTER, Hugo, Ph.D.** (Rome, 1851), D.D. (do., 1855), Roman Catholic; b. at Schaffhausen, Switzerland, Jan. 11, 1832; studied in Rome, partly in the Propaganda and partly in the German College; and since 1858 has been professor of dogmatic theology in the University of Innsbruck. On Oct. 30, 1845, entered the Roman-Catholic Church, and on June 15, 1857, the Jesuit Order. He is the author of *Ueber die Rechte der Vernunft und des Glaubens*, Innsbruck, 1863; *Opuscula selecta SS. Patrum ad usum præsertim studiosorum theologiae*, 1868-85, 48 vols., 2d series 1881 sqq.; *Leonardi Lessii S. J. de summo bono et æterna beatitudine hominis, libri 4*, newly edited, Freiburg-in-Br., 1869; *Nomenclator literarum recentioris theologie catholice*, Innsbruck, 1871-86; *D. Thomas Aqu. sermones*, newly edited, 1871; *Theologia dogmatica compendium*, 1876, 3 vols. 5th ed. 1885; *Methodus theologiae dogmaticæ*, 1880, 2d ed. 1885.

**HYACINTHE, Father** (whose full name is *Charles Jean Marie Augustin Hyacinthe Loysou*); b. at Orleans, France, March 10, 1827, and educated privately under care of his father, who was rector of the University of France, attached to the Academy of Pau. After taking his degree of B.A. he entered (1845) the Seminary of St. Sul-

pice, Paris, and there studied philosophy and theology under the first masters of religious science. He was ordained a priest at Notre Dame de Paris, June 11, 1851, and for the next five years was a professor, first of philosophy at the Grand Seminary of Avignon (1851-54), then of dogmatic theology at the Seminary of Nantes (1854-56). In 1856-57 he was curate of St. Sulpice, Paris, being member of the company of the priests of St. Sulpice, and was made honorary canon of Troy. In 1858 he decided upon a monastic life, and made a six-months' novitiate in the Dominican Order (as reformed by Lacordaire); but preferring a more austere order, on April 22, 1862, he entered that of the Barefooted Carmelites (as reformed by St. Theresa and St. John of the Cross in the sixteenth century); rose to be superior of his order in Paris and second definitor of the province of Avignon, and remained in it until September, 1869. From 1861 to 1869 he was metropolitan preacher of Notre Dame de Paris; but refused to be court preacher under Napoleon III., and also to be archbishop of Lyons, always maintaining that his vocation of preacher was preferable to all social or ecclesiastical "preferment." He has preached in the large cities of France (sometimes under great difficulties), England, Holland, Belgium, Germany, Switzerland, Italy, and the United States. On Sept. 20, 1869, he published a manifesto against the usurpations of Rome, protesting against the lack of oecumenity in the convocation of the Vatican Council. At the same time he quitted his convent; and then, to avoid importunity, he went to America for a few months, awaiting the deliberations of the council. When the decree of infallibility was pronounced (July 18, 1870), he found it was impossible for him longer to submit to Rome; and since then he has devoted himself to preaching Catholic reform (the Bible to be read by all, vernacular worship, the cup to be given to the laity, liberty of marriage for priests, freedom of confession), and as far as possible carrying it out in practice. On Sept. 3, 1872, he married in London, Mrs. Emilie June (Butterfield) Meriman of New York, N. Y., U. S. A., who had been previously engaged in Catholic reform in Rome. In 1873 he began reformed public worship in Geneva, Switzerland, whither he was called by the disaffected Roman Catholics, who elected him their vicar. There he remained five years, but separated himself from the Old Catholics there, because of their too radical tendencies in politics and religion. In 1877 and 1878 he gave a series of conferences in the *Cirque d'Hiver* in Paris, on the necessity of religious reform in Catholic countries, which was a political event feared by the French Republic. In 1879 he returned to live in Paris, and opened a free church, known as the Catholic Gallican Church, with the episcopal aid of Bishop Herzog of Bern of the Old Catholic Church, and the bishops of the Anglican Church, with which churches his

own is in communion. His church was legalized in December, 1883, by a decree of the French Government, signed by President Grévy. It has therefore the right to exist; but it is free, and unsubsidized by the government. In July, 1885, it numbered over a thousand members and six clergy.

In philosophy M. Loyson is a disciple of Plato, Descartes, Malebranche, and Leibnitz. An assiduous investigator of the Holy Scriptures from earliest childhood, his theology is that of the Bible and of the Fathers. Always a devoted, liberal, and evangelical Catholic, he accepts the Primacy of the early Church, but rejects the Papacy. He holds to the faith of the undivided church, i. e., the Episcopate, as expressed in the Nicene Creed, which he believes to be the broad yet firm basis of all social and scientific progress, as well as the adaptation of all spiritual truth; and his aim is the unity (not uniformity) of all Christians.

Among his numerous publications are the following: *Poèmes*, Pau, 1811-45; *La société civile dans ses rapports avec le Christianisme (Conférences de Notre Dame)*, Paris, 1867, 5th ed. —; *La famille (Conférences de Notre Dame)*, 1867, 2d ed. —; *Education des classes ouvrières, 1867; Profession de la foi Catholique d'une protestante convertie*, 1868; *De la Réforme Catholique: lettres, fragments, discours*, 1869-72, 2d ed (English trans., *Catholic reform: Letters, Fragments, etc.*, by Madame Loyson, introd. by Dean Stanley, London, 1874); *L'Eglise Catholique en Suisse*, Geneva, 1875; *Réforme Catholique. II. Catholicisme et Protestantisme*, Paris, 1873; *L'Ultramontanisme et la Révolution*, 1873; *Trois conférences au Cirque d'Hiver* (April 15, 22, and 29, 1877), 1877; *Les principes de la Réforme Catholique (Conférences au Cirque d'Hiver, 1878)*, 1878 (English trans., London, 1879); *Programme de la Réforme Catholique*, 1879; *Liturgie Gallicane*, 1879, 5th ed. 1883; *L'Inquisition*, 1882. In 1880 Madame Hyacinthe Loyson translated into French, and he published, Dollinger's *Réunion des Eglises*. His son, Paul Emmanuel Hyacinthe Loyson, was born at Geneva, Oct. 19, 1873.

**HYDE, James Thomas, D.D.** (Yale, New Haven, Conn., and Beloit College, Mich., 1870), Congregationalist; b. at Norwich, Conn., Jan. 28, 1827; graduated at Yale College, New Haven, Conn., 1847, and at Yale Divinity School 1850; tutor in Yale College, 1849-52; became colleague of Rev. Dr. John Fiske at New Braintree, Mass., 1853; acting pastor of North Church (Rev. Dr. Horace Bushnell's), Hartford, Conn., 1855; pastor at Middlebury, Vt., 1857; inaugurated Iowa professor of pastoral theology and special studies in the Chicago (Congregational) Theological Seminary, Ill., 1870; transferred to the chair of New-Testament literature and interpretation, 1879. He is the author of *New-Testament Introduction*, (Chicago, 1881); *A New Catechism, or Manual of Instruction for Students and other Thoughtful Inquirers*, 1881.

## J.

**JACKSON, George Anson**, Congregationalist; b. at North Adams, Mass., March 17, 1846; graduated from Yale (New Haven, Conn.) scientific department Ph.B. 1868, and from Andover (Mass.) Theological Seminary 1871; was pastor at Leavenworth, Kan., from 1871 to 73; Southbridge, Mass., 1874-78; since at Swampscott, Mass. He is the author of *The Christian Faith: a Manual for Catechumens*, Boston, 1875; *The Apostolic Fathers*, New York, 1879; *The Fathers of the Third Century*, 1881; *The Post-Nicene Greek Fathers*, 1883; *The Post-Nicene Latin Fathers*, 1883 (these volumes were revised for London reprint and Gotha German translation in 1884, when *The Teaching of the Apostles* was embodied in *The Apostolic Fathers*).

**JACKSON, Right Rev. and Right Hon. John, D.D.** (Oxford, 1853), lord bishop of London; b. in London, Feb. 22, 1811; d. there Jan. 6, 1885. He was educated at Pembroke College, Oxford; graduated B.A. (first-class classics) 1833, M.A. 1836, B.D. 1853; was Ellerton theological prize essayist, 1834; ordained deacon 1835, priest 1836; was head master of the proprietary school at Islington, 1836-46; select preacher to the University of Oxford. 1845, 1850, 1862, 1866; Boyle lecturer in London, 1853; rector of St. James, Westminster, London, 1846-53; bishop of Lincoln, 1853-69; translated to London, 1869. He was one of her Majesty's Most Honorable Privy Council; dean of her Majesty's Chapels Royal; provincial dean of Canterbury; official trustee of the British Museum; official governor of King's College, London; visitor of Harrow and Highgate schools, and of Balliol College; a governor of the Charterhouse. He was the author of *The Leading Points of the Christian Character* (six sermons), London, 1844; *Sanctifying Grace, and the Grace of the Ministry*, 1847; *The Day of Prayer and the Day of Thanksgiving* (two sermons), 1849; *The Sinfulness of Little Sins*, 1849, 20th ed. 1875; *Rome and her Claims* (a sermon), 1850; *The Spirit of the World, and the Spirit which is of God*, 1850; *Repentance, its Necessity, Nature, and Aids* (a course of Lent sermons), 1851, 9th ed. 1866; *An Address to the Newly Confirmed, preparatory to the Holy Communion*, 1852; *Sunday a Day of Rest or a Day of Work* (a few words to workmen), 1853; *War, its Evils and Duties* (a sermon), 1854; *The Witness of the Spirit*, 1854, 3d ed. 1870; *God's Word and Man's Heart*, 1864 (the latter two volumes consist of sermons preached before the University of Oxford); *The Parochial System* (a charge), 1871; *Five Years in the Diocese of London*, 1884; commentary on *Timothy* and *Titus* in *Bible* (*Speaker's*) *Commentary*, 1881. \*

**JACKSON, Lewis Evens**, Presbyterian layman; b. on Staten Island, Richmond County, N.Y., Aug. 31, 1822; educated in the common schools of New-York City; has been identified with Christian and charitable work in the city since 1846, having been first a city missionary, and since 1863 corresponding secretary and treasurer of the

New-York City Missionary and Tract Society. He is the author of *Gospel Work, a Semi-centennial of City Missions*, New York, 1878; and of *Christian Work in New York: being the Annual Report of the New-York City Missionary and Tract Society, with Brief Notices of the Operations of other Societies, Church Directory, List of Benevolent Societies, and Statistics of Population, etc.* (since 1863).

**JACKSON, Samuel Macauley**, Presbyterian; b. in New-York City, June 19, 1851; graduated at the College of the City of New York, 1870, and at Union Theological Seminary, in the same city, 1873; studied and travelled, 1873-76; pastor at Norwood, N.J., 1876-80; since in literary work; contributor to *Schaff's Bible Dictionary*, 1878-80; associate editor of the *Schaff-Herzog Encyclopaedia*, 1880-81.

**JACKSON, Sheldon, D.D.** (Hanover College, Hanover, Ind., 1874), Presbyterian; b. at Minnville, N.Y., May 18, 1834; graduated at Union College, Schenectady, N.Y., 1855, and at Princeton (N.J.) Theological Seminary, 1858; became missionary to the Choctaws, Indian Territory; home missionary for Western Wisconsin and Southern Minnesota, with headquarters at Crescent, Minn., 1859; pastor at Rochester, Minn., with oversight of mission-work in Southern Minnesota, 1864; superintendent of missions for Northern and Western Iowa, Dakota, Nebraska, and other Western territories, 1869; superintendent of missions for the Rocky-Mountain territories, 1870 (the first under commission of the presbyteries of Fort Dodge, Des Moines, and Council Bluffs, the second under that of the Board of Home Missions); business manager of *The Presbyterian Home Missionary*, New-York City, 1882 (which had grown out of *The Rocky-Mountain Presbyterian*, which he established at Denver, 1872). In 1879 and 1880 he brought Indian children from New Mexico and Arizona to the Indian training-schools at Carlisle, Penn., and Hampton, Va., under commission of the U. S. Government. He organized the first Presbyterian churches and missions in Wyoming, Montana, Idaho, Utah, Arizona, and Alaska.

**JACOB, George Andrew, D.D.** (Oxford, 1852), Church of England; b. at Exmouth, Dec. 16, 1807; was scholar of Worcester College, Oxford; graduated B.A. (first-class classics) 1829, M.A. 1832, B.D. 1852; was tutor of his college; ordained deacon 1831, priest 1832; head master of King Edward's Grammar School, Bromsgrove, 1832-43; principal of Sheffield College School, 1843-53; head master of Christ's Hospital [School], London, 1853-68, when he resigned. He is the author of (besides Greek and Latin grammars for schools) *A Letter to Sir Robert Peel on National Education*, London, 1839; *Tirocinium Gallicum*, 1843; *Four Sermons before the University of Oxford*, 1858; *The Ecclesiastical Polity of the New Testament, a Study for the Present Crisis of the Church of England*, 1871, 3d ed. 1884, reprinted, New York, 1872, 4th ed. 1874; *Reply on Eucharistic Doctrine*



of Romanists and Ritualists, 1874; *Sabbath made for Man*, 1880; *The Lord's Supper historically considered*, 1881.

**JACOBI, Justus Ludwig, Lic. Theol., D.D.** (Berlin, 1841 and 1851), United Evangelical; b. at Burg, near Magdeburg, Aug. 12, 1815; studied in Halle and Berlin, in the latter university became privat-docent, 1841; professor extraordinary, 1847; ordinary professor of theology at Königsberg, 1851; at Halle, 1855. He is the author of *Die Lehre des Pelagius*, Berlin, 1842; *Die kirchliche Lehre von der Tradition u. heiligen Schrift in ihr. Entwicklung dargestellt*, Berlin, 1. Abth., 1847; *Lehrbuch der Kirchengeschichte*, 1. Theil, 1850; *Die Lehre der Irregenen verglichen mit der heiligen Schrift*, 1853, 2d ed. 1868; *Erinnerung an D. Aug. Neander*, Halle, 1882; do. an Baron von Kottwitz, 1882.

**JACOBS, Henry Eyster, D.D.** (Thiel College, Carlisle, Ill., 1877), Lutheran; b. at Gettysburg, Penn., Nov. 10, 1814; graduated at Pennsylvania College, Gettysburg, Penn., 1862, and at the Gettysburg Theological Seminary, 1865; was tutor in Pennsylvania College, 1864-67; home missionary at Pittsburg, Penn., 1867-68; pastor and principal of Thiel Hall, Phillipsburg, Penn. (now Thiel College, Greenville, Penn.), 1868-70; professor in Pennsylvania College, of Latin 1870-80, of Latin and Greek 1880-81, of Greek 1881-83; and since 1883 has been professor of systematic theology in the Evangelical Lutheran Seminary, Philadelphia, Penn. He has published many articles and the following books: *Hutter's Compend of Lutheran Theology* (trans. with Rev. G. F. Spieker), Philadelphia, 1867, 4th ed. 1882; *Schmid's Doctrinal Theology of the Evangelical Lutheran Church* (trans. with Rev. Dr. C. A. Hay), 1875; *Proceedings of the First Lutheran Diet* (edited), 1878; *The Book of Concord, or the Symbolical Books of the Evangelical Lutheran Church* (trans. with notes), vol. 1, 1882, vol. 2, historical introduction, appendices, and indexes, 1883; *Meyer's Commentary on Galatians and Ephesians* (American ed., with translation of references and supplementary notes), New York, 1884. Since 1883 has been editor of *Lutheran Church Review*.

**JACOBSON, Right Rev. William, D.D.** (by Convocation of Canterbury, 1818), lord bishop of Chester, Church of England; b. at Great Yarmouth, Norfolk, in the year 1803; d. at Chester, July 13, 1884. He was educated at the Dissenting College, Homerton, Middlesex, and afterwards at Lincoln College, Oxford; graduated B.A. (second-class classics) 1827, M.A. 1829; won Ellerton theological prize for essay: "What were the Causes of the Persecution to which the Christians were subject in the First Centuries of Christianity?" elected fellow of Exeter College, 1829; was curate of St. Mary Magdalen, Oxford, 1830-32; perpetual curate of Illey, 1839-40; vice-principal of Magdalen Hall, Oxford, 1832-48; public orator of the university, 1842-48; regius professor of divinity, canon of Christ Church, and rector of Ewelme, Oxford, 1848-65; bishop of Chester, 1865 till his death. He was select preacher to the university, 1833, 1842, and 1869; elected honorary fellow of Hertford College, Oxford, 1871. He was on the Royal Commission of 1864, to consider the terms of clerical subscription. He edited Dean Rowell's *Catechismus, sive prima institutio disciplinaque pietatis Christiane, Latine explicatus*, Ox-

ford, 1835, 2d ed. 1844; *Patres Apostolici* (Clement Romanus, Ignatius, Polycarp, martyrdoms of Ignatius and Polycarp), 1838, 2 vols., 4th ed. 1863; *The Oxford Paraphrase and Annotations upon all the Epistles of St. Paul*, 1832; *The Collected Works of Bishop Sanderson*, 1854, 6 vols.; *Fragmentary Illustrations of the History of the Book of Common Prayer, from MS. Sources* (Bishops Sanderson and Wren), 1874; was the author of *Sermons preached in the Parish Church of Ilfley, Ozon.*, 1840, 2d ed. 1846; *On the Athanasian Creed* (a speech in the Convocation of York), 1872; the commentary on the Acts in *The Bible (Speaker's) Commentary*, London and New York, 1880; and a number of charges and single sermons.

**JACOBY, Carl Johannes Hermann, D.D.** (hon., Halle, 1873), German Protestant theologian; b. in Berlin, Dec. 30, 1836; studied at Berlin 1854-57, and in the Königl. Pre diger-Seminar at Wittenberg 1858-59; was gymnasial teacher at Landsberg-a.-W. 1859-63, and at Stendal 1863-64; diakonus in Schloss Haldrunen, 1866-68; became ordinary professor of practical theology at Königsberg, 1868; and since 1871 has also been university preacher. He holds to the "Vermittelnde Theologie, wie sie in der evangel. Vereinigung vertreten ist." He is the author of *Zwei evangelische Lebensbilder aus der katholischen Kirche* (Princess Galitzin and Bishop Saüler), Bielefeld, 1864; *Beiträge zu christlicher Erkenntnis* (sermons), Gütersloh, 1870; *Liturgik der Reformatoren*, Gotha, 1871-76, 2 vols.; *Staukskirche, Freikirche, Landeskirche*, Leipzig, 1875; *Die Gestalt des evangelischen Hauptgottesdienstes*, Gotha, 1879; *Allgemeine Pädagogik auf Grund der christlichen Ethik*, 1883; *Christliche Tugenden* (sermons), 1883.

**JAEGER, Abraham, D.D.** (University of the South, Sewanee, Tenn., 1880), Episcopalian; b. at Stanislaw, Austria, March 25, 1839; educated at rabbinical schools, and was rabbi at Selma and Mobile, Ala., 1870-72. In the spring of 1872 he was converted from Judaism, and in May joined the Baptist Church, and studied Christian theology in the Southern Baptist Seminary, Greenville, S.C. (now at Louisville, Ky.), and was there honorary professor 1875-76. In 1877 he joined the Episcopal Church; was ordered deacon, 1878; and ordained priest, 1880. From 1878 to 1880 he was professor in the University of the South, Sewanee, Tenn.; and since has been professor in the theological seminary of the Protestant-Episcopal diocese of Ohio, at Gambier. He is the author of *Mind and Heart in Religion, or Judaism and Christianity*, Chicago, 1873; *Infant Baptism versus Converted Membership* (announced); *Modern Conception of the Development of the Religion of Israel* (in preparation).

**JACCAR, Right Rev. Thomas Augustus, D.D.** (University of Pennsylvania, Philadelphia, 1874), Episcopalian, bishop of Southern Ohio; b. in New-York City, June 2, 1839; studied at General Theological Seminary in New-York City, 1859; became rector of Anthon Memorial (now All Souls') Church, New-York City, 1864; St. John's, Yonkers, 1868; Holy Trinity, Philadelphia, 1870; bishop, 1875. He is the author of occasional sermons, addresses, etc.

**JAMES, Fleming, D.D.** (Protestant-Episcopal Seminary of Ohio, Gambier, 1876); b. at Richmond, Va., Dec. 7, 1835; graduated M.A. at Uni-

versity of Virginia at Charlottesville, 1856, and at General Theological Seminary, New-York City, 1865; was assistant minister in New-York City, and Baltimore, Md., 1868-70; rector of St. Mark's, Baltimore, 1870-75, and of Calvary, Louisville, Ky., 1875-76; and since 1876 has been professor in the theological seminary of the Protestant-Episcopal diocese of Ohio, and pastor of Ilarcourt parish, both at Gambier.

**JANSSEN, Johannes, Ph.D.** (Bonn, 1853), D.D. (*hon.*, Würzburg, 1882, Louvain, 1884), Roman Catholic; b. at Xanten, Germany, April 10, 1829; studied at the universities of Louvain, Belgium (1850-51), and Bonn, Germany (1851-53); became *privat-docent* in the academy at Münster, 1854; the same year, professor of history in the gymnasium at Frankfurt-am-Main, and so remains. He is now papal domestic prelate, apostolical protonotary, and archiepiscopal ecclesiastical councillor of Freiburg. His literary work has been often interrupted by illness. He is the author of *Wibald von Stablo und Corvey*, Münster, 1851; vol. 3 of *Geschichtsquellen des Bisthums Münster*, 1856; *Frankreichs Rheinellüste*, Frankfurt, 1861, 2d ed. Freiburg, 1883; *Frankfurts Reichs-correspondenz von 1476 bis 1519*, Freiburg, 1863-66, 2 vols.; *Schiller als Historiker*, 1863, 2d ed. 1879; *Joh. Friedr. Böhmers Leben, Briefe und Kleine Schriften*, 1868, 3 vols.; *Zur Genesis der ersten Theilung Polens*, 1869; *Zeit- und Lebensbilder*, 1875, 3d ed. 1879; *Friedrich Leopold Graf zu Stolberg*, 1875-76, 2 vols. (in 1 vol. 1882, 3d ed. 1883); *Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters*, 1876, sqq., vols. i.-iv. (12th ed. of the first 4 vols. 1884-85, 13th ed. vol. ii. 1885). In defence of his history, which has been vigorously attacked by Protestant scholars, he has published *An meine Kritiker, Nebst Ergänzungen und Erläuterungen zu den 3 ersten Bänd. meiner Geschichte*, 1882, 16th thousand 1884; *Ein zweites Wort an meine Kritiker*, 1883, 16th thousand 1884.

**JEBB, John, D.D.** (Trinity College, Dublin, 1860), Episcopal Church in Ireland; b. in Dublin, Ireland, in the year 1805; d. at Peterstow, Eng., January, 1886; graduated at Trinity College, Dublin, B.A. 1827, M.A. 1829, B.D. 1860; ordained deacon 1828, priest 1829; was rector of Dunurlin, Ireland, 1831-32; prebendary of Donoughmore in Limerick Cathedral, 1832-43; proctor of the diocese of Hereford, Eng., 1857-80; prolector of Hereford Cathedral, 1863-70. Since 1813 he has been the rector of Peterstow; since 1858, prebendary of Preston Wynne; since 1870, canon residentiary; since 1878, chancellor of the choir of Hereford Cathedral. He was one of the revisers of the Old Testament, and the author of *Three Lectures on the Cathedral Service*, London, 1841; *The Choral Service of the United Church of England and Ireland*, 1843; *A Literal Translation of the Book of Psalms, with Dissertations*, 1846, 2 vols.; *The Choral Responses and Litanies of the United Churches of England and Ireland*, 1847-57, 2 vols.; *The Principle of Ritualism defended*, 1856; *The Ritual Law and Custom of the Church Universal*, 1866; *The Rights of the Irish Branch of the United Church of England and Ireland considered*, 1868.

**JEFFERS, Eliakim Tupper, D.D.** (Washington and Jefferson College, Washington, Penn., 1872), Presbyterian; b. at Steviacke, N.S., April 6, 1841; graduated at Jefferson College, Canons-

burg, Penn., 1862, and at Princeton (N.J.) Theological Seminary, 1865; became pastor of the United-Presbyterian Church, Oxford, Penn., 1865; president of Westminster College, Penn., 1872; professor of theology in Lincoln University, Oxford, Penn., 1883. He was moderator of the United-Presbyterian Church, 1880.

**JEFFERS, William Hamilton, D.D.** (Western Reserve College, Hudson, O., 1874), LL.D. (University of Wooster, Wooster, O., 1879), Presbyterian; b. near Cadiz, O., May 1, 1838; graduated at Geneva College, Northwood, Penn. (now Beaver Falls, O.), 1855; and at Xenia (United-Presbyterian) Theological Seminary, O., 1859. From 1862 to 1866 he was pastor of the United-Presbyterian united churches of Bellefontaine and Northwood, O.; in 1866 became professor of Latin and Hebrew in Westminster College, New Wilmington, Penn.; in 1869, professor of Greek in the University of Wooster, O.; in 1875, pastor of the Euclid-avenue Presbyterian Church, Cleveland, O.; and since 1877 has been professor of Old-Testament literature and exegesis in the Western (Presbyterian) Theological Seminary, Allegheny, Penn. While pastor at Bellefontaine, he was put on the committee to revise the United-Presbyterian metrical version of the Psalms.

**JENNINGS, Arthur Charles**, Church of England; b. in London, Dec. 19, 1847; educated at Eton and Radley; entered Jesus College, Cambridge; took the Carus prize in 1869; graduated B.A. 1872; Carus Bachelor's prizeman, and Jeremie Septuagint prizeman, and Crosse scholar, 1872; took a first-class in the theological tripos, the university Hebrew prize, Evan's prize, and Scholefield's prize; was Tyrwhitt's scholar and Fry's scholar (St. John's), 1873; M.A. 1875. He was ordained deacon 1873, priest 1874; was curate of St. Edward, Cambridge, 1873-74; became vicar of Whittlesford, near Cambridge, 1877. He is broad on doctrinal points; inclined to the view that the English Church may retain her position, if she accommodates herself to the modern views on such points as the inspiration of the Scriptures, doctrinal development, etc. He advocates a limitation of episcopal authority by the revival of a truly representative Convocation. He is a moderate High Churchman in his view of public worship, but desires a revision of the Prayer Book. He is the author of *Commentary on the Psalms* (jointly with W. H. Lowe), published in parts, London, 1875-77, 2 vols., 2d ed. 1884; *Ecclesia Anglicana, A History of the Church of Christ in England, from the Earliest to the Present Times*, 1882; *Synopsis of Ancient Chronology*, 1886. He contributed the comments on *Nahum, Haggai, Habakkuk, and Zephaniah*, in *Ellicott's Old-Testament Commentary* (vol. v., 1884).

**JERMYN, Right Rev. Hugh Willoughby, D.D.** (Cambridge, 1871), lord bishop of Brechin, Episcopal Church of Scotland; b. about the year 1820; educated at Trinity Hall, Cambridge; graduated B.A. 1841, M.A. 1847; was ordained deacon 1843, priest 1845; archdeacon of St. Christopher's, West Indies, 1851-58; rector of Nettlecombe, near Taunton, 1858-70; vicar of Barking, Essex, 1870-71; lord bishop of Colombo, 1871-75; elected to Brechin, 1875.

**JESSUP, Henry Harris, D.D.** (University of New-York City, and College of New Jersey, Prince-

ton, 1865), Presbyterian; b. at Montrose, Penn., April 19, 1832; graduated at Yale College, New Haven, Conn., 1851, and Union Theological Seminary, New-York City, 1855. In 1856 he went as a missionary to Tripoli, Syria, and there remained until 1860, when he removed to Beirut, which has ever since been the centre of his operations. He has several times made brief home visits, and during one of these in 1879 was elected moderator of the General Assembly at Saratoga, N.Y. He is the author of *The Mohammedan Missionary Problem*, Philadelphia, 1879.

**JOHNSON, Elias Henry, D.D.** (University of Rochester, N.Y., 1878). Baptist; b. at Troy, N.Y., Oct. 15, 1811; graduated at the University of Rochester, N.Y., 1862, and at the Rochester Theological Seminary, 1871; was pastor at Le Sueur, Minn., 1866-68; Ballston Spa, N.Y., 1873-75; and at Providence, R.I., 1875-82; in 1882 became professor of systematic theology in Crozer Theological Seminary, Chester, Penn. He published (jointly with W. H. Doane, Mus. D.) *Baptist Hymnal*, Philadelphia, 1883; (alone) *Songs of Praise for Sunday Schools*, 1882; *Select Sunday-school Songs*, 1885; articles in reviews and other periodicals.

**JOHNSON, Herrick, D.D.** (Western Reserve College, Hudson, O., 1867), **LL.D.** (Wooster University, Wooster, O., 1880). Presbyterian; b. near Fonda, Montgomery County, N.Y., Sept. 21, 1832; graduated from Hamilton College, Clinton, N.Y., 1857, and from Auburn (N.Y.) Theological Seminary, 1860. He was colleague pastor of the First Church, Troy, N.Y., 1860-62; pastor of the Third Church, Pittsburg, Penn., 1862-68; and of the First Church, Philadelphia, Penn., 1868-74. In 1874 he went to Auburn as professor of homiletics and pastoral theology; in 1880 he removed to Chicago, where he is pastor of the Fourth Church, and professor of sacred rhetoric in the Theological Seminary of the North-west. He was moderator of the General Assembly at Springfield, Ill., 1882. He is president of the Presbyterian Church Board of Aid for Colleges and Academies, and of the board of trustees of Lake Forest University, Ill. He was chairman of the committee on higher education, which reported to the General Assembly of 1883 a plan for the organization of the former. The report was unanimously adopted. Besides many sermons, articles, etc., he has published *Christianity's Challenge*, Chicago, Ill., 1882, 4th ed. 1884; *Plain Talks about the Theater*, 1883; *Reviews, their Place and Power*, 1883.

**JOHNSON, William Allen**, Episcopalian; b. at Hyde Park, Dutchess County, N.Y., Aug. 4, 1833; graduated at Columbia College, New-York City, 1853, and at the General Theological Seminary, New-York City, 1857. He was successively rector at Bainbridge, N.Y., 1857-62; missionary in Upper Michigan, 1862-64; rector at Burlington, N.J., 1864-70, and at Salisbury, Conn., 1871-82. On Jan. 1, 1883, he went to his present position, the professorship of Christian evidences and homiletics in the Berkeley Divinity School, Middletown, Conn.

**JONES, Samuel P.**, the "Mountain Evangelist," Methodist Church South; b. in Chambers County, Ala., Oct. 16, 1817; received a good academic education; entered the legal profession, to which his father belonged, in 1870, and practised law

for three years in his native county, with indifferent success, owing to his bad habits. He was, however, converted, joined the Methodist Church, and became a preacher under the sanction of the North Georgia Conference. At first he did not go outside of his State; but in 1881 he went into Alabama, and has since been not only all over the South, but also through the North, and has always labored with remarkable success. He uses the plainest speech, and abounds in witty and pregnant sayings. Some of his sermons have been printed, New York, 1885.

**JONES, Right Rev. William Basil, D.D.** (University of Oxford, 1874), lord bishop of St. David's, Church of England; b. at Cheltenham, Gloucestershire, Eng., in the year 1822; was scholar of Trinity College, Oxford, 1840; Ireland scholar, 1842; graduated B.A. (second-class classics) 1841, M.A. (Queen's College) 1847; was ordained deacon 1848, priest 1853; was Michel fellow of Queen's College, Oxford, 1848-51; fellow of University College, 1851-57; master of the schools, 1848; tutor of University College, 1854-65; classical moderator, 1856 and 1860; select preacher at Oxford, 1860-62, 1866-67, 1876-78; at Cambridge, 1881; senior proctor, Oxford, 1861-62; examining chaplain to the archbishop of York, 1861-74; public examiner in theology, 1870; curial prebendary of St. David's Cathedral, 1859-65; prebendary of Grindal in York Cathedral, 1863-71; perpetual curate of Ilaxby, Yorkshire, 1863-65; vicar of Bishopthorpe with Middleton, 1865-74; archdeacon of York, 1867-71; rural dean of Bishopthorpe, 1869-74, and of the city of York, 1873-71; chancellor of York Cathedral, and prebendary of Laughton-en-le-Morthen, 1871-74; canon residentiary of York, 1873-71; consecrated bishop, 1874. He is the author of *Vestiges of the Guel in Gwynedd*, London, 1851; *Christ College, Brecon, its History and Capabilities considered with Reference to a Measure now before Parliament*, 1853; *The History and Antiquities of St. David's* (conjointly with E. A. Freeman, LL.D.), 1856; *Notes on the Ædipus Tyrannus of Sophocles, adapted to the Text of Hindorf*, 1862, 2d ed. 1869; *The Clergyman's Office* (a sermon), 1864; *The New Testament illustrated with a Plain Explanatory Commentary for Private Reading* (with Archdeacon Churton), 1865; *Judgment, Mercy, and Faith* (University sermon), 1866; *The Mystery of Iniquity* (University sermons), 1867; *The Peace of God, Sermons on the Reconciliation of God and Man*, 1869, 2d ed. 1885; *Commentary on St. Luke in The Bible (Speaker's) Commentary*, 1878; visitation charges; papers in literary and antiquarian journals; contributions to *Smith's Dictionary of the Bible*.

**JOSTES, Franz (Ludwig), Ph.D.** (Leipzig, 1882), Roman Catholic; b. at Glandorf, Hannover, Germany, July 12, 1858; studied history and German at Freiburg (where he first, however, studied medicine), Berlin, Strassburg, and Leipzig, 1878-82; became private-docent of the German language and literature in the Royal Academy of Munster, in Westphalia, 1881. He is the author of *Johannes Veghe, Halle, 1882*; *Johannes Veghe, ein deutsche Stadt-Prädiger des 15. Jahrhunderts, Zum ersten Male herausgegeben*, 1883; *Drei unbekannte deutsche Schriften von Johannes Veghe (in Histor. Jahrbuch, 1885, pp. 315-112)*; *Beiträge zur Kenntniss der*

*niederdeutschen Mystik* (in *Germania*, 1855); *Westfälische Predigten* (in *Jahrbuch des Vereins für niederdeutsche Sprachforschung*, 1854); *Schriftsprache und Volksdialekte, Bemerkungen zu einer historischen Grammatik der niederdeutschen Sprache* (in the same, 1855); *Zur Geschichte der mittelalterlichen Predigt in Westfalen* (in *Zeitschrift für vaterländische Geschichte und Alterthumskunde*, Band 41); *Die Waldenser und die vorlutherische Bibelübersetzung, Eine Kritik der neuesten Hypothese*, Münster, 1885; *Die Satiren des (pseudonymen) Daniel von Soest*, 1886 (in the *Deutschen Stalthechroniken*, published by the historical commission of the Bavarian Academy of Sciences).

**JOWETT, Benjamin, LL.D.** (University of Leiden, 1875), Church of England; b. at Camberwell, Eng., in the year 1817; scholar of Balliol College, Oxford, 1835; Hertford university scholar, 1837; graduated B.A. (first-class in classics) 1839, M.A. 1842; was ordained deacon 1842, priest 1845. In 1838 he was elected to a fellowship at Balliol College; was tutor from 1842 to 1870; public examiner in classics, 1849-50, 1853-51; classical moderator, 1859-60. In 1854 he was a member of the commission appointed to arrange the examinations for admission to the East-Indian Civil Service; and in 1855, on the recommendation of Lord Palmerston, he was appointed regius professor of Greek. In 1870 he resigned his fellowship, and took the mastership of Balliol College, which he still holds along with

his professorship. In 1875 he became a member of the Hebdomadal Council of the university, and in 1882 was vice-chancellor. He is the author of *St. Paul's Epistles to the Thessalonians, Galatians, and Romans; Critical Notes and Dissertations*, London, 1855, 2d ed. 1859; *On the Interpretation of Scripture* (an essay in *Essays and Reviews*), 1860; *The Dialogues of Plato translated into English, with Analyses and Essays*, 1871, 4 vols., 2d ed. 1875, 5 vols.; *Thucydides translated into English, with Introduction, Marginal Analysis, Notes, and Indices*, 1881, 2 vols. (American reprint, preface by Rev. A. P. Peabody, Boston, 1883, 1 vol.); *The Politics of Aristotle* (trans. with notes, etc.), 1885, 2 vols.

**JUNGMANN, Joseph**, Roman Catholic; b. at Münster, Germany, Nov. 11, 1830; d. at Innsbruck, Nov. 25, 1885. He studied theology there, and in the Collegium Germanicum at Rome, Italy, 1850-56; became priest there, 1855; Jesuit, 1857; ordinary professor of sacred rhetoric and catechetics in the University of Innsbruck, and professor of liturgies in the theological convict there. He was the author of *Die Schönheit und ihre schöne Kunst*, Innsbruck, 1866, 2 parts; *Das Gemüth und das Gefühlsvermögen der neueren Psychologie*, 1868, 2d ed. Freiburg-im-Br., 1885; *Theorie der geistlichen Beredsamkeit*, Freiburg-im-Br., 1877-78, 4 parts, 2d ed. 1884; *Die Andacht zum heiligsten Herzen Jesu und die Bedenken gegen dieselbe*, 1885 (pp. 51).

## K.

**KAEHLER, (Carl) Martin (August), Lic. Theol.** (Halle, 1860), **D.D. (hon., Halle, 1878)**, German Protestant theologian; b. at Neuhausen, near Königsberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853-54; theology at Heidelberg 1854-55, Halle 1855-58, Tübingen 1858-59; became *privat-docent* at Halle, 1860; professor extraordinary of theology at Bonn, 1864; at Halle, 1867, and at the same time *Inspector des Schlesiſchen Convicts*; ordinary professor there 1879. He is the author of *Paulus, der Jünger und Bote Jesu Christi*, Halle, 1862; *Die schriftgemässe Lehre vom Gewissen in ihrer Bedeutung für das christliche Lehren und Leben*, 1864; *Die starken Wurzeln unserer Kraft*, Gotha, 1872; *Bedeutung und Erfolge des kirchlichen Octoberversammlungen in Berlin*, Gotha, 1872; *August Tholuck, Ein Lebensabriss*, Halle, 1877; *Das Gewissen, Ethische Untersuchung; 1. geschichtliches Teil, 1. Hälfte, Alterthum u. neues Testament*, 1877; *D. Julius Müller*, 1878; *Der Hebräerbrief in genauer Wiedergabe seines Gedankenganges*, 1880; *Die Wissenschaft der christlichen Lehre, von dem evangel. Grundartikel aus im Abrisse dargestellt*, Erlangen, 1883, sqq. (1. Heft, *Einleitung u. Apologetik*; 2. Heft, *Dogmatik*, 1881; 3. Heft follows); *Der Brief des Paulus an die Galater in genauer Wiedergabe seines Gedankenganges durch sich selbst ausgelegt und übersichtlich erörtert*, Halle, 1884.

**KAFTAN, Julius Wilhelm Martin, Ph.D.** (Leipzig, 1872), **Lic. Theol. (do., 1873), D.D. (hon., Basel, 1883)**, German Protestant; b. at Loit near Apenrade in Schleswig-Holstein, Sept. 30, 1818; studied at Erlangen, Berlin, and Kiel, 1866-70; became professor extraordinary of theology at Basel, 1873; ordinary professor there, 1881; at Berlin, 1883. He is the author of *Die Predigt des Evangelium im modernen Geistesleben*, Basel, 1879; *Das Evangelium des Apostels Paulus, in Predigten der Gemeinde dargelegt*, 1879; *Das Wesen der christlichen Religion*, 1881; *Das Leben in Christo: Predigten*, 1883.

**KAHNIS, Karl Friedrich August, D.D., Lutheran;** b. at Greiz, Dec. 22, 1814; studied in Halle; was *privat-docent* at Berlin in 1842; professor extraordinary at Breslau in 1844; became ordinary professor at Leipzig in 1850; retired in 1886. He was a leader of the "Old Lutherans," but since 1861 has been more liberal. Besides numerous sermons, he has published *Die Lehre vom Heiligen Geiste*, Halle, 1st part 1847; *Die Lehre vom Abendmahl*, Leipzig, 1851; *Der innere Gang des deutschen Protestantismus seit Mitte des vorigen Jahrhunderts*, 1854, 3d ed. 1874, 2 parts (English trans., *Internal History of German Protestantism from the middle of Last Century*, Edinburgh, 1856); *Die lutherische Dogmatik historisch-geneitisch dargestellt*, 1861-68, 3 vols., 2d ed. 1874-75, 2 vols.; (with Luthardt and Bruckner) *Die Kirche nach ihrem Ursprung, ihrer Geschichte, ihrer Gegenwart*, 1865, 2d ed. 1866 (English trans., *The Church*, Edinburgh, 1867); *Christenthum und Luthertum*, 1871; *Die deutsche Reformation*, vol. i. 1872; *Der Gang der Kirche in*

*Lebensbildern*, 1881; *Ueber das Verhältniss der alten Philosophie zum Christenthum*, 1884 (pp. 84). \*

**KALKAR, Christian Andreas Herman, Ph.D.** (Kiel, 1833), **D.D.** (Copenhagen, 1836), Lutheran; b. at Stockholm, Nov. 27, 1802; d. at Copenhagen, Feb. 2, 1886. His father was a Jewish rabbi. He went with the family to Cassel, Germany; then in 1812, immediately after his father's death, to Copenhagen, in whose university he studied law; when converted to Christianity he studied theology in the same university. On March 27, 1827, he became adjunct in the cathedral school in Odense; and on Aug. 23 of the same year, head master. In 1812 he visited most of Western Europe; and on March 27, 1843, became pastor in Gladsaxe (six miles from Copenhagen) and Herliv; resigned, July 2, 1868. He received the gold medal of the Haager Society (see title in *Encyclopædia*), 1810; was knight of the Danish Order (gold and silver crosses); member of the Leiden Society of Literature, of the theological examining board of the University of Copenhagen (since 1871), of the Danish Bible Society; was president of the Danish Missionary Society (1860-73), member of the royal commission to revise the Danish Bible (1866-74); president of the Danish branch of the Evangelical Alliance, and presided over the Copenhagen Conference (1884). He published in Danish a commentary on the Old Testament, Copenhagen, 1836-38, 2 vols.; a Bible history, Odense, 1836-39, 2 vols. (German trans., Kiel, 1839, 2 vols.; also in Dutch); documents of Danish Reformation's history, Copenhagen, 1845; a Danish version of the Bible, 1847, 3 vols. (with Helweg, Levensen, and Hermansen); a history of evangelical (1857) and of Roman-Catholic missions (1862); German trans. of both 1867, 2 vols.), and of missions among the Jews (1868, German trans.); a history of Christian missions (1879, 2 vols.); German trans., Gütersloh, 1879-81, 2 vols.); *Israel and the Church*, 1881; and *The Activity of the Church among the Mohammedans, to the Fall of Constantinople*, 1881. Cf. notice in *Evangelical Christendom* (London) for March, 1886, pp. 92, 93.

**KALISCH, Marcus, M.A., Ph.D., Hebrew;** b. at Trepton, Pomerania, Prussia, May 16, 1828; d. at Rowsley, Derbyshire, Eng., Aug. 23, 1885. He studied classical philology and Semitic languages at Berlin University, and at the same time Talmudic literature under Jewish teachers. In 1849 political causes drove him out of the country; and he settled in London, where he soon came into intimate relations with the Rothschild family, by whose liberality he was able to devote himself since 1850 to the preparation of a critical commentary upon the Old Testament, of which he published *Erodus* (London, 1853), *Genesis* (1858), *Leviticus* (1867-72, 2 parts); besides *Prophecies of Balaam*, 1877; *Jonah*, 1878; *Path and Goal, a Discussion on the Elements of Civilization and the Conditions of Happiness*, 1880. His best work was, however, his *Hebrew Grammar*, London, 1863. His commentaries are rationalistic. \*

**KAMPHAUSEN, Adolf (Hermann Heinrich), D.D.** (*hon.*, Halle, 1807), German Protestant theologian; b. at Solingen, Rhenish Prussia, Sept. 10, 1829; studied at Bonn, 1849-55; became there *privat-docent*, August, 1855; in October went to Heidelberg to be Bunsen's private secretary, and to work on his *Bibelwerk*, and taught as *privat-docent* in the university there; removed with Bunsen to Bonn in 1859, and there became professor extraordinary of theology in 1863, and ordinary professor in 1868. He has taken prominent part in the revision of the German Bible, 1871, sqq. He is the author of *Das Lied Moses*, Leipzig, 1862; *Das Gebet des Herrn*, Elberfeld, 1866; *Die Hagiographen des Alten Bundes nach den überlieferten Grundtexten übersetzt und mit erklärenden Anmerkungen versehen*, Leipzig, 1866; *Die Chronologie der hebräischen Könige*, Bonn, 1883. He contributed to Riehm's *Handwörterbuch des biblischen Alterthums* (Bielefeld, 1885); and edited Bleek's *Einführung ins Alte Testament*, Berlin, 1860, 3d ed. 1870.

**KARR, William Stevens, D.D.** (Amherst College, Amherst, Mass., 1876), Congregationalist; b. at Newark, N.J., Jan. 9, 1829; graduated at Amherst (Mass.) College, 1851, and at Union Theological Seminary, New-York City, 1854; was Presbyterian pastor at Brooklyn, N.Y. (1854-67), and Congregational pastor at Chicopee, Mass. (1867-68), Keene, N.H. (1868-72), Cambridge, Mass. (1873-76); and since 1876 has been professor of systematic theology in the Hartford (Conn.) Theological Seminary. He edited Dr. H. B. Smith's *Apologetics* (New York, 1882), *Introduction to Christian Theology* (1883), and *System of Christian Theology*, 1884.

**KATTENBUSCH, (Friedrich Wilhelm) Ferdinand, Lic. Theol.** (Göttingen, 1875), D.D. (*hon.*, Göttingen, 1879), German Protestant; b. at Kettwig-on-the-Kuhr, Rhenish Prussia, Oct. 3, 1851; studied at Bonn, Berlin, and Halle; became *repetent* at Göttingen 1873, *privat-docent* there 1876; professor of systematic theology at Giessen, 1878. He belongs to the school of A. Ritschl of Göttingen. He is the author of *Luthers Lehre vom unfreien Willen und von der Prädestination*, Göttingen, 1875; *Der christliche Unsterblichkeitsglaube*, Darmstadt, 1881; *Luthers Stellung zu den oecumenischen Symbolen*, Giessen, 1883; *Die weckenischen Symbole, Geschichte ihrer Entstehung und Geltung in der christlichen Kirche*, 1886.

**KAULEN, Franz Philipp, D.D.** (Würzburg, 1862), Roman Catholic; b. at Düsseldorf, Germany, March 20, 1827; studied theology and philosophy at Bonn, 1846-49; in the theological seminary at Cologne, 1849; became priest, 1850; chaplain at Duisdorf, 1850; at Dottendorf, 1852; rector and prison chaplain at Pützchen, near Bonn, 1853; tutor in Count Mirbach's family at Harff; *repetitor* in the theological *convict* at Bonn, 1859; *privat-docent* for Old-Testament exegesis at Bonn, 1863; professor extraordinary of the same, 1880; ordinary professor of Catholic theology, 1883. He succeeded Dr. Hergenrother as editor of the 2d edition of Wetzer and Welte's *Kirchenlexicon*, Freiburg-im-Br., 1880, sqq., when the latter was made cardinal and called to Rome, 1879. He translated from the Spanish Vieira's *Ausgew. Reden auf d. Festtage U. L. Frau*, Paderborn, 1856; from the Italian, *St. Francis's Blüthengärt-*

*lein*, Mainz, 1860, 2d ed. 1880; from the Latin, St. Thomas of Villanova's *Ein Büchlein von der Liebe*, Freiburg-im-Br., 1872; edited the fifth and succeeding editions of C. H. Vosen's *Rudimenta lingue hebraica*, Freiburg, 1872, sqq. (now in German). He is the author of *Lingue Mandshurica Institutiones*, Regensburg, 1856; *Die Sprachverwirrung zu Babel*, Mainz, 1861; *Librum Jonas Prophetæ expositus*, 1862; *Legende des sel. Hieronymus Joseph*, 1862, 2d ed. 1880; *Geschichte der Vulgata*, 1869; *Handbuch zur Vulgata*, 1870; *Einführung in die hl. Schriften des A. u. N. T.*, Freiburg, 1876, sqq.; *Assyrien und Babylonien nach den neuesten Entdeckungen*, Cologne, 1877, 3d ed. Freiburg, 1885; and numerous theological and linguistic essays.

**KAUTZSCH, Emil Friedrich, Ph.D.** (Leipzig, 1863), D.D. (*hon.*, Basel, 1873), German Protestant; b. at Plauen, Saxony, Sept. 4, 1811; studied at Leipzig, 1839-63; was adjunct of the Nicolai-gymnasium, 1863-66; head master, 1866-72; *privat-docent* in the university, 1869-71; professor extraordinary, 1871; ordinary professor at Basel, 1872-80; since 1880 at Tübingen. In 1877 he founded, with A. Soein and Zimmermann, the German Palestine Exploration Society. He prepared, with F. Mühlah, an edition of the unpointed text of Genesis, Leipzig, 1868, 2d ed. 1885; brought out the second edition of H. Scholz's *Abriss der Hebr. Laut und Formenlehre*, 1874, 5th ed. 1885; the 22d to the 24th editions of Gesenius' *Hebräischer Grammatik*, 1878-85, to which he added an *Übungsbuch*, 1881, 2d ed. 1884; and the 10th and 11th editions of Hagenbach's *Encyclopädie und Methodologie*, 1880, 1884; and has written *De Veteris Testamenti locis a Pauli apostolo allegatis*, 1869; (with Soein) *Die Aechtheit der moabitischen Alterthümer geprüft*, 1876; *Johannes Lutzorf der Aeltere*, Basel, 1879; *Ueber die Derivate des Stammes קָרַח im alttestamentlichen Sprachgebrauch*, Tübingen, 1881 (pp. 59); *Grammatik des Biblisch-Aramäischen. Mit einer kritischen Erörterung der aramäischen Wörter im N. T.*, Leipzig, 1884.

**KAWERAU, Gustav, D.D.** (*hon.*, Halle and Tübingen, 1883), German theologian; b. at Bunzlau, Silesia, Feb. 25, 1847; studied at Berlin, 1863-66; became assistant preacher in St. Lucas', Berlin, 1870; pastor at Langheinersdorf, Brandenburg, 1871; at Klemzig, 1876; professor and *geistlicher Inspector am Kloster U. L. Frauen*, and president of the theological seminary, Magdeburg, 1882; ordinary professor of pastoral theology, Kiel, 1886. In 1883 he participated with the archivist Jacobs and Prof. Dr. Koestlin in founding the *Verein für Reformationsgeschichte*, of which he has since been the editor. He is the author of *Johann Agricola von Eisleben*, Berlin, 1881; *Cospar Güttel. Ein Lebensbild aus Luther's Freundeskreise*, Halle, 1882; five articles against Jansen in *Zeitschrift für kirchl. Wissenschaft und kirchl. Leben*, 1882 and 1883; the introduction to the reprint of *Von der Winckelmesse und Pfaffen Weibe. D. Martin Luther*, Halle, 1883; and that of *Passional Christi und Antichristi*, Berlin, 1885; edited the *Briefwechsel des Justus Jonas*, 1884-85, 2 parts; the third (1885) and fourth (1886) volumes of the Weimar edition of Luther's works.

**KAY, William, D.D.** (Oxford, 1885), Church of England; b. at Pickering, Yorkshire, April 8,

1820; educated at Lincoln College, Oxford; graduated B.A. (first-class in classics, second-class in mathematics), 1839; Pusey and Ellerton Hebrew scholar and M.A. 1842, B.D. 1849; ordained deacon 1843, priest 1844; was fellow of Lincoln College, 1840-66; tutor, 1842-49; principal of Bishop's College, Calcutta, 1849-65; and since 1866 has been rector of Great Leglis, and since 1877 chaplain to the bishop of St. Alban's, and honorary canon of St. Alban's. He is the author of *On Pantheism*, Calcutta, 1853, 2d ed., Madras, 1879; *Promises of Christianity*, Oxford, 1855; *The Psalms, translated with Notes*, Calcutta, 1863, 2d ed., London, 1871, 4th ed. 1877; *Crisis Huppfeldtaun*, Oxford, 1865; contributed commentary on *Isaiah and Hebrews to The Bible (Specker's) Commentary*, and on *Ezekiel in S. P. C. K. Commentary*.

**KAYSER, August, Lic. Theol.** (Strassburg, 1850), German theologian; b. at Strassburg, Feb. 11, 1821; d. there, June 17, 1885. He was educated in his native city; became pastor at Stossweiler 1858, at Neuhof-in-Alsace 1868; professor extraordinary of theology at the newly organized University of Strassburg, 1873; ordinary professor, 1879. He was the author of *De Justini Martyris doctrina*, Strassburg, 1850; *Das vorzeitliche Buch der Urgeschichte Israels und seine Erweiterungen, Ein Beitrag zur Pentateuch-Kritik*, 1874; *Die Theologie des Alten Testaments, in ihrer geschichtlichen Entwicklung dargestellt* (posthumous, ed. by E. Reuss), 1886.

**KEENER, John Christian, D.D.** (Florence College, Ala., 1855), LL.D. (Southern University, Greensborough, Ala., 1880), Methodist bishop (Southern Church); b. in Baltimore, Md., Feb. 7, 1819; educated at Wesleyan University, Middletown, Conn., 1836; went into business, but became a preacher in 1843, and was a preacher in charge until 1852, when he became a presiding elder; was in the war, 1861-65; editor *New-Orleans Christian Advocate*, 1865-70, when he was elected a bishop. He visited the City of Mexico in 1873, bought property there, and established a mission of the Methodist-Episcopal Church South. He is the author of *Post-Oak Circuit*, Nashville, 1857, 13th thousand 1860, many since; edited William Elbert Munsey's *Sermons and Lectures*, Macon, Ga., 1878, 3d ed. 1879; 1th to 9th thousand 1885, Nashville, Tenn.

**KEIL, Johann Carl Friedrich, Lic. Theol., Ph.D., D.D.** (all Berlin, 1832, 1831, and 1838, respectively), Lutheran; b. at Oelnitz, Saxony, Feb. 26, 1807; studied at Dorpat (1827-30) and at Berlin (1831-33); became *privat-docent* at Dorpat, 1833; professor extraordinary, 1838; ordinary professor, 1839; since 1859 has been professor emeritus, and has lived at Leipzig. He is the author of *Apologischer Versuch üb. d. BB. d. Chronik u. üb. d. Integrität d. B. Esra*, Berlin, 1833; *Ueber d. Hirum-Salomonsche Schiffahrt u. Ophir u. Tarsis*, Dorpat, 1834; *Der Tempel Salomons*, 1839; *Commentar üb. d. BB. d. Könige*, Leipzig, 1843; *Josua*, Erlangen, 1847; 3d part of Havernick's *Einführung A. T.*, 1849; *Biblische Archaeologie*, Frankfurt, 1857, 2d ed. 1875; *Einführung in d. kanon. Schriften A. T.*, 1853, 3d ed. 1873; in the series edited jointly with Delitzsch, has contributed commentaries upon *Genesis and Exodus*, Leipzig, 1861, 3d ed. 1878; *Leviticus, Numbers, and Deuteronomy*, 1862, 2d ed. 1870; *Josua, Judges, and Ruth*, 1863, 2d ed. 1874;

*Samuel*, 1865, 2d ed. 1875; *Kings*, 1866, 2d ed. 1876; *Chronicles, Ezra, Nehemiah, and Esther*, 1870; *Jeremiah and Lamentations*, 1872; *Ezekiel*, 1868, 2d ed. 1881; *Daniel*, 1869; *Minor Prophets*, 1867, 2d ed. 1873 (these are all translated in Clark's Library); separately, commentaries on *Maccabees*, 1875; *Matthow*, 1877; *Mark and Luke*, 1879; *John*, 1881; *Peter and Jude*, 1883; *Hebrews*, 1885.

**KELLER, Ludwig, Ph.D.** (Marburg, 1873), Reformed (Aynan); b. at Fritzlur, Hesse-Nassau, March 28, 1819; studied at Leipzig and Marburg, 1868-72; is director of the state archives at Munster. He is the author of the following books: *Geschichte der Wiedertäufer u. ihres Reichs zu Münster, Munster, 1880; Die Gegenreformation in Westfalen und am Niederrhein, Actenstücke und Erläuterungen*, Leipzig, vol. 1. 1880; *Ein Apostel der Wiedertäufer* (Hans Deuck), 1882; *Die Reformation und die älteren Reformparteien*, 1885; and of the following historical articles: *Herrmann von Kerssenbroick, Ein Beitrag zur Quellenkunde des 16. Jahrh.* (in the *Zeits. f. Preuss. Geschichte u. Landeskunde*, Berlin, Jahrg., 1878); *Zur Kirchengeschichte Nordwest-deutschlands im 16. Jahrh.* (in the *Zeits. d. Berg. Gesch.-Vereins*, Elberfeld, 1880); *Zur Geschichte der Wiedertäufer* (in the *Zts. f. Kirchengeschichte*, Gotha, 1881); *Herzog Albra u. d. Wiederherstellung d. kath. Kirche am Rhein* (in the *Preuss. Jahrbücher*, December, 1881); *Zur Geschichte der kathol. Reformation im nordwestlichen Deutschland, 1580-84* (in the *Historisches Taschenbuch*, VI. Folge, Bd. 1., 1881); *Die Wiederherstellung d. kathol. Kirche nach den Wiedertäufer-Unruhen in Münster, 1535-37* (in Sybel's *Hist. Zts.*, Neue Folge, Bd. XI., 1881); *Zur Geschichte der Wiedertäufer nach dem Untergang des Münsterischen Königreichs* (in the *West-deutsche Zts. für Gesch. u. Kunst*, 1882, Hft. 4.); *Johann von Staupitz und das Waldensertum* (in the *Historisches Taschenbuch*, VI. Folge, Bd. IV., 1885).

**KELLNER, Karl Adam Heinrich, D.D.** (Munich, 1862), Roman Catholic; b. at Heiligenstadt, Thuringia, Germany, Aug. 26, 1837; studied at Munster, Tübingen, and Trier; became chaplain at Trier; pastor at Bitburg; professor of church law in the theological seminary at Hildesheim, Hannover, 1867; professor of church history in the University of Bonn, 1882. He is the author of *Das Buss- und Straßverfahren gegen Kleriker in den sechs ersten christlichen Jahrhunderten*, Trier, 1863; *Hellenismus und Christentum, oder die grisl. Reaktion des antiken Heidenthums gegen das Christentum*, Köln, 1866; *Verfassung, Lehramt und Unfehlbarkeit der Kirche*, Kempten, 1873, 2d ed. 1781; *Tertullians sämtliche Schriften, übersetzt*, Köln, 1882, 2 vols.

**KELLOGG, Samuel Henry, D.D.** (College of New Jersey, Princeton, 1877), Presbyterian; b. at Quogue, Long Island, N.Y., Sept. 6, 1839; graduated at the College of New Jersey, Princeton, 1861, and at Princeton (N.J.) Theological Seminary, 1864; was missionary in India, 1864-76 (1872-76, theological instructor in synod's school at Allahabad); pastor of the Third Presbyterian Church, Pittsburg, Penn.; and professor of systematic theology, and lecturer on comparative religion, in Western Theological Seminary, Allegheny, Penn., 1877-85; since 1883 pastor in Toronto, Ontario, Can. He is the author of *J. Grammar of the Hindi Language*, London, 1876;

*The Jews*, New York, 1883; *The Light of Asia and the Light of the World*, London and N.Y., 1855.

**KENDALL, Henry, D.D.** (Hamilton College, Clinton, N.Y., 1858), Presbyterian; b. at Volney, N.Y., Aug. 24, 1815; graduated at Hamilton College, Clinton, N.Y., 1840, and at the theological seminary, Auburn, N.Y., 1844; became pastor at Verona, N.Y., 1844; East Bloomfield, 1848; Pittsburg, Penn. (Third Church), 1858; secretary of the Board of Home Missions, New-York City, 1861. He was a trustee of Auburn Theological Seminary, 1855-58, and since 1871 of Hamilton College.

**KENDRICK, Asahel Clark, D.D.** (Union College, Schenectady, N.Y., 1815), L.L.D. (Lewisburg University, Lewisburg, Penn., 1870), Baptist; b. at Poultney, Vt., Dec. 7, 1809; graduated at Hamilton College, Clinton, N.Y., 1831; professor of Greek in Madison University, Hamilton, N.Y., 1832-50; and since 1850 has held similar position in Rochester (N.Y.) University, and taught at intervals Hebrew and New-Testament Greek in Rochester (Baptist) Theological Seminary. He was a member of the New-Testament Company of the Anglo-American Bible-revision Committee (1871-81). He is the author of a *Greek Introduction*, New York, 1833; *Greek Oltendorff*, 1851; *Echoes, or Leisure Hours with the German Poets*, Rochester, 1855; *Life and Letters of Mrs. Emily C. Judson*, New York, 1860; *Our Poetical Favorites* (selected poems), 1873, 2 series, new ed. Boston, 1883; *The Anabasis of Xenophon, with Notes and Vocabulary*, New York, 1873; revised and in part translated Olshausen's *Commentary*, New York, 1856-58, 6 vols.; trans. Moll on *Hebrews* in American ed. of Lange's *Commentary*, 1868; revised and edited trans. of Meyer's *Commentary on John*, 1884; besides has written various magazine articles, a series of exegetical articles under the title of *Biblical Hours*, and aided in several publications of the American Bible Union.

**KENNEDY, Benjamin Hall, D.D.** (Cambridge, 1836), Church of England; b. at Summer Hill, near Birmingham, Nov. 6, 1804; entered St. John's College, Cambridge; gained the Porson prize, and Browne's medal for Latin ode, in 1823; the Pitt University scholarship, Browne's medals for Greek and Latin odes, and the Porson prize, in 1824; Browne's medal for epigrams in 1825, the Porson prize in 1826; graduated B.A. (senior optime, and first in the first class of the classical tripos, and senior chancellor's medallist) 1827, M.A. 1830; gained the member's prize for a Latin essay, *De origine scripturæ alphabeticae*; was fellow of his college, and classical lecturer, 1828-36; assistant master at Harrow, 1830-36; head master of Shrewsbury School, 1836-66; was ordained deacon 1829, priest 1830; was prebendary of Gaia Major in Lichfield Cathedral, 1843-67; select preacher to the university, 1860; rector of West Felton, Salop, 1865-67; became regius professor of Greek in the University of Cambridge, and canon of Ely, 1867. In 1870 he was elected a member of the council of the university; appointed Lady Margaret's preacher for 1873; elected honorary fellow of St. John's College in 1880. He was a member of the New-Testament Company of Bible Revisers (1870-81). His works are mostly Latin school-books or translations of classic authors: e.g., *Birds of Aristophanes* (London, 1874), *Agamemnon of Æschylus* (1878, 2d ed. 1882), *Œdipus Tyrannus* of Sophocles;

but he has also published *Between Whiles: Wayside Amusements of a Working Life*, 1877; *Occasional Sermons*, 1877; and *Ely Lectures on the Revised Translation of the New Testament*, 1882.

**KENRICK, Most Rev. Peter Richard, D.D.**, Roman Catholic; b. in Dublin, Ireland, in the year 1806; educated at Maynooth, and ordained; he came to Philadelphia, U.S.A., where his brother, F. P. Kenrick (see title in *Encyclopædia*), was coadjutor bishop; there he edited *The Catholic Herald*, and was made vicar-general. From 1841 to 1843 he was bishop of Drasa, and coadjutor bishop of St. Louis; and since 1843 bishop, and since 1847 the first archbishop. He sat in the Vatican Council, and vigorously opposed the infallibility dogma, but acquiesced. He is author of numerous translations, and of *The Holy House of Loreto*, Philadelphia, and *Anglican Ordinations*.

**KEPHART, Ezekiel Boring, D.D.** (Otterbein University, Westerville, O., 1881), bishop of the United Brethren in Christ; b. at Decatur, Penn., Nov. 6, 1834; graduated at Otterbein University, Westerville, O., in the English scientific course, 1855; in the regular classical course, 1870; was licensed to preach, 1857; received as a minister into the Allegheny Conference, Penn., January, 1859; became principal of Michigan Collegiate Institute, Leoni, Mich., 1865; a pastor in Pennsylvania, 1866; president of Western College (now at Toledo, Io.), 1868; bishop, 1881. He was 2d senator of Iowa, 1871-75.

**KESSELRING, Heinrich, D.D.**, Swiss Protestant theologian; b. at Frauenfeld, Canton Thurgau, Switzerland, July 15, 1832; studied theology at Zurich, Tübingen, and Berlin. 1850-56; was vicar at Horgen, Switzerland, 1856-57; pastor at Wipkingen, near Zurich, 1859-64; became *privat-docent* at Zurich, 1858; professor extraordinary of the theology there, 1864; ordinary professor of New Testament and practical theology, 1874. He is author of contributions to different periodicals, sermons, etc.

**KIDDER, Daniel Parish, D.D.** (McKendree College, Lebanon, Ill., 1851), Methodist; b. at Darien, N.Y., Oct. 18, 1815; graduated at Wesleyan University, Middletown, Conn., 1836; was missionary in Brazil, 1837-40; pastor at home, 1840-44; was Sunday-school editor and secretary, 1844-56; professor of practical theology in Garrett Biblical Institute, Evanston, Ill., 1856-71; held the same chair in Drew Theological Seminary, Madison, N. J., 1871-80, when he was elected secretary of the M. E. Board of Education, New-York City. He is author of *Mormonism and Mormons*, N.Y., 1841; *Sketches of Residence in Brazil*, 1845, 2 vols.; *The Christian Pastorate*, Cincinnati, 1871; *A Treatise on Homiletics*, New York, 1864; *Helps to Prayer*, 1874; with Rev. J. C. Fletcher, of the standard work, *Brazil and the Brazilians*, Philadelphia, 1857, 9th ed. Boston, 1880; translated from the Portuguese, Feijo's *Necessity of abolishing a Constrained Clerical Celibacy*, New York, 1844.

**KIHN, Heinrich, D.D.** (Würzburg, 1866), Roman Catholic; b. at Michelbach, Bavaria, April 30, 1833; studied at the lyceum at Aschaffenburg, and at the University of Würzburg, philology and theology, 1846-54; entered the Episcopal Seminary at Würzburg, 1855; won the prize for the best essay on *Die Bedeutung der Antiochenischen Schule auf dem exegetischen Gebiete*, 1857; was or-



dained priest, 1857, and became city chaplain at Hammeburg; sub-rector and *Studienlehrer* in the Latin school at Hammeburg, 1858; teacher in the arts-gymnasium at Eichstätt, 1864; professor extraordinary of theology at Würzburg, 1874; ordinary professor of canon law, patrology, encyclopædia, and biblical hermeneutics, 1879. In 1881 and 1885 he was rector of the university. He is the author of *Ueber die Notbarkeit unserer Lateinschule (Programm)*, Würzburg, 1830; *Die Bedeutung der antiochenischen Schule auf dem exegetischen Gebiete, nebst einer Abhandlung über die ältesten christlichen Schulen*, Weissenburg, 1866; *Weg zur Weisheit, Andachtsbuch für Studierende und Gebildete*, Eichstätt, 1870, 4th ed., Würzburg, 1886; *Theolog. von Mopsuestia und Junilius Africanus als Exegeten*, Freiburg-im-Br., 1880; *Junilii Africani Insoluta regularia divina legis*, 1880; *Der Ursprung des Briefes an Diognet*, 1882; *Prof. Dr. J. A. Moehler, Ein Lebensbild* (rectoral address), Würzburg, 1884, 2d ed. 1885; *Praktische Methode zur Erlernung der hebraischen Sprache* (with Gymnas. Prof. D. Schilling), Tübingen, 1885.

**KILLEN, William Dool, D.D.** (Glasgow, 1813), Irish Presbyterian; b. at Ballymena, County Antrim, Ireland, April 5, 1806; educated at Royal Academical Institution, Belfast; became minister of Raphoe, County Donegal, 1829; professor of ecclesiastical history in Belfast, 1811; president of the faculty, 1869. He is the author of *Plea of Presbytery*, Belfast, 1837 (with others); *Ancient Church*, London, 1859, 4th ed. New York, 1883; *Life of Rev. Dr. Edgár*, Belfast, 1867; *Old Catholic Church*, 1871 (Italian trans., Florence, 1877); *Ecclesiastical History of Ireland*, London, 1875, 2 vols.; various minor works.

**KING, John Mark, D.D.** (Knox College, Toronto, 1882), Canadian Presbyterian; b. at Yetholm, Roxburghshire, Scotland, May 25, 1829; graduated at Edinburgh University, 1851 (April), and at the United Presbyterian Church Divinity Hall, Edinburgh, 1851 (September); studied at Halle, 1855-56; became minister of Columbus and Brooklin, Ontario, Can., 1857; of Gould-street (now St. James's Square) Presbyterian Church, Toronto, 1863; principal of Manitoba College, Winnipeg, Man., 1883. He was moderator of the General Assembly of the Presbyterian Church in Canada, 1883. He has published occasional sermons.

**KIP, Right Rev. William Ingraham, S.T.D.** (Columbia College, New-York City, 1817), **LL.D.** (Yale College, New Haven, Conn., 1872), Episcopalian, bishop of California; b. in New-York City, Oct. 3, 1811; graduated at Yale College, New Haven, Conn., 1831, and at the General Theological Seminary, New-York City, 1835; became rector of St. Peter's, Morristown, N.J., 1835; assistant minister of Grace Church, New-York City, 1839; rector of St. Paul's, Albany, N.Y., 1837; missionary bishop of California, 1853; diocesan bishop, 1857. He was by appointment of the President a member of the Board of Examiners in the Naval Academy at Annapolis, Md. (1880), and in the Military Academy at West Point, N.Y. (1881). He is the author of *Lenten Fast*, New York, 1813, 12th ed. 1881; *Double Witness of the Church*, 1811, 23d ed. 1881 (reprinted in London, Eng., 1884, and has been introduced as a text-book in several of the English colleges); *Christmas Holy-days at Rome*, 1845, 10th ed. 1884

(in England, 10th ed. 1884); *Early Jesuit Missions in North America*, 1846, 5th ed. 1885; *Early Conflicts of Christianity*, 1840, 4th ed. 1875; *Catechisms of Rome*, 1851, 4th ed. 1881; *The Unnoticed Things of Scripture*, 1868, 3d ed. 1879; *Olden Time in New York*, 1872; *Historical Sketches from Old Jesuit Missions*, 1875; *Church of the Apostles*, 1877.

**KIRKPATRICK, Alexander Francis**, Church of England; b. in England, in the year 1819; was late scholar of Trinity College, Cambridge; Porson and Bell university scholar 1868, Craven scholar 1870; graduated B.A. (second classic), 1871; first-class theological examination, 1872; M.A. and Tyrwhitt scholar 1874; ordained deacon 1874, priest 1875; was university preacher, 1875 and 1878; examiner for classical tripos 1878-79, for theological tripos 1881-82; Cambridge Whitehall preacher, 1878-80; junior proctor, 1881-82; Lady Margaret preacher, 1882. Since 1871 he has been fellow of Trinity College, Cambridge; since 1878, examining chaplain to the bishop of Winchester; since 1882, regius professor of Hebrew in the University of Cambridge, and canon of Ely. He is the author of the commentary on *First and Second Samuel*, in *The Cambridge Bible for Schools*, London, 1880-81.

**KIRKPATRICK, John Dillard, D.D.** (Bethel College, McKinzie, Tenn., 1881), Cumberland Presbyterian; b. in Wilson County, Tenn., July 8, 1838; educated at Cumberland University, Lebanon, Tenn.; licensed, 1859; ordained, 1861; pastor in East Nashville, Tenn., 1861-65; and has since 1865 been a professor of practical theology and church history in Cumberland University; and since 1880, editor of *The Cumberland Presbyterian Review*, Lebanon, Tenn. He is the author of essays, reviews, etc.

**KISTLER, John Luther**, Lutheran (General Synod); b. at Ickesburg, Penn., Sept. 25, 1819; educated at Pennsylvania College and Theological Seminary, both at Gettysburg, Penn.; since 1876 has been professor of Greek and mathematics in the classical department, and of New-Testament exegesis in the theological department, of Hartwick Seminary, Otsego County, N.Y.

**KITCHIN, Very Rev. George William, D.D.** (by decree of Convocation, 1883), dean of Winchester, Church of England; b. at Naughton Rectory, Suffolk, Eng., Dec. 7, 1827; student of Christ Church, Oxford, 1846; graduated B.A. (double first-class) 1850, M.A. 1853; was ordained deacon 1852, priest 1859; tutor of Christ Church (classical), 1853; public examiner for honors in mathematics (1855), in classics (1862-63), and in modern history (twice); select preacher, Oxford, 1864-61; censor of Christ Church, 1863; Oxford Whitehall preacher, 1866-67; lecturer and tutor in history, Christ Church, 1870-83; examining chaplain to the late bishop (Jacobson) of Chester, 1865-84; censor of non-collegiate students, Oxford, 1868-83; became dean, 1883. In theology he is "moderate and liberal." He has edited Bacon's *Novum Organon* (Latin text and English translation, with notes), Oxford, 1855, 2 vols.; Bacon's *Advancement of Learning*, London, 1860; Spenser's *Fairie Queene*, Books 1 and 2, Oxford, 1867-69; compiled *Catalogue of MSS. in the Library of Christ Church*, Oxford, 1867; translated Brachet's *Grammar of the French Tongue*, 1869, 5th ed. 1884; Brachet's *Etymological Dictionary of the French*

*Tongue*, 1873, 3d ed. 1883; is author of *A History of France down to the Year 1789*, 1873-77, 3 vols., 3d ed. 1881; *A Memoir of Pope Pius II.* (written for the Arundel Society, to accompany their issue of the frescos by Pinturicchio in the library at Siena), 1881.

**KITTREDGE, Abbott Eliot, D.D.** (Williams College, Williamstown, Mass., 1878). Presbyterian; b. at Roxbury, Mass., July 20, 1831; graduated at Williams College, Williamstown, Mass., 1851, and at Andover (Mass.) Theological Seminary, 1859; pastor of Winthrop Congregational Church, Charlestown, Mass., 1859-64; Eleventh Presbyterian Church, New-York City, 1865-70; Third Presbyterian Church, Chicago, Ill., 1870-86; since of Madison-ave. Reformed Church, N.Y. City. \*

**KLEINERT, (Hugo Wilhelm) Paul, Ph.D.** (Halle, 1857). Lic. Theol. (do. 1860). D.D. (hon., Halle, 1874), German Protestant; b. at Vielguth, Silesia, Sept. 25, 1837; studied at Breslau and Halle, 1854-57; became *diakonus* and teacher of religion in the Oppeln gymnasium, 1861; in the Berlin Friedrich-Wilhelm gymnasium, 1863; *privat-docent* of theology (Old-Testament) in the Berlin University, 1861; professor extraordinary, 1868; ordinary professor (of Old-Testament and practical theology), 1877. On Nov. 22, 1873, he became a *consistorialrath* for Brandenburg; in 1885-86, was rector of the university. As a student he was influenced by Hupfeld and Julius Müller, later by Oehler and Dörner. In theology he is evangelical, although of the critical school. He contributed the commentaries upon *Obadiah-Zephaniah* to Lange's *Bibelwerk*, Bielefeld, 1869 (English trans. in American Lange series, New York, 1874); *Untersuchungen zur alttestamentlichen Rechts- und Literaturgeschichte*, Part I, 1872; *Abriß der Einleitung zum A. T. in Tabellenform*, Berlin, 1878. Since 1862 he has contributed to *Studien und Kritiken*, upon Old-Testament exegesis and theology, practical theology, and ecclesiastical history (especially of worship) in the seventeenth century, to Herzog's and to Riehm's *Bibl. Handwörterbuch*, etc.

**KLIEFOTH, Theodor Friedrich Detlev, D.D.**, Lutheran; b. at Körchow, Mecklenburg, Jan. 18, 1810; was the tutor of Duke Wilhelm of Mecklenburg, 1833, and of the Grand Duke Friedrich Franz of Mecklenburg-Schwerin; preacher at Ludwigslust, and superintendent of the diocese of Schwerin, 1810; and since 1850 has been chief ecclesiastical councillor, and member of the ecclesiastical upper court of Mecklenburg-Schwerin. He is the leader of the strict confessional Lutherans, and has written much upon liturgies and church government, and published many sermons. Among his works may be mentioned, *Liturgische Abhandlungen*, Schwerin, 1851-61, 8 vols., 2d ed. 1858-69; and commentaries upon *Zechariah* (1861), *Ezekiel* (1861-65, 2 parts), *Daniel* (1868), and *Revelation* (1874). \*

**KLOEPPER, Albert Heinrich Ernst, Lic. Theol.** (Greifswald, 1853), D.D., Protestant theologian; b. at Weitenhagen, near Greifswald, March 20, 1828; studied at Greifswald and Berlin, 1847-51; passed the examination for a teacher of theology at Greifswald, 1858; became curator of the royal library at Königsberg, 1866; professor extraordinary of theology there, 1875. He is the author of *De origine epistolarum ad Ephesios et Colossenses*,

*a criticis Tubingensibus e gnosi Valentiniانا deducta*, Greifswald, 1853; *Ezegetisch-kritische Untersuchungen über den zweiten Brief des Paulus an die Gemeinde zu Korinth*, Göttingen, 1870; *Kommentar über das 2. Sendschreiben des Apostel Paulus an die Gemeinde zu Korinth*, Berlin, 1874; *Der Brief an die Colosser*, 1882.

**KLOSTERMANN, (Heinrich) August, Lic. Theol.** (Göttingen, 1865), D.D. (Göttingen, 1868), Lutheran; b. at Steinhude, Schaumburg-Lippe, May 16, 1837; studied at Erlangen and Berlin, 1855-58; became gymnasial and seminary teacher at Buekeburg, 1859; *privat-docent* at Göttingen, 1864; ordinary professor at Kiel, 1868. He is the author of *Indicium Lucanæ*, Göttingen, 1865; *Das Markus Evangelium*, 1867; *Untersuchungen zur A. T. Theologie*, Gotha, 1868; *Korrekturen zur bisherigen Erklärung des Römerbriefes*, 1881; *Probleme im Aposteltexte, neu erörtert*, 1883; *Ueber deutsche Art bei Martin Luther*, Kiel, 1884; *Die Gottesfurcht als Hauptstück der Weisheit*, 1885.

**KNEUCKER, Johann Jakob, Lic. Theol.** (Heidelberg, 1873), D.D. (hon., Bern, 1884), German Protestant; b. at Wenckheim, Baden, Feb. 12, 1810; studied at Heidelberg; became *privat-docent* there, 1873; professor extraordinary, 1879; and also, since Oct. 31, 1883, pastor of Eppelheim, near Heidelberg. As the pupil of Ferdinand Hitzig and Richard Rothe, he adopts a "streng wissenschaftliche Richtung." He is the author of *Silvah: Quell, Reich und Thal in Jerusalem, Eine Dissertation*, Heidelberg, 1873; *Das Buch Baruch, Geschichte und Kritik, Uebersetzung und Erklärung auf Grund des wiederhergestellten hebräischen Urtextes, Mit einem Anhang über den pseudepigraphischen Baruch*, Leipzig, 1879; *Die Anfänge des Römischen Christenthums, Ein Vortrag*, Karlsruhe, 1881; (edited) Dr. Ferdinand Hitzig's *Vorlesungen über Biblische Theologie und Messianische Weissagen des Alten Testaments, Mit einer Lebens- und Character-Skizze*, Karlsruhe, 1880.

**KNICKERBACKER, Right Rev. David Buel, D.D.** (Trinity College, Hartford, Conn., 1873), Episcopalian, bishop of Indiana; b. at Sehaghticoke, N.Y., Feb. 21, 1833; graduated at Trinity College, Hartford, Conn., 1853, and at the General Theological Seminary, New-York City, 1856; became rector of Gethsemane Church, Minneapolis, Minn., 1857; bishop, 1883. He is a High Churchman. He has published occasional sermons and addresses, annual reports, etc.

**KNIGHT, George Thomson, Universalist**; b. at Windham, Me., Oct. 29, 1850; graduated at Tufts College, College Hill, Mass., 1872, and at Tufts Divinity School (B.D.) 1875; in the latter was instructor in rhetoric and church history from 1875 to 1882, when he became professor of church history.

**KNOX, Charles Eugene, D.D.** (College of New Jersey, Princeton, 1871). Presbyterian; b. at Knoxboro, N.Y., Dec. 27, 1833; graduated at Hamilton College, Clinton, N.Y., 1856, and at Union Theological Seminary, New-York City, 1859; was tutor in Hamilton College, 1859-60; pastor elect (Reformed Dutch Church), Utica, 1860-62; pastor (Presbyterian), Bloomfield, N.J., 1864-73; president of the German Theological School, Newark, N.J., since 1873. He is the author of *A Year with St. Paul*, New York, 1863; a series of graded Sunday-school text-books, 1864-70; *Love to the End*, 1866; *David the King*, 1871.

**KNOX, Right Rev. Robert Bent, D.D.** (Trinity College, Dublin, 1849), lord bishop of Down, Connor, and Down, Church of Ireland; b. in Ireland, in the year 1808; educated at Trinity College, Dublin; graduated B.A. 1829, M.A. 1831, D.D. 1849; was chancellor of Ardfert, 1831-41; prebendary of St. Munchin, in Limerick Cathedral, 1841-49; became bishop, 1849; primate, and archbishop of Armagh, 1886.

**KÖBER, Franz, Lic. Theol.** (Tübingen, 1856), D.D. (Tübingen, 1857), Roman Catholic; b. at Warthausen, near Biberach, Germany, March 6, 1821; studied theology and philosophy at Tübingen; became priest there, 1845; and successively in its university, *repetent* to the *Waldenstift* (1846), *privat-docent* of pedagogics, didactics, and the exegesis of the N. T. Epistles (1851), professor extraordinary (1853), ordinary professor of church law, pedagogics, and the exegesis of the Epistles (1857). He is the author of *Der Kirchenbann nach den Grundsätzen des kanonischen Rechts*, Tübingen, 1857, 2d ed. 1863; *Die Suspension der Kirchendiener*, 1862; *Die Deposition und Degradation*, 1867.

**KOEGEL, Rudolf, D.D.**, German Protestant theologian; b. at Birnbaum, Posen, Feb. 18, 1829; pastor at The Hague, 1857-63, and since court preacher at Berlin; and since 1880 general superintendent of the Kurmark. He is the author of commentaries on *First Peter* (Mainz, 1863, 2d ed. Berlin, 1872) and *Romans* (1876, 2d ed. 1883); *Aus dem Vorhof ins Heiligtum* (sermons), Bremen, 1875-76, 2 vols., 2d ed. 1878-80. Since 1880 he has, with W. Baur and E. Frommel, edited *Neue Christologie*.

**KOEHLER, August, Ph.D.** (Jena, 1856), Lic. Theol. (Erlangen, 1857), D.D. (Erlangen, 1864), Lutheran theologian; b. at Schmalenberg, Rheinpfalz, Germany, Feb. 8, 1835; educated at Bonn, Erlangen, and Utrecht, 1851-55; made a scientific journey in Holland, 1856; became *privat-docent* at Erlangen, 1857; professor extraordinary of theology, 1862; ordinary professor at Jena 1861, at Bonn 1866, at Erlangen 1868. He is the author of *Die niederländische reformirte Kirche, Erlangen*, 1856 (Dutch trans., *De nederlandsche hervormde Kerk*, Amsterdam, 1857); *Principia doctrinae de regeneratione in novo testamento obiter*, 1857; *Die mosaischen Propheten erklärt*, 1860-65, 4 parts; *Commentatio de vi et pronunciatione sacrosancti Tetragrammati*, 1857; *Lehrbuch der biblischen Geschichte alten Testaments* (down to the disruption of the kingdom), 1st vol., 2d vol. 1st pt., 1875-84; *Vorher die Grundanschauungen des Buch Koheth*, 1885; *Ueber die Berichtigung der Luther'schen Bibelübersetzung*, 1886; numerous articles in theological periodicals, etc.

**KOENIG, Arthur, D.D.** (Breslau, Germany, 1873), Roman Catholic; b. at Neisse, Germany, June 4, 1843; studied at Breslau 1861-65, and in the episcopal priests' seminary there 1866-67; became priest, 1867; teacher of religion in the Gross Glogau gymnasium, soon after in the Realschule at Neisse (1868); chief teacher in the latter, 1880; ordinary professor of dogmatics in the university of Breslau, Germany, 1882. He is the author of *Das Kalendarium des Breslauer Kreuzstiftes* (in the *Zeitschrift des Vereins für Geschichte u. Alterthümer Schlesiens*, 1866); *Die Echtheit der Apostelgeschichte*, Breslau, 1867; *Das Zeugnis der Natur*

*für Gottes Dasein*, Freiburg-im-Br., 1870 (Hungarian trans., Caloesa, 1871, 2d ed. Pesth, 1872); *Der Bibel und die Sklaverei* (*Programm der Neisser Realschule*, 1871); *Lehrbuch für den katholischen Religionsunterricht in den oberen Klassen der Gymnasien und Realschulen*, Freiburg-im-Br., 1879, 4th ed. 1885; *Handbuch für den katholischen Religionsunterricht in den mittleren Klassen der Gymnasien und Realschulen*, 1881; articles in the *homiletical monthly*, *St. Hedwigsbuch*, Breslau, etc.

**KOENIG, Friedrich Eduard, Ph.D., Lic. Theol.** (both Leipzig, 1872 and 1879), German Protestant; b. at Reichenbach, Saxony, Nov. 15, 1816; studied at Leipzig, 1867-71; became *privat-docent* there, 1879; professor extraordinary of theology, 1885. His theological standpoint is that of a believer in revelation. He is the author of *Gedankenlaut und Accent, als die drei Factoren der Sprachbildung, comparative und physiologisch am Hebraischen dargestellt*, Weimar, 1871; *Neue Studien über Schrift, Aussprache und allgemeine Formalethe des Aethiopischen*, Leipzig, 1877; *De critica sacra argumenta e lingua hebraica repetita*, 1879; *Historisch-kritisches Lehrgebäude der Hebräischen Sprache*, I. Theil, 1881; *Der Offenbarungsbegriff des Alten Testaments*, 1882; *Die Hauptprobleme der altisraelitischen Religionsgeschichte*, 1881 (English trans., *The Religious History of Israel*, Edinburgh, 1885); *Falsche Extreme in der neueren Kritik des Alten Testaments*, 1885.

**KOENIG, Joseph, D.D.** (Freiburg-im-Br., 1846), Roman Catholic; b. at Hausen-on-the-Aach, Germany, Sept. 7, 1819; studied philosophy and theology at Freiburg-im-Br.; became priest and *repetitor* in the theological convict there, 1845; and successively in this university, *privat-docent* (1847), professor extraordinary (1851), ordinary professor of Old-Testament literature (1857). He is the author of *Die Theologie der Psalmen*, Freiburg-im-Br., 1857; *Das alttestament. Königthum*, 1863; *Das Alter u. die Entstehungsweise des Pentateuchs*, 1881; *Beiträge zur Geschichte der theologischen Facultät in Freiburg am Schlusse des vorigen und im Beginne des jetzigen Jahrhunderts*, 1881.

**KOESSING, Friedrich**, Roman Catholic; b. at Mimmelshausen, Germany, Feb. 15, 1825; became spiritual instructor at Donaueschingen, 1851; in the lyceum at Heidelberg, 1853; professor of moral theology and theological encyclopedia at Freiburg-im-Br., 1863. He is the author of *De suprema Christi cana*, Heidelberg, 1858; *Das christl. Gesetz*, 1862.

**KOESTLIN, Julius Theodor, Ph.D., Lic. Theol.** (both Tübingen, 1855), D.D. (*hon.*, Göttingen, 1860), LL.D. (*hon.*, Marburg, 1883); b. at Stuttgart, May 17, 1826; studied in Tübingen 1844-48, and Berlin 1849-50; became *repetent* in the evangelical seminary in Tübingen, 1850; professor extraordinary, especially of New-Testament theology, and university preacher, in Göttingen, 1855; ordinary professor, especially of systematic theology, at Breslau 1860, at Halle 1870; since 1865 consistorial councillor, and since 1877 member of the Magdeburg consistory. His theological standpoint is that of the so-called orthodox new German theology, with critical reference to the biblical revelation and the facts of the moral and religious Christian consciousness, and effort after the union of the Lutheran and Reformed confessions. He studied Presbyterianism in Scot-

land in 1849, and took an active part in organizing the new consistorial constitution, which has Presbyterian features. Since 1873 he has, with Professor Riehm, edited the *Theologische Studien und Kritiken*. He is the author of *Die schottische Kirche, ihr inneres Leben und ihr Verhältniss zum Staat*, Hamburg u. Gotha, 1852; *Luthers Lehre von der Kirche*, Stuttgart, 1853; *Das Wesen der Kirche nach Lohde u. Geschichte d. N. T.*, 1854, 2d ed. Gotha, 1872; *Der Glaube, sein Wesen, Grund u. Gegenstand, seine Bedeutung für Erkennen, Leben u. Kirche*, Gotha, 1859; *De miraculorum, quae Christus et primi ejus discipuli fecerunt, natura et ratione*, Breslau, 1860; *Luthers Theologie*, Stuttgart, 1863, 2 vols.; *Martin Luther, sein Leben und seine Schriften*, Elberfeld, 1875, 2 vols., 3d ed. 1883; *Luthers Leben*, Leipzig, 1882, 3d ed. 1883 (English trans., London and New York, 1883, and Philadelphia, 1883); *Martin Luther (Festschrift)*, Halle, 1883, 2d ed. 1884 (English trans., London, 1883).

**KOLDE, Theodor (Hermann Friedrich)**, Ph.D. (Halle, 1874), Lic. Theol. (Marburg, 1876), D.D. (hon., Marburg, 1881), German Protestant theologian; b. at Friedland, Upper Silesia, May 6, 1850; studied at Breslau 1869-70, and at Leipzig 1871-72; became *privat-docent* in church history at Marburg, 1876; professor extraordinary, 1879; ordinary professor of historical theology at Erlangen, 1881. He is a pupil of Hermann Reuter's. He is author of *Der Kanzler Brück u. seine Bedeutung für die Entwicklung der Reformation*, Halle, 1874 (Prof. Kolde is one of Brück's descendants); *Luthers Stellung zu Concil und Kirche bis zum Wormser Reichstag*, Gütersloh, 1876; *Walther von der Vogelweide in seiner Stellung zu Kaiserthum und Hierarchie*, 1877; *Die deutsche Augustiner-Congregation und Johann von Staupitz*, Gotha, 1879; *Friedrich der Weise und die Anfänge der Reformation*, Erlangen, 1881; *Analecta Lutherana, Briefe und Actenstücke*, Gotha, 1883; *Luther und der Reichstag zu Worms*, 1883, 2d ed. same year; *Martin Luther, eine Biographie*, vol. i. 1884; *Die Heilsarmee ("The Salvation Army") nach eigener Anschauung und nach ihren Schriften*, Erlangen, 1885.

**KRAFFT, Wilhelm Ludwig**, D.D., Reformed; b. at Cologne, Sept. 8, 1821; studied at Bonn and Berlin, 1839-41; made a scientific journey in the East, 1841; *privat-docent* at Bonn, 1846; professor extraordinary, 1850; ordinary professor since 1859, and member of the Rhenish Consistory since 1881. Among his publications may be mentioned *Die Topographie Jerusalems*, Bonn, 1846; *Die Kirchengeschichte der germanischen Völker*, Berlin, vol. i. 1854; *Briefe und Documente aus der Zeit der Reformation*, Elberfeld, 1876.

**KRAUS, Franz Xaver**, Ph.D., D.D. (both Freiburg-im-Br., 1862 and 1865), Roman Catholic; b. at Treves, Rhenish Prussia, Sept. 18, 1840; studied at Freiburg, Paris, and Bonn; was ordained priest, 1865; held a beneficiancy at Pfalz, near Treves, 1865-72; became professor extraordinary of art, archaeology, and history, at Strassburg, 1872; ordinary professor of church history at Freiburg-im-Breisgau, 1878. He is archducal conservator of antiquities. He advocates, in the Roman-Catholic Church, religious catholicism in opposition to political ultramontanisin. His principal writings are *Observationes criticae in Synesii Cyrenaei epistulas*, Regensburg, 1863; *Studien über*

*Synesios von Kyrene*, Tübingen, 1866; *Die Kunst bei den alten Christen*, Frankfurt-a.-M., 1868; *Beiträge zur Trierschen Archäologie und Geschichte*, 1., Trier, 1868; *Die Blutampullen der röm. Katakomben*, Freiburg, 1868; *Die christliche Kunst in ihren frühesten Anfängen*, Leipzig, 1872; *Das Spotterschwitz vom Palatin*, Freiburg, 1872; *Lehrbuch der Kirchengeschichte*, Trier, 1872-75, 3 parts, 3d ed. 1886; *Roma sotterranea*, Freiburg, 1873, 2d ed. 1879; *Synchronistische Tabellen zur christlichen Kirchengeschichte*, Trier, 1876; *Ueber Begriff, Umfang und Geschichte der christlichen Archäologie*, Freiburg, 1879; *Kunst und Alterthum in Elsass-Lothringen*, Strassburg, 1876-87, 3 vols.; *Gedächtnissrede auf Joh. Alzog*, Freiburg, 1879; *Synchronistische Tabellen zur christlichen Kunstgeschichte*, 1880; *Realencyclopädie der christlichen Alterthümer*, 1880-86, 2 vols.; *Ludwig Spach*, Strassburg, 1880; *Miniaturen des Codex Egberts zu Trier*, Freiburg, 1881; *Die Wandgemälde in Oberzell auf der Reichena 1884*; *Die Kunstdenkmäler des Grossherzogthum Baden*, Bd I., 1887. He edited the 10th editio of Alzog's *Handbuch der Allgemeinen Kirchengeschichte*, Mainz, 1882, 2 vols.; and *Lettere di Benvenuto XIV.*, 1884; and has contributed to numerous periodicals.

**KRAUSS, Alfred (Eduard)**, Lic. Theol. (Basel, 1866), D.D. (hon., Basel, 1868), Reformed; b. a. Rheineck, Canton St. Gallen, Switzerland, March 19, 1836; studied at Heidelberg (1853-56), Halle (1856-57), and Zürich (1857-58); passed the state theological examination at St. Gallen, 1859; became pastor of Stettfurt, Canton Thurgau, Switzerland, 1859; professor extraordinary at Marburg, 1870; ordinary professor, 1871; at Strassburg, 1873. He belongs to the school of Schleiermacher. He lectures upon comparative symbolics, dogmatics, ethics, homiletics, catechetics, pastoral theology, liturgics, practical exegesis, and conducts a homiletical and catechetical seminar. He is the author of *Bedeutung des Glaubens für die Schriftauslegung*, Frauenfeld, 1862; *Theologischer Commentar zu I. Korinther xv.*, 1864; *Die Lehre von der Offenbarung, ein Beitrag zur Philosophie des Christenthums*, Gotha, 1868; *Predigten für alle Sonn- und Festtage des Jahres*, Strassburg, 1874; *Das protestantische Dogma von der unsichtbaren Kirche*, Gotha, 1876; *Lehrbuch der Homiletik*, 1883; various articles upon doctrinal and practical theology in different Swiss and German periodicals.

**KRAWUTZCKY, Adam**, D.D. (Munich, 1865), Roman Catholic; b. at Neustadt, Upper Silesia, March 2, 1842; studied in the universities of Breslau (1860-62), Tübingen (1863-64), and Munich (1864), and in the priest-seminary in Breslau (1864-65), and was ordained priest in 1865. He became *sub-regens* in the seminary, and *privat-docent* in the university of Breslau, 1868; on April 1, 1885, he was appointed professor extraordinary of theology. He is the author of *Zählung u. Ordnung d. hl. Sacramente in ihrer geschichtl. Entwicklung*, Breslau, 1865 (pp. 66); *De visione beatifica in Benedicti XII. constitutionem "Benedictus Deus" commentario historico*, 1868 (pp. 40); *Petrinische Studien*, 1872-73, 2 parts; *Des Bellarmin kleiner Katechismus mit Kommentar*, 1873; essays in periodicals, especially *Ueber die Bedeutung d. neuesten Ausdrucks Menschensohn* (in *Tübinger Theol. Quartalschrift*, 1869, pp. 600-652); *Ueber das altkirchliche Unterrichtsbuch "Die zwei Wege"* (do.,

1882, pp. 359-415); *Ueber die sog. Zwölfpostellehre* (do., 1881, pp. 342-606).

**KROTEL, Cottlob Frederick, D.D.** (University of Pennsylvania, Philadelphia, 1865), Lutheran (General Council); b. at Ilsfeld, Württemberg, Germany, Feb. 4, 1826; graduated from the University of Pennsylvania, Philadelphia, 1846; studied theology, was licensed 1848; pastor at Pasyunk (Philadelphia), Lebanon, Lancaster (1853-62), Philadelphia (1862-68); professor in Evangelical Lutheran Theological Seminary there (1861-68); and since 1868 has been pastor of Holy Trinity, New-York City. He edited *Der Lutherische Herold*, 1872-75, and *The Lutheran*, 1881-83. He was president of the Ministerium of Pennsylvania 1866-68, and since 1884; and of that of New York, 1869-76, and of the General Council in 1869. He is the author of translations of Ledderhose's *Life of Melancthon*, Philadelphia, 1854, and of Uhlhorn's *Luther and the Swiss*, 1876; *Who are the Blessed? Meditations on the Beatitudes*, 1855; (with Rev. Prof. Dr. Mann) *Explanation of Luther's Small Catechism*, 1863.

**KUEBEL, Robert Benjamin, Lic. Theol.** (Tübingen, 1867), **D.D.** (hon., Leipzig, 1879), Lutheran; b. at Kirchheim, Württemberg, Feb. 12, 1838; studied at Tübingen, 1856-60; became *repentent* there, 1865; *diakonus* at Balingen, 1867; professor and director in Herborn preachers' seminary, 1870; city pastor and professor at Ellwangen, 1874; ordinary professor of theology at Tübingen, 1879. His theological standpoint is the positive biblical. He is the author of *Bibelkunde*, Stuttgart, 1870, 2 vols., 3d ed. 1881; *Das christliche Lehrsystem nach der heiligen Schrift*, 1873; *Umriss der Pastoraltheologie*, 1st ed. as Seminarprogramm at Herborn, 1873, 2d ed. Stuttgart, 1873; *Predigten und Schriftbetrachtungen*, Barmen, 1874; *Katechetik*, Stuttgart, 1877; *Ueber den Unterschied zwischen der positiven u. der liberalen Richtung in der modernen Theologie*, Nördlingen, 1881; lectures, etc.; contributed to *Gran's Bibelwerk* (Bielefeld, 1876-80); to the 2d ed. of Herzog, and *Apologetik* in Zöckler's *Handbuch*, Nördlingen, 1881, 2d ed. 1885.

**KUENEN, Abraham, D.D.** (Leiden, 1851); b. at Haarlem, North Holland, Sept. 16, 1828; studied at the gymnasium of Haarlem, and at the University of Leiden, 1846-51; and since March 12, 1853, has been professor of theology there. He is a member of the Teyler Theological Society of Haarlem, and of the Royal Academy of Sciences and Literature at Amsterdam; secretary of The Hague Society for the Defence of the Christian Religion; and September, 1883, was president of the Sixth International Congress of Orientalists, held at Leiden. In theology he is "liberal," belongs to what is called in Holland "the modern school," advocates the application of historical criticism to the Bible, especially to the Old Testament. Since 1866 he has been one of the editors of the *Theologisch Tydschrift*. Besides numerous articles he has written *Historisch-kritisch onderzoek naar het ontstaan en de verzameling van de boeken des Ouden Verbonds* (*Historico-critical Investigation into the Origin and Collection of the Books of the Old Testament*), Leiden, 1861-65, 3 vols., 2d ed.

revised and enlarged, 1885, sqq. (French trans. by Dr. A. Pierson, of the first two volumes, on the historical and prophetic books, Paris, 1866-79; English trans. of the first two chapters by Bishop J. W. Colenso, in his *Pentateuch and Book of Joshua critically examined*, London, 1865; German trans. of the 2d ed. by Dr. Th. Weber, Leipzig, 1885, sqq.); *De godsdienst van Israël tot den ondergang van den Juudschen Staat*, Haarlem, 1869-70, 2 vols. (English trans. by A. W. May, *The Religion of Israel to the Fall of the Jewish State*, London, 1874-75, 3 vols.); *De profeten en de profetie onder Israël*, Leiden, 1875, 2 vols. (English trans. by A. Milroy, *Prophets and Prophecy in Israel*, 1877); *National Religions and Universal Religion* (Hilbert Lectures for 1882), London, 1882 (Dutch edition, *Folksgodsdienst en Wereldgodsdienst*, Leiden, 1882; French trans. by Vernes, Paris, 1883; German trans., Berlin, 1883); minor pamphlets, university orations, etc.

**KURTZ, Johann Heinrich, Lic. Theol.** (hon., Königsberg, 1844), **D.D.** (hon., Rostock, 1849), Lutheran (moderately confessional); b. at Montjoie, near Aachen, Prussia, Dec. 13, 1809; studied at Halle 1830, and at Bonn 1831-33; became head master in religion at the Mitau gymnasium, 1835; ordinary professor of theology in Dorpat University, 1850; professor emeritus, 1870. Since 1871 he has lived at Marburg. His books are, *Das Mosaische Opfer*, Mitau, 1842; *Die Astronomie und die Bibel*, 1842 (5th ed. under title *Bibel und Astronomie*, Berlin, 1865; English trans., *The Bible and Astronomy*, Philadelphia, 1857); *Lehrbuch der heiligen Geschichte*, Königsberg, 1843, 16th ed. 1884 (English trans., *Manual of Sacred History*, Philadelphia, 1855); *Beiträge zur Verteidigung und Begründung des Pentateuchs*, 1844; *Christliche Religionslehre*, Mitau, 1844, 13th ed. Leipzig, 1883; *Die Einheit der Genesis*, Berlin, 1846; *Biblische Geschichte mit Erläuterungen*, 1847, 34th ed. 1882 (English trans. by A. Melville, *Bible History*, Edinburgh, 1867); *Geschichte des Alten Bundes (bis zum Tode Moses)*, 1848-55, 2 vols., 3d ed. vol. i. 1864, 2d ed. vol. ii. 1858 (English annotated trans. by Dr. A. Edersheim, *History of the Old Covenant*, Edinburgh, 1860, 3 vols.); *Lehrbuch der Kirchengeschichte*, Mitau, 1849, 9th ed. Leipzig, 1885, 2 vols. in 4 parts (English trans., *Text-book of Church History*, Philadelphia, 1860, 2 vols.; new ed. revised, 1875); *Leitfaden (now called Abriss) der Kirchengeschichte*, Mitau, 1852, 11th ed. Leipzig, 1886; *Handbuch der allgemeinen Kirchengeschichte*, Mitau, vol. i. 1853-54, 3 parts, 2d ed. 1856-68, vol. ii. 1st part (to the end of the Carolingian age), 1856 (English trans., *History of the Christian Church*, Edinburgh, 1863); *Die Ehre der Söhne Gottes mit den Töchtern der Menschen in 1. Mos. vi. 1-4*, Berlin, 1857; *Die Söhne Gottes in 1. Mos. vi. 1-4 und die zundigenden Engel in 2. Petri ii. 4, 5 und Judas, 6, 7*, Mitau, 1858; *Die Ehe des Propheten Hossu*, Dorpat, 1859; *Der alttestamentliche Opferkultus nach seiner gesetzlichen Begründung und Anwendung*, Mitau, 1862 (English trans., *Sacrificial Worship of the Old Testament*, Edinburgh, 1863); *Zur Theologie der Psalmen*, Dorpat, 1865; *Der Brief an die Hebräer erklärt*, Mitau, 1869.

## L.

**LADD, George Trumbull, D.D.** (Western Reserve College, Hudson, O., 1880), Congregationalist; b. at Painesville, O., Jan. 19, 1842; graduated at Western Reserve College, Hudson, O., 1864, and at Andover (Mass.) Theological Seminary 1869; pastor Spring-street Church, Milwaukee, Wis., 1871-79; professor of intellectual and moral philosophy in Bowdoin College, Brunswick, Me., 1879-81; and since 1881 has filled the corresponding chair in Yale College. He is the author of *Principles of Church Polity*, New York, 1882; *Doctrine of Sacred Scripture: Critical, Historical, and Dogmatic Inquiry into the Origin and Nature of the Old and New Testaments*, 1883, 2 vols. (the product of many years of labor and of wide research).

**LAEMMER, Hugo, Ph.D.** (Berlin, 1855), Lic. Theol. (Berlin, 1856), D.D. (hon., Breslau, 1859), Roman-Catholic convert; b. at Allenstein, East Prussia, Jan. 25, 1835; studied at Königsberg, Leipzig, and Berlin, 1852-56; became *privat-docent* for historical theology at Berlin, 1857; made a scientific journey through Italy, and on his return went formally over to Catholicism at Braunsberg, Nov. 21, 1858. He then entered the clerical seminary there; was ordained a priest 1859; immediately thereafter went to Rome, and was appointed *missionarius apostolicus*, 1861. On his return to Braunsberg that year, he was made *sub-regens* of the seminary; was called to Rome by the Pope in 1863, as *consulor* of the *Congregatio de Propaganda Fide*. In 1864 he became professor of moral theology at Braunsberg, and later in the year, in spite of the protest of the Protestant faculty, professor of dogmatics in the Roman-Catholic theological faculty at Breslau, and soon after *Consistorialrath*, *Prosinodalexaminator*, and episcopal *Pönitentiarh*. In 1865 he became honorary member of the *Doktorencollegium* of the Vienna theological faculty. He is the author of *Clementis Alexandrini de λόγο doctrine*, Leipzig, 1855 (an academical prize essay, whose preparation gave him his first impulse towards Roman Catholicism); *De theologia romano-catholica, que reformatum atque riguit, antitridentina* (another prize essay, Berlin, 1857; translated by him into German under the title, *Die vortridentinisch-katholische Theologie des Reformations-Zeitalters aus den Quellen dargestellt*, Berlin, 1858); *Papst Nikolaus der Erste u. d. Byzantinische Staats-Kirche seiner Zeit*, 1857 (his *habilitationsrede*); (ed.) *Eusebii Pamphili hist. eccles. libri x.*, Schaffhausen, 1859-62; *Analecta Romana. Kirchengeschichtliche Forschungen in Römischen Bibliotheken u. Archiven. Eine Denkschrift*, Schaffhausen, 1860; *Misericordias Domini*, Freiburg-im-Br., 1861 (his autobiography, in which he relates the history of his conversion, and attributes it to his work upon Anselm's *Cur Deus Homo*, which he edited, Berlin, 1857, his study of Hermann von Kappenberg's *De conversione sua*, the reading of Roman-Catholic books, a severe illness, and the Jesuit revival meetings in Berlin); *Monumenta Vaticana historiam ecclesiasticam seculi XVI. illustrantia*, 1861; *Zur Kirchengeschichte des 16. und 17. Jahrh.*, 1863; (edited)

*Scriptorum Græciæ orthod. bibliotheca selecta*, 1864-66; *In decreta concilii Ruhenorun Zamosciensis animaldresiones theologico-canonica*, 1865; *Celestis Urbis Jerusalem*, 1866; *Meletematum romanorum mantissa*, 1876; *De martyrologio Romano, Parergon historico-criticum*, Regensburg, 1878.

**LAGARDE, Paul Anthony de, Ph.D.** (Berlin, 1849), Lic. Theol. (hon., Erlangen, 1851), D.D. (hon., Halle, 1865), German Protestant; b. in Berlin, Nov. 2, 1827; studied in Berlin University from Easter, 1844, to Easter, 1846, and in Halle from Easter, 1846, to Easter, 1847; taught in schools in Berlin from Easter, 1855, to Easter, 1866; and since Easter, 1869, has been professor of Oriental languages at Göttingen. "He accepts nothing but what is proved, but accepts every thing that has been proved." He is the author of the following works: *Didascalia apostolorum syriace*, 1854; *Zur urgeschichte der Armenier*, 1854; *Reliquie iuris ecclesiastici antiquissimæ syriace*, 1856, *græce*, 1856; *Analecta Syriaca*, 1858; *Appendix arabica*, 1858; *Hippolyti romani que feruntur omnia græce*, 1858; *Titi bostreni contra Manichæos libri quatuor syriace*, 1859; *Titi bostreni qua ex opere contra Manichæos in cod. hamburgensi servata sunt græce accedunt Iulii romani epistula et Gregorii Thaumaturgi κατά μαρος πίστου*, 1859; *Geoponicon in sermonem syriacum versorum que supersunt*, 1860; *Clementis romani recognitiones syriace*, 1861; *Libri V. T. apocryphi syriace*, 1861; *Constitutiones apostolorum græce*, 1862; *Anmerkungen zur griechischen übersetzung der Proverbia*, 1863; *Die vier erangelien arabisch aus der Wiener handschrift herausgegeben*, 1864; *Iosephi Scaligeri poemata omnia ex museo Petri Seriverii*, 1861, *Clementina*, 1865; *Gesammelte abhandlungen*, 1860; *Der pentateuch koptisch*, 1867; *V. T. ab Origene recensiti fragmenta. Materialien zur geschichte und kritik des Pentateuch*, I., II., 1867; *Genesis græce*, 1868; *Hieronymi questiones hebraica in libro Genesius*, 1868; *Beitrage zur baktrischen lexicographie*, 1868; *Onomastica sacra*, 1870; *Propheta chaldaice*, 1872; *Hugographa chaldaice*, 1873; *Psalterium iuxta Hebraeos Hieronymi*, 1874; *Psalmi 1-19 in usum scholarum arab.*, 1875; *Psalteri versio memphitica, etc.*, 1875; *Psalterium Iob Proverbia arabice*, 1876; *Armenische studien*, 1877; *Synnacta*, I. 1877, II. 1880; *Semitica*, I. 1878, II. 1879; *Deutsche Schriften*, 1875-86; *Prætermissorum libri duo syriace*, 1879; *Orientalia*, I. 1879, II. 1880; *Aus dem deutschen gelehrtenleben*, 1881; *Die lateinischen übersetzungen des Ignatius*, 1882; *Ankündigung einer neuen ausgabe der griechischen übersetzung des alten testaments*, 1882; *Ignatii antiocheni que feruntur græce. Suptentii utraque et Psalterium latine. Beschreibung des in Granada üblich gewesenen dialekts der arabischen sprache. Johanns Euclaitorum metropolitane qua in codice vaticano græco 676 supersunt Iohannes Bollig descripsit*, 1882; *Iuda Harizi macame hebraice*, 1883; *Ægyptiaca*, 1883; *Librorum V. T. P. I. græce*, 1883; *Isaius persice*, 1883; *Programm für die Konserriative Partei Preussens*, 1884; *Persische Studien*, 1881; *Mittheilungen*, 1881; *Probe einer neuen Ausgabe der lateinischen Übersetzungen des alten Testaments*, 1881.

*turn-outs*, 1855; *Die recivirte Lutherbibel des Haleschen Waisenhuses, besprochen*, 1855; *Catena in Evangelia Egyptiaca, quæ supersunt*, 1856.

**LAILAW, John, D.D.** (Edinburgh, 1810), Free Church of Scotland; b. in Edinburgh, April 7, 1832; graduated as M.A. at Edinburgh University, 1855; studied theology in Reformed Presbyterian Divinity Hall, Glasgow, and then in New College (the Free Church College), Edinburgh; became Free Church minister at Bannockburn, 1859; Perth, 1863; Aberdeen, 1872; professor of systematic theology, New College, Edinburgh, 1881. He is the author of *The Bible Doctrine of Man* (Cunningham Lectures), Edinburgh, 1879; and editor of *Memorials of the Late Rev. John Hamilton*, Glasgow, 1881.

**LAKE, Very Rev. William Charles, D.D.** (Durham, 1822), dean of Durham, Church of England; b. in England, in January of the year 1817; was scholar at Balliol College, Oxford, 1834; graduated B.A. (first-class classics) 1835, M.A. 1841; obtained the Latin essay, 1840; was ordained deacon 1842, priest 1844; fellow and tutor of his college; proctor and university preacher, public examiner in classics and in modern history, 1853-54; preacher at the Chapel Royal, Whitehall; commissioner of army education 1856, and of popular education 1855; rector of Huntspill, Somerset, 1858-69; prebendary of Combe the 10th in Wells Cathedral, 1859-69; became dean of Durham, 1869.

**LANG, John Marshall, D.D.** (Glasgow, 1874), Church of Scotland; b. in the manse of Glasford, Lanarkshire, May 14, 1834; graduated at the University of Glasgow (prizeman in theology and philosophy, and historical medallist), 1856; was successively minister of the East Parish, Aberdeen, 1859; Fyvie Parish, Aberdeenshire, 1858; Anderston Church, Glasgow, 1865; Morningside Parish, Edinburgh, 1868; and since January, 1873, of the Barony Parish, Glasgow. He was associated with the earlier movements in the Church of Scotland, for improvement in modes of worship; was appointed in 1871 convener (chairman) of the Church of Scotland committee on correspondence with foreign churches; along with Professor Milligan, was deputy to the General Assembly of the Presbyterian Church of the United States in 1872; was member of the Councils of the Reformed Churches at Edinburgh, Philadelphia, and Belfast. He was the successor of Norman Macleod in the care of the Barony Parish, the largest in Scotland. He is the author of *Heaven and Home*, Edinburgh, 1879, 3d ed. 1881; *The Last Supper of Our Lord*, 1881, 2 editions; *Life: is it Worth Living?* London, 1883, 2 editions; and contributed to St. Giles' Lectures for 1881 (*The Religions of Central America*), and for 1883 (*A Historical Sketch of the Church of Scotland*); and has published sermons, review articles, lectures, etc.

**LANGE, Carl Heinrich Rudolf**, Lutheran (Missouri Synod); b. at Polnisch Wreslau, Silesia, Jan. 8, 1825; graduated at Breslau 1846, and licensed in St. Louis, Mo., 1848; since 1878 has been professor of theology in Concordia Seminary, St. Louis, Mo. He is the author of *Lehrbuch der Englischen Sprache*, Fort Wayne, Ind., 1870; *Kleines Lehrbuch der Englischen Sprache*, Chicago, Ill., 1873, 8th ed. St. Louis, 1883; *Athanasius, De decretis Nic. Syn.*, Greek text, St. Louis, 1879; *Justinus, Apologia*, Greek text, 1882.

**LANGE, Johann Peter, D.D.**, United Evangelical; b. on the Bier, a small farm in the parish of Sonnborn, near Elberfeld, Prussia, April 10, 1802; d. at Bonn, July 8, 1881. His father was a farmer and wagoner, and brought his son up in the same occupations, but allowed him at the same time to indulge his passion for reading. He was instructed in the Heidelberg Catechism, which is still used in the Reformed congregations of Prussia, although they are since 1817 united with the Lutheran under the name of the United Evangelical Church. His Latin teacher, the Rev. Hermann Kalthof, who discovered in him unusual talents, induced him to study theology. He attended the gymnasium at Dusseldorf, from Easter, 1821, till autumn, 1822; and the University of Bonn, where he was particularly influenced by Professor Nitzsch, from 1822 till 1825. For a year after leaving the university he was at Langenberg, near Elberfeld, as assistant minister to the Rev. Emil Krummacher (brother of the celebrated Rev. Dr. Frederick William Krummacher), 1825-26; then became successively Reformed pastor of Wald, near Solingen, 1826; of Langenberg, 1828; and of Duisburg, 1832. While at Duisburg, he attracted attention by his brilliant articles in Hengstenberg's *Evangelische Kirchenzeitung* and other periodicals, by his poems, and by his able work upon the history of the Saviour's infancy (see below) in refutation of Strauss. In 1841, after Strauss had been prevented from taking his professorship of theology in the University of Zurich, Dr. Lange was called to the position. Here he elaborated his *Life of Jesus* (1844-47, see below), which is a positive refutation of the famous work of Strauss, and had a wide circulation in German and English, and a marked effect upon the large subsequent literature on the subject. He remained in Zurich until 1854, when he was called to a professorial chair in the University of Bonn. In 1860 he became *consistorialrath*. He labored incessantly as academic teacher and writer, and retained his faculties to the end. He ceased to lecture five days before his death. An American student (Bossard) to whom he showed great kindness, and who informed me of the fact, called, and found him suffering from a cold, but reading and writing as usual, and full of animation and pleasant humor. Even a day before his death, he spoke of the beautiful summer and the beautiful Rhine, and hoped to resume his lectures shortly. "I never saw Lange appear happier than on this day; his eyes were brighter than ever, his countenance was serene, he was all kindness and friendliness, and seemed at peace with the whole world." On the 8th of July he arose as usual, spent the morning among his books, and after dinner, while his daughter went down-stairs to get him his cup of coffee, he quietly fell asleep in his arm-chair, to awake no more on earth.

Dr. Lange was small of stature, had a strong constitution, a benignant face, and bright eye which retained its strength to the last. He was twice happily married, lived in comfortable circumstances, and left a large and interesting family. He was simple in his tastes and habits, of unblemished character, genial, agreeable, full of kindness, wit, and humor, and even in his old age fully alive to all the religious, literary, and social questions of the day. He was at once a

poet and a theologian, teeming with new ideas, often fanciful, but always interesting and suggestive. He indulged in poetico-philosophical speculations, and sometimes soared high above the clouds. He was one of the most original and fertile theological authors of the nineteenth century. His theology is biblical and evangelical catholic. His most useful publication is his *Bibelwerk*, which has probably a larger circulation in Germany and America than any commentary of the same size, and is especially helpful to ministers. He organized the plan, engaged about twenty contributors, and commented himself on Matthew, Mark, John, Romans, Revelation, Genesis, Exodus, Leviticus, Numbers, Haggai, Zechariah, and Malachi, giving original and brilliant homiletical hints.

He was the author of *Die Lehre der heiligen Schrift von der freien und allgemeinen Gnade Gottes*, Elberfeld, 1831; *Biblische Dichtungen*, 1832-34, 2 vols.; *Zehn Predigten*, 1833; *Kleine polemische Gedichte*, Duisburg, 1835; *Gedichte und Sprüche aus dem Gebiete christlicher Naturbetrachtung*, 1835; *Die Welt des Herrn in dulaktischen Gesängen*, Essen, 1835; *Ueber den geschichtlichen Character der kanonischen Evangelien, insbesondere der Kindheitsgeschichte Jesu, mit Beziehung auf das Leben Jesu von D. F. Strauss*, Duisburg, 1836; *Das Land der Herrlichkeit, oder die christliche Lehre vom Himmel*, Meurs, 1838; *Die Verfinsternung der Welt, dargestellt in einem Cyklus von Lehrgedichten und Liedern*, Berlin, 1838; *Grundzüge der urchristlichen frohen Botschaft*, Duisburg, 1839; *Homilien über Col. iii. 1-17. Eine praktische Auslegung dieses apostolischen Auftrufs zum neuen Leben*, Barmen, 1839, 4th ed. 1841; *Vermischte Schriften*, Meurs, 1840-41, 4 vols., new series, Bielefeld, 1860-64, 3 vols.; *Christliche Betrachtungen über zusammenhängende biblische Abschnitte, für die häusliche Erbauung*, Duisburg, 1841; *Welche Geltung gebührt der Eigenständigkeit der reformirten Kirche immer noch in der wissenschaftlichen Glaubenslehre unserer Zeit? Eine Abhandlung als freie Uebersarbeitung seiner Amtrittsrede*, Zurich, 1841; *Deutsches Kirchenliederbuch oder die Lehre vom Kirchengesang, practische Abtheilung*, 1843; *Die Kirchtliche Hymnologie, oder die Lehre vom Kirchengesang, theoretische Abtheilung, im Grundriss. Einleitung in das deutsche Kirchenliederbuch*, 1843 (these two books were reprinted in the form of one work, under the title *Geistliches Liederbuch*, 1854); *Gedichte*, Essen, 1843; *Das Leben Jesu nach den Evangelien*, Heidelberg (Book 1, 1844; Book 2, 3 parts, 1844-46; Book 3, 1847; English translation, Edinburgh, 1864, in 6 vols., new ed. Philadelphia, 1872); *Worte der Abwehr (in Beziehung auf das Leben Jesu)*, Zurich, 1846; *Ueber die Neugestaltung des Verhältnisses zwischen Staat und Kirche*, Heidelberg, 1848; *Christliche Dogmatik*, Heidelberg, 1849-52, 3 parts (i. Philosophical Dogmatics; ii. Positive Dogmatics; iii. Polemics and Irenics); *Neuestamentliche Zeitgedichte*, Frankfurt-am-Main, 1849; *Briefe eines communistischen Propheten*, Breslau, 1850; *Goethes religiöse Poesie*, 1850; *Die Geschichte der Kirche*, Brunswick, 1853-54 (1. Theil, *Das apostolische Zeitalter*, 2 vols.); *Vom Oelberge. Geistliche Dichtungen*, Frankfurt-am-Main, 1853, 2d ed. 1858; *Auswahl von Gast- und Gelegenheits-Predigten aus meinen Zürcherischen Lebensjahren*, Bonn, 1855, 2d ed. 1857; edited (and contributed commentaries on Matthew, Mark, John, Romans, James [critical

and exegetical notes, introduction, and translation], Revelation, Genesis, Exodus, Leviticus, Haggai, Zechariah, Malachi), *Theologisch-homiletisches Bibelwerk*, Bielefeld, 1857-76 (New Testament, 1857-71, 16 parts; Old Testament, 1865-76, 20), American trans., enlarged and adapted, edited by Schaff in connection with different American scholars, New York, 1864-74, 24 vols. (in the American series is included Bissell's *Commentary on the Apocrypha*, 1880); *Das Sic et Non, oder die Ja- u. Nein-Theologie der modernen Theologen*, 1869, pp. 18; *Zur Psychologie in der Theologie, Abhandlungen und Vorträge*, Heidelberg, 1873; *Ueber die Risse und Zerklüftungen in der heutigen Gesellschaft*, 1876, pp. 26; *Grundriss der theologischen Encyclopädie mit Einschluss der Methodologie*, 1877; *Grundriss der biblischen Hermeneutik*, 1878; *Grundriss der christlichen Ethik*, 1878; *Grundlinien einer kirchlichen Anstandslehre*, 1879; *Die Menschen-u. Selbstverachtung als Grundschaden unserer Zeit. Eine Folge der Verwahrlosung der Lehre von der Gottverwandtschaft des Menschen*, 1879; *Grundriss der Bibelkunde*, 1881; *Meine Verrückelung mit dem Methodismus der sogenannten Albrechtseute*, Bonn, 1881; *Entweder Mysterien oder Absurdum. Zur Festnagelungen haltloser Geister*, 1882 (pp. 29); *Gegen d. Erklärung d. Organ f. positive Union zu Gunsten e. bedingten Anerkennung d. Missionärens der Methodisten in der evangelischen Kirche Deutschlands*, 1883 (pp. 34); *Die biblische Lehre von der Erwählung. Zur Apologie der Geistesaristokratie*, 1883 (pp. 48).

PHILIP SCHAFF.

**LANGEN, Joseph, D.D.** (Freiburg, 1861), Old Catholic; b. at Cologne, June 3, 1837; studied at Bonn; was ordained priest, 1859; *privat-docent* at Bonn, 1861; professor extraordinary, 1864; ordinary professor, 1867; excommunicated for refusing to accept the infallibility dogma, 1872. He is the author of *Die deuterokanonischen Stücke des Buches Esther*, Freiburg, 1862; *Die letzten Lebenstage Jesu*, 1864; *Das Judenthum in Palästina zur Zeit Christi*, 1866; *Einleitung ins N. T.*, 1868, 2d ed. Bonn, 1873; *Die Kirchenväter u. d. N. T.*, Bonn, 1874; *Die Trinitarische Lehrlidferenzen*, 1876; *Das Vaticanische Dogma in seinen Verhältniss zum N. T. u. der Ueberlieferung*, 1876; *Johannes von Damaskus*, Gotha, 1879; *Geschichte der römischen Kirche*, Bonn, vol. i. 1881, vol. ii. 1885 (to Nicholas I.).

**LANGHANS, Eduard, D.D.**, Swiss Protestant theologian; b. at Guttannen, Berner Oberland, April 20, 1832; studied at Bern, Basel, Berlin, and Montauban; was pastor and teacher of religion at Münchenbuchsee, from 1876-80, and, at the same time *privat-docent* of the theological faculty at Bern, where in 1880 he became ordinary professor. He is the author of *Handbuch der biblischen Geschichte und Literatur*, Bern, 1875-81, 2 vols.

**LANGWORTHY, Isaac Pendleton, D.D.** (Iowa College, Grinnell, Io., 1878), Congregationalist; b. at Stonington (now North Stonington), Conn., Jan. 19, 1806; graduated at Yale College, New Haven, Conn., 1839, and at Yale Theological Seminary 1841; became pastor at Chelsea, Mass., 1841; corresponding secretary of the American Congregational Union, New York, 1858; corresponding secretary of the American Congregational Association, Boston, 1868. He inaugurated the church-building work of the American Congregational



Union. The Congregational House, with its library of over thirty thousand books and more than a hundred thousand pamphlets, is largely the result of his energy. He has published several sermons, many reports and newspaper articles.

**LANSDSELL, Henry, D.D.** (By Archbishop of Canterbury and Queen's letters patent, 1882), Church of England; b. at Tenterden, Kent, Jan. 10, 1811; educated in the London College of Divinity, 1835-37; was ordained deacon 1867, priest 1868, curate of Greenwich 1868-69; secretary to the Irish Church Missions, 1869-79; founder and honorary secretary of the Church Homiletical Society, 1874-86; originator and editor of *The Clergyman's Magazine*, 1875; curate in charge of St. Peter's, Eltham, Kent, 1885. He is a member of the Royal Asiatic Society, and of the General Committee of the British Association for the Advancement of Science (life member, 1880); fellow of the Royal Geographical Society, 1876. He has not only since 1870 journeyed round the world, and with two exceptions throughout every country of Europe; but he has visited parts of Siberia, Central Asia, Bokhara, and Khiva, where no Englishman had preceded him. Since 1874 he has gone not only as traveller, but as amateur missionary, distributing tracts through Denmark, Sweden, Finland, and Russia, 1874; Norway and Sweden, 1876; Hungary and Transylvania, 1877; tracts and Scriptures through Russia, 1878; Siberia, 1879; Armenia, 1880; Russian Central Asia, 1882. He is the author of *Through Siberia*, London, 1882, 2 vols. 5th ed. 1883; *Russian Central Asia, including Kuldja, Bokhara, Khiva, and Meru*, 1885, 2 vols.

**LANSING, John Gulian, D.D.** (Union College, Schenectady, N.Y., 1855), Reformed (Dutch); b. in Damascus, Syria, Nov. 27, 1851; graduated at Union College, Schenectady, N.Y., 1875, and at New Brunswick (N.J.) Theological Seminary, 1877; became minister at Mohawk, N.Y., 1877; at West Troy, N.Y., 1880; professor of Old-Testament languages and exegesis in the New Brunswick Theological Seminary, 1884. He is the author of *The American Revised Version of the Book of Psalms*, New York, 1885; *An Arabic Manual* (in press).

**LASHER, George William, D.D.** (Madison University, Hamilton, N.Y., 1874), Baptist; b. at Duaneburg, Schenectady County, N.Y., June 24, 1831; graduated at Madison University, Hamilton, N.Y., 1857, and at Hamilton Theological Seminary in the same place, 1859; became pastor of First Baptist Church, Norwalk, Conn., 1859; chaplain of Fifth Connecticut Regiment Volunteers, 1861; pastor of First Baptist Church, Newburgh, N.Y., 1862; of the Portland-street Church, Haverhill, Mass., 1861; of the First Baptist Church, Trenton, N.J., 1868; secretary of the Baptist Education Society of the State of New York, 1872; was in Europe and the East, 1875; since 1876 has been editor of the *Journal and Messenger*, Cincinnati, O. He is the author of occasional sermons, articles in *Baptist Quarterly Review*, etc.

**LATIMER, James Elijah, D.D.** (Wesleyan University, Middletown, Conn., 1868), Methodist; b. at Hartford, Conn., Oct. 7, 1826; d. in Boston, Mass., Nov. 25, 1881; graduated at Wesleyan University, Middletown, Conn., 1848; became teacher of languages at Newbury (Vt.) Seminary,

1848; teacher of Latin and geology in the Genesee Wesleyan Seminary, Lima, N.Y., 1849; principal of seminary, Northfield, N.H., 1851; principal of Fort Plain Seminary, N.Y., 1854; teacher of languages in Elmira (N.Y.) Female College, 1859; pastor of the First Methodist-Episcopal Church, Elmira, 1861-62; of the Asbury Church, Rochester, N.Y., 1863-64; of the First Church, Rochester, 1865-67; in Europe, 1868; pastor at Penn Yan, N.Y., 1869; professor of historic theology in the school of theology of Boston University, Mass., 1870-74; dean and professor of systematic theology in said school, 1874-84. He published only review articles and occasional sermons.

**LAWRENCE, William**, Episcopalian; b. in Boston, May 30, 1850; graduated from Harvard University, Cambridge, Mass., 1871, and from the Episcopal Theological School of Cambridge, Mass.; rector in Lawrence, Mass., 1876-83; and since then professor of homiletics and pastoral care in the Episcopal Theological School, Cambridge, Mass.

**LAWSON, Albert Gallatin, D.D.** (Madison University, Hamilton, N.Y., 1883), Baptist; b. at Poughkeepsie, N.Y., June 5, 1842; studied in New-York Free Academy (now College of the City of New York), 1856-59, and in Madison University, Hamilton, N.Y., 1859-60, but did not graduate; became pastor of First Baptist Church, Perth Amboy, N.J., 1862; at Poughkeepsie, N.Y., 1866; of the Greenwood Church, Brooklyn, N.Y., 1867; secretary of the American Baptist Missionary Union, Boston, Mass., 1884. He was clerk of the Long-Island Baptist Association, 1870-84; was active on the boards of the Brooklyn Young Men's Christian Association, and of the National Temperance and Publication Society. Besides addresses and sermons, he has written for the National Temperance Society a number of widely circulated temperance leaflets, principal of which are *The Threefold Cord* (1874), and *Methods of Church Temperance Work* (1877).

**LEATHES, Stanley, D.D.** (Edinburgh, 1878), Church of England; b. at Ellesborough, Bucks, March 21, 1830; educated at Jesus College, Cambridge; graduated B.A. 1852, first Tyrwhitt scholar 1853, M.A. 1855; was ordained deacon 1856, priest 1857; was curate in London, 1856-69; minister of St. Philip's, Regent Street, 1869-80; has been prebendary of Caddington Major, in St. Paul's Cathedral, since 1876; and rector of Cliffe-at-Hoo, diocese of Rochester, since 1880. Since 1863 he has been professor of Hebrew, King's College, London. He was Boyle lecturer 1868-70, Hulsean lecturer 1873, Bampton lecturer 1874, Warburtonian lecturer 1878-80; also member of the Old-Testament Company of the Bible-revision Committee. He is the author of *The Witness of the Old Testament to Christ* (Boyle Lectures, 1868), London, 1868; *The Witness of Paul to Christ* (same, 1869), 1869; *The Witness of St. John to Christ* (same, 1870), 1870; *The Structure of the Old Testament*, 1873; *The Gospel its own Witness* (Hulsean Lectures), 1874; *The Religion of the Christ* (Bampton Lectures), 1874, 2d ed. 1876; *The Grounds of Christian Hope*, 1877; *The Christian Creed: its Theory and Practice*, 1877; *Old-Testament Prophecy: its Witness as a Record of Divine Foreknowledge* (Warburton Lectures), 1880; *The Foundations of Morality: Discourses*

upon the Ten Commandments, 1882; *The Characteristics of Christianity*, 1883; *Christ and the Bible*, 1885. He also contributed the comments upon *Daniel*, the *Minor Prophets*, and the *New Testament*, to the commentary published by Eyre and Spottiswoode.

**LECHLER, Gotthard Victor, Ph.D.** (Tübingen, 1840), **D.D.** (*hon.*, Göttingen, 1858), German Lutheran theologian; b. at Kloster Reichenbach, Württemberg, April 18, 1811; studied at Tübingen, 1829-34; became *diakonus* at Waiblingen, Württemberg, 1841; *decan* and city pastor at Knittlingen, Württemberg, 1853; pastor of St. Thomas's and superintendent at Leipzig, 1858; emeritus, 1883; has been since 1858 professor of theology in the University of Leipzig, and since 1880 *Gehemer Kirchenrath*. He is the author of *Geschichte des Englischen Deismus*, Stuttgart, 1841; *Das apostolische und das nachapostolische Zeitalter, Mit Rücksicht auf Unterschied und Einheit in Lehre und Leben dargestellt* (the Teyler prize essay), Haarlem, 1851 (3d ed., thoroughly revised and re-written, Karlsruhe and Leipzig, 1885; Eng. trans., *The Apostolic and Post-apostolic Times: their Diversity and Unity in Life and Doctrine*, Edinburgh, 1886); *Geschichte der Presbyterian- und Synodaleverfassung seit der Reformation* (crowned by The Hague Society), Leiden, 1854; *De Thoma Bradwardino*, Leipzig, 1862 (pp. 19); *Robert Grosseteste, bischof von Lincoln*, 1867; *Der Kirchenstaat und die Opposition gegen den päpstlichen Absolutismus im Anfange des 14. Jahrhunderts*, 1870; *Johann von Wiclif und die Vorgeschichte der Reformation*, 1873, 2 vols. (Eng. trans. of vol. i. by Principal Lorimer, *John Wiclif and his English Precursors*, London, 1878, 2 vols. in 1 vol. 1881; new ed. by Rev. Dr. S. G. Green, 1884, 1 vol.); contributor of commentary on *Acts in Lange's Bibelwerk*, Bielefeld, 1859, 4th ed. 1881 (Eng. trans. by C. F. Schaeffer, D.D., in the American Lange series, N.Y., 1866); editor of *Wiclif's Tractatus de officio pastoralis* (Leipzig, 1863), *Trilogus*, and *Supplementum Trilogi sive de dotatione ecclesie* (Oxford, 1869); and, with Dibelius, of *Beiträge zur sächsischen Kirchengeschichte*, Leipzig (part 1, 1882; part 2, 1883; part 3, 1885).

**LEE, Right Rev. Alfred, S.T.D.** (Trinity College, Hartford, Conn., and Hobart College, Geneva, N.Y., 1841; Harvard College, Cambridge, Mass., 1860), **LL.D.** (Delaware College, Newark, Del., 1877), Episcopalian, bishop of Delaware and presiding bishop; b. at Cambridge, Mass., Sept. 9, 1807; graduated at Harvard College, Cambridge, Mass., 1827; studied law, and practised two years in Norwich, Conn.; graduated at the General Theological Seminary, New-York City, 1837; was rector of Calvary, Rockdale, Penn., until his elevation to the episcopate, Oct. 12, 1841; became presiding bishop on death of Bishop B. B. Smith, May 31, 1884. He is a moderate Episcopalian. He was a member of the New-Testament Revision Company, 1870-81. Besides charges, addresses, etc., he has written *Life of the Apostle Peter*, New York, 1852; *The Beloved Disciple*, 1854; *Life of Susan Allibone*, Philadelphia, 1855; *The Voice in the Wilderness*, New York, 1857; *Co-operative Revision of the New Testament*, 1881; *Eventful Nights in Bible History*, 1886.

**LEE, Frederick George, D.C.L.** (Oxford, 1864), **D.D.** (Washington and Lee University, Lexington, Va., 1879), Church of England; b. at Thame Vic-

arage, Oxfordshire, Jan. 6, 1832; educated at St. Edmund's Hall, Oxford; graduated S.C.L., 1854; wrote the Newdigate prize poem for 1854; was elected fellow of the Society of Antiquaries in 1857. He was honorary secretary of the Association for the Promotion of the Unity of Christendom, 1857-69; one of the originators and officers of the Order of Corporate Re-union, established in 1877; was ordained deacon 1854, priest 1856; curate of Sunningwell, Berks, 1854-56. Since 1867 he has been vicar of All Saints', Lambeth, London. Of his numerous works, which include volumes of poetry and of sermons, may be mentioned, *Petronilla and other Poems*, 1855, 2d ed. 1869; *The Beauty of Holiness*, 1859, 4th ed. 1869; *The Christian Doctrine of Prayer for the Departed*, 1874, 2d ed. 1875; *Glimpses of the Supernatural*, 1875, 2 vols.; *Memorials of R. S. Haacker*, 1876; *Glossary of Liturgical and Ecclesiastical Terms*, 1876; *Historical Sketches of the Reformation*, 1878; *More Glimpses of the World Unseen*, 1878; *Prayers for Re-union*, 3d ed. 1878; *The Church under Queen Elizabeth*, 1879-80, 2 vols.; *History and Antiquities of the Church of Thame*, 1883; *Glimpses in the Twilight*, 1884.

**LEE, William, D.D.** (Edinburgh, 1868), Church of Scotland; b. in Edinburgh, Nov. 6, 1817; graduated from Edinburgh University, 1839; was minister of the parish of Roxburgh, Scotland, 1843-74; and since has been professor of ecclesiastical history in the University of Glasgow. His father was John Lee, D.D., LL.D. (d. 1839), principal and professor of divinity in the University of Edinburgh, dean of the Chapel Royal in Scotland, one of the Queen's chaplains for Scotland, and an authority in Scottish church history. He is the editor of Dr. John Lee's *Lectures on the History of the Church of Scotland*, 1860, 2 vols.; Thomas Somerville's *My Own Life and Times*, 1861; and the author of *National Education in Scotland*, Edinburgh, 1848, 2d ed. 1851; *The Increase of Faith*, 1867, 2d ed. 1868; *The Days of the Son of Man: a History of the Church in the Time of Christ*, 1874; and various contributions to the *Bible Educator*, the *Schaff-Herzog Encyclopædia*, etc. D. at Glasgow, Oct. 10, 1886.

**LEFFINGWELL, Charles Wesley, D.D.** (Knox College, Galesburg, Ill., 1875), Episcopalian; b. at Ellington, Conn., Dec. 5, 1840; studied at Union College, Schenectady, N.Y., 1857-59; was principal of Galveston Academy, Tex., 1859-60; graduated at Knox College, Galesburg, 1862; was vice-principal of Poughkeepsie (N.Y.) Military Institute, 1862-65; graduated B.D. at Nashotah Theological Seminary, 1867; was tutor in Nashotah Seminary, and assistant at St. James's Church, Chicago, 1867-68; founder and rector of St. Mary's School, Knoxville, Ill., since 1868; president of the standing committee of the diocese of Quincy; editor of the diocese and province, 1875-79; editor of *The Living Church*, 1879, sqq. He is a High Churchman. He is the compiler of *Reading Book of English Classics for Young Pupils*, New York, 1879.

**LEGGE, James, LL.D.** (Aberdeen, and Edinburgh, 1884), **D.D.** (University of New-York City, 1842), Congregationalist; b. at Huntly, Aberdeenshire, Scotland, Dec. 20, 1815; educated at King's College, Old Aberdeen; graduated M.A., 1835; studied at Highbury Theol. Seminary, London;

was missionary of the London Missionary Society, and in charge of the Anglo-Chinese College, Malacca, 1839-43; missionary, and in charge of the theological seminary of the London Missionary Society, and pastor of the Union Church, Hongkong, 1843-73; since 1876 has been professor of the Chinese language and literature at Oxford, where he is also fellow of Corpus Christi College, and received an honorary M.A. 1876. He is the author of *Notions of the Chinese concerning God and Spirits*, Hongkong, 1852; *Confucian Analects, Doctrine of the Mean, and Great Learning*, 1861; *Works of Mencius*, 1861; *The Shu King, or Book of Historical Documents*, 1865; *The Shi King, or Book of Poetry*, 1871; *The Chun Chiu, with the Tso Chwan*, 1872 (the last five works contain the Chinese text, translation, prolegomena, and notes); *The Life and Teachings of Confucius*, 1866, 1th ed. 1875; *The Life and Works of Mencius*, 1875; *The Book of Ancient Chinese Poetry in English Verse*, 1876; *The Religions of China: Confucianism and Taoism described and compared with Christianity*, London 1880, New York 1881, Utrecht (Dutch trans.) 1882. In Max Muller's series, *Sacred Books of the East*, he has published *The Shu King: Religious Portions of the Shi King and the Hsiao King* (Oxford, 1879), *The Yi King* (1882), *The Lo Ki, Book of Ceremonial Usages*, 2 vols. (1886); and *The Travels of the Buddhist Pilgrim Fuh-suen in India* (1886); author of other smaller works and sermons.

**LEO XIII., His Holiness the Pope**, the two hundred and fifty-eighth successor of St. Peter, **Vincenzo Gioacchino Pecci**, son of Count Ludovico Pecci: b. at Carpineto, Anagni, States of the Church, March 2, 1810; educated at the Jesuit colleges of Viterbo (1818-24) and Rome (Collegio Romano, 1824-31), and graduated D.D. 1831. He then entered the College of Noble Ecclesiastics, attended lectures on canonical and civil law in the Roman University, and graduated D.C.L. 1837. His college course was very brilliant. In 1837 he was appointed by Gregory XVI. a domestic prelate, and referendary of the signatura, March 16, 1837; ordained priest, Dec. 23, 1837; was made successively protonotary apostolic, and apostolic delegate at Benevento (where he put down brigandage), Perugia, and Spoleto; archbishop of Damietta, in *partibus infidelium*, Jan. 17, 1843; papal nuncio to Belgium, 1843-46; archbishop of Perugia, Jan. 19, 1846, and so remained until his elevation to the papacy. On Dec. 19, 1853, he was proclaimed cardinal by Pius IX., and Sept. 21, 1877, created Cardinal Camerlengo of the Holy Roman Church. On the death of Pius IX., Feb. 7, 1878, he acted as pope *ad tempore*, and superintended all the arrangements for the papal obsequies and conclave. The conclave (Feb. 18-20, 1878) to choose a new pope was attended by sixty-two cardinals. He received nineteen votes on the first ballot, thirty-four on the second, forty-four on the third; his election was then made unanimous, and he accepted the position, and chose the name Leo. On March 3 he was crowned in the Sistine Chapel. He retains the prefectship of the following sacred congregations: the Holy Roman and Universal Inquisition or Holy Office, the Apostolic Visitation, the Consistorial Congregation. On March 4, 1878, he restored the papal hierarchy in Scotland. He has proved himself to

be much more liberally inclined than Pius IX. was in the latter part of his life; and has shown his scholarly tastes by opening the Vatican to scholars, within certain limits, and by recommending the study of Aquinas. The following are the encyclicals he has issued: (1) *Inscrutabili Dei consilio*, the inaugural encyclical (April 21, 1878), which shows from history how the Roman Church has been the protectress of all true civilization; (2) *Quod Apostolici munericis* (Dec. 28, 1878), on the dangers which threaten civilization from communism and socialism, and how they should be met; (3) *Eterni Patris* (Aug. 1, 1879), on the necessity of a restoration of science upon the foundation of the philosophical principles of Thomas Aquinas; (4) *Arcanum divina sapientia consilium* (Feb. 10, 1880), on the holiness and indissolubleness of Christian marriage; (5) *Grande munus* (Sept. 30, 1880), on the canonization of Cyril and Methodius; (6) *Sancta Dei civitas* (Dec. 5, 1880), on Roman-Catholic missions; (7) *Diuturnum* (June 29, 1881), on the origin of the civil power; (8) *Aspicuo concessum* (Sept. 17, 1882), on the third order of St. Francis; (9) *Misereris Dei Filius* (May 30, 1883), on the rule of the third Seraphic order; (10) *Supremi Apostolatus* (Sept. 1, 1883), on the rosary of Mary; (11) *Nobilissima* (Feb. 8, 1884), on the religious affairs of France; (12) *Humanum genus* (April 20, 1884), on the Masonic "sect"; (13) *Immortale Dei* (Nov. 1, 1885), on the position of the Roman Church towards modern governments. He has also issued two briefs, (1) *Cum hoc sit* (Aug. 3, 1880), on St. Thomas Aquinas, the patron of scholars; (2) *Sapienter considerantes* (Aug. 13, 1883), on historical studies; and one apostolic letter, *Militans Christi* (March 12, 1881), appointing an extraordinary jubilee. The complete Latin text of all these is found in the *Papae Acta Leonis XIII.*, Paris, 1885.

**LEWIS, Abram Herbert, D.D.** (Alfred University, Alfred Centre, N.Y., 1881), Seventh-day Baptist: b. at Scott, Cortland County, N.Y., Nov. 17, 1836; graduated at Milton College, Milton, Wis., 1861, and at Alfred University, Alfred Centre, N.Y., 1863; took post-graduate lectures at Union Theological Seminary, New-York City, 1868; was pastor of the Seventh-day Baptist Church, Westerly, R.I., 1864-67; in New-York City, 1867-68; since 1868 professor of church history and homiletics in Alfred University; general agent of the American Sabbath Tract Society, 1869-72; pastor at Plainfield, N.J., since 1880. He was president of the New-Jersey State Sunday-school Association, 1881-82. He is the author of *Sabbath and Sunday*, Alfred Centre, N.Y., 1879; *Biblical Teachings concerning the Sabbath and the Sunday*, 1881; *A Critical History of the Sabbath and the Sunday in the Christian Church*, 1886, 2 vols.

**LEWIS, Right Rev. Richard, D.D.** (by diploma, 1883), lord bishop of Llandaff, Church of England; b. in Wales, in the year 1821; was scholar of Worcester College, Oxford; honorary fourth-class classics, 1842; graduated B.A. 1843, M.A. 1846; was ordained deacon 1844, priest 1846; rector of Lampeter Velfry, 1851-83; prebendary of Llantrerehell in St. David's Cathedral, 1867-75; archdeacon of St. David's; prebendary of Myddin in St. David's Cathedral, and chaplain to the bishop of St. David's, 1875-83; became bishop, 1883.

**LIAS, John James**, Church of England; b. in London, Nov. 30, 1834; studied at King's College, London, 1850-53, and was scholar of Emmanuel College, Cambridge, where he graduated as B.A. 1857, M.A. 1861; was ordained deacon 1858, priest 1860; was curate of Shaftesbury 1858-60, of Folkestone 1865-67; vicar of Eastbury, Berks, 1867-68; minor canon of Llandaff, 1868-71; professor of modern literature, and lecturer in theology and Hebrew, at St. David's College, Lampeter, 1871-80; select preacher at Cambridge, 1876 and 1880; Hulsean lecturer there, 1884; Lady Margaret's preacher, 1884; Whitehall preacher, 1884-86; since 1880 has been vicar of St. Edmund's, Cambridge. He is the author of *The Rector and his Friends: Dialogues on the Religious Questions of the Day*, London, 1869; *The Doctrinal System of St. John considered as Evidence for the Date of his Gospel*, 1875; *Commentary on First Corinthians* (in *Cambridge Bible for Schools*), Cambridge, 1878; do. on *Second Corinthians*, 1879; *Sermons preached at Lampeter, St. David's College*, London, 1880; *Commentary on Joshua* (in *Pulpit Commentary*), 1881; *Commentary on Judges* (in *Cambridge Bible for Schools*), Cambridge, 1882; *The Atonement in the Light of Certain Modern Difficulties* (Hulsean Lectures for 1883-84), 1881; papers read before the Victoria Institute: 1. *On the Moral Influence of Christianity*; 2. *Is it Possible to know God?* (considerations on the "Unknown and Unknowable" of modern thought); *The Benefactors of To-day* (sermon preached before the University of Cambridge at the annual commemoration of Benefactors), 1884; sundry single sermons, lectures, and addresses.

**LICHTENBERGER, Frédéric Auguste, Lic. Theol., D.D.** (both Strassburg, 1857 and 1860); b. at Strassburg, March 21, 1832; studied at Strassburg, Paris, and in Germany, and since 1864 has been member of the French Protestant theological faculty, first at Strassburg, and since 1877 in Paris. On the re-organization of the faculty, necessitated by its removal, he became its dean. He edited the *Encyclopédie des sciences religieuses*, (Paris, 1877-82, 13 vols.), and contributed twenty important articles to it. Among his works are, *La théologie de G. E. Lessing*, 1854; *Etude sur le principe du protestantisme d'après la théologie allemande contemporaine*, 1857; *Sermons*, 1867; *L'Alsace en deuil*, 1871, 10 editions; *Histoire des idées religieuses en Allemagne depuis le milieu du dix-huitième siècle jusqu'à nos jours*, 1873, 3 vols.

**LIDDON, Henry Parry, D.D. and Hon. D.C.L.** (both Oxford, 1870), Church of England; b. at Stoneham, Hants, Aug. 20, 1829; was student of Christ Church College, Oxford; graduated B.A. (second-class in classics) 1851, M.A. 1853, and was Johnson theological scholar 1851; ordained deacon 1852, priest 1853; was vice-principal of the theological college of Cuddesdon, 1852-59; prebendary of Major Pars Altaris in Salisbury Cathedral, 1864-70; examining chaplain to the late bishop (Hamilton) of Salisbury; member of the hebdomadal council of the University of Oxford, 1866-75; Ireland professor of exegesis of Scripture at Oxford, 1870-October, 1882; became a canon residentiary in St. Paul's Cathedral, London, 1870; was Bampton lecturer in 1866; and select preacher at Oxford, 1863-65, 1870-72, 1877-79, 1884, and in 1884 filled a similar position at

Cambridge. He is one of the greatest preachers of the Church of England. Among his publications may be mentioned, *Lenten Sermons*, London, 1858; *The Divinity of our Lord and Saviour Jesus Christ* (Bampton Lectures), 1867, 11th ed. 1885; *Sermons preached before the University of Oxford*, 1st series (1863-68) 1869, 8th ed. 1884, 2d series (1868-79) 1880, 3d ed. 1882; *Walter Ken Hamilton, Bishop of Salisbury: a Sketch*, 1869, 2d ed. 18—; *Some Elements of Religion*, 1871, 5th ed. 1885; *Sermons on Various Subjects*, 1872, 1876, 1879; *Report of Proceedings at the Bonn Re-union Conference in 1875; Thoughts on Present Church Troubles*, 1881, 2d ed. same year; *Easter in St. Paul's: Sermons on the Resurrection*, 1885, 2 vols. He has edited Bishop Andrews' *Manual for the Sick*, 1869, 4th ed. 1883; Pusey's *Prayers for a Young Schoolboy* (1883, 2d ed. 1884), and *Private Prayers* (1883, 2d ed. 1884); Antonio Rosmini's *Of the Five Wounds of the Church* (trans. from Italian), 1883.

**LIGHTFOOT, Right Rev. Joseph Barber, D.D.** (Cambridge, 1864; Durham, 1879), **D.C.L.** (Oxford, 1879), **L.L.D.** (Glasgow, 1879), lord bishop of Durham, Church of England; b. at Liverpool, April 13, 1828; entered Trinity College, Cambridge; obtained a scholarship in 1849; graduated B.A. (wrangler, senior classic, and senior metallist) 1851, M.A. 1854; elected fellow of his college, 1852; in 1853 he was Norrisian prizeman. He was ordained deacon in 1854, and priest in 1858. In 1857 he was appointed tutor in his college; in 1858 was select preacher to the University of Cambridge; in 1861 became chaplain to the late Prince Consort, and Hulsean professor of divinity at Cambridge; in 1862, examining chaplain to the bishop of London (Dr. Tait), and honorary chaplain in ordinary to the Queen; in 1866 and 1867 was Whitehall preacher. In 1869, Dr. Tait being elevated to the see of Canterbury, he became one of his examining chaplains, and remained so until 1879. From 1871 to 1879 he was canon residentiary of St. Paul's Cathedral, London; in 1874 and 1875 he was select preacher at Oxford. In 1875 he resigned his Hulsean professorship, and became Lady Margaret professor of divinity, Cambridge, and in the same year deputy clerk of the closet to her Majesty. In 1879 he was recommended by the Earl of Beaconsfield to the then vacant see of Durham, and was consecrated bishop in Westminster Abbey. His remarkable scholarship is shown in his commentaries on *Galatians* (London, 1863, 8th ed. 1884), *Philippians* (1868, 7th ed. 1883), *Colossians*, and *Philemon* (1875, 8th ed. 1886), and on the Apostolic Fathers, *S. Clement of Rome* (1869; appendix volume, containing the complete second epistle discovered by Bryennios, 1877), *S. Ignatius*, and *S. Polycarp* (1885, 2 vols.). Each of these commentaries contains a revised Greek text, introduction, notes, and dissertations. The last is a peculiar feature of great interest and value. Dr. Lightfoot was one of the original members of the New-Testament Company of Bible Revisers, and wrote *On a Fresh Revision of the English New Testament*, 1871, 2d ed. 1872 (republished, with permission, by Dr. Schaff, New York, 1873).

**LINCOLN, Heman, D.D.** (Rochester University, Rochester, N.Y., 1865), Baptist; b. in Boston, Mass., April 14, 1821; graduated at Brown University, Providence, R.I., 1840, and at New-

ton (Mass.) Theological Institution, 1845; became pastor in Pennsylvania, 1845; at Jamaica Plain, Mass., 1853; Providence, R.I., 1860; professor of church history in Newton Theological Institution, 1868. He was one of the editors of *The Christian Chronicle*, 1848-53, and of *The Watchman and Reflector*, 1851-67. He has written *Outline Lectures in Church History*, Boston, 1881; do, in *History of Doctrine*, 1886, etc.

**LINSENMANN, Franz Xaver, Lic. Theol.** (Tübingen, 1867), **D.D.** (hon., Tübingen, 1872), Roman Catholic; b. at Rottweil, Nov. 28, 1835; studied philosophy and theology at Tübingen, 1854-58; was ordained priest at Rottenburg, 1859, and the same year curate at Oberndorf; became *repentent* of dogmatics at Tübingen, 1861; professor extraordinary of moral theology, 1867; ordinary professor of moral and pastoral theology, 1872. He is the author of *Mich. Baius u. die Grundlegung des Jansenismus*, Tübingen, 1867; *Der ethische Charakter der Lehre Meisters Eckhardts (programm)*, 1873; and these articles in the *Tübinger Theolog. Quartalschrift: Gabriel Biel*, 1865; *Albertus Pighius*, 1866; *Das Verhältnis d. heidn. zur christl. Moral*, 1868; *Ueber populäre Predigtweise*, 1873; *Ueber apologetische Predigtweise*, 1874 and 1875.

**LIPSCOMB, Andrew Adgate, D.D.** (University of Alabama, Tuscaloosa, 1850; Emory College, Oxford, Ga., 1870), Methodist Protestant; b. at Georgetown, D.C., Sept. 6, 1816; licensed to preach, 1831; united with the Maryland Conference of the Methodist Protestant Church, 1835; removed to Montgomery, Ala., 1842; became president of the Alabama Conference; founded the Metropolitan Institute for Young Ladies, at Montgomery, 1849; president of Tuskegee Female College, Methodist-Episcopal Church South, 1856-59; chancellor of the University of Georgia, at Athens, 1860-74; professor of philosophy and criticism in Vanderbilt University, Nashville, Tenn., 1875-81. He is the author of *Our Country: its Danger and Duty* (a prize essay), N. Y., 1844; *The Social Spirit of Christianity*, Phila., 1846; *Christian Heroism illustrated in the Life and Character of St. Paul*, Macon, Ga., 1880, 4th ed. 1881; *Studies in the Forty Days between Christ's Resurrection and Ascension*, Nashville, Tenn., 1884; *Lessons from the Life of St. Peter*, Athens, Ga., 1884; *Supplementary Studies*, 1885.

**LIPSIUS, Richard Adelbert, Ph.D., Lic. Theol.** (both Leipzig, 1853 and 1851), **D.D.** (hon., Jena, 1858); b. at Gera, Feb. 11, 1830; studied at Leipzig, 1848-51; became *privat-docent* there, 1855; professor extraordinary, 1859; ordinary professor at Vienna 1861, at Kiel 1865, and at Jena 1871, where he is also *Geheimer Kirchenrath*. As a philosophical adherent of Kant's, and as a theological follower of Schleiermacher's, he seeks, while relegating metaphysical doctrines to the background, to build up a system of dogmatics upon the religious experience of the Christian communion and of the individual believer. In 1875 he founded, and has ever since edited, the *Jahrbücher für protestantische Theologie*, and since 1885 has edited the *Theologischer Jahresbericht*. Besides his numerous writings in periodicals and encyclopedias, including that of Smith and Wace, he has published *Die paulinische Rechtfertigungslehre*, Leipzig, 1853; *De Clementis Romani epistola ad Corinthios priore disquisito*, 1855; *Ueber das Verhältnis der drei syrischen Briefe des Ignatius zu den übrigen Recen-*

*sionen der Ignatianischen Literatur*, 1859; *Der Gnosticismus, sein Wesen, Ursprung und Entwickelung*, 1860; *Zur Quellen-kritik des Epiphanius*, Wien, 1865; *Die Papstverzeichnisse des Eusebios und der von ihm abhängigen Chronisten kritisch untersucht*, Kiel, 1868 (pp. 29); *Chronologie der römischen Bischöfe bis zur Mitte des 4. Jahrh.*, 1869; *Die Paläus-Akten kritisch untersucht*, 1871; *Die Quellen der römischen Petrus-sage kritisch untersucht*, 1871; *Glaube und Lehre, Theologische Streitschriften*, 1871; *Ueber den Ursprung des Christennameus*, 1873; *Die Quellen der ältesten Ketzergeschichte*, 1875; *Lehrbuch der evangelisch-protestantischen Dogmatik*, Braunschweig, 1876, 2d ed. 1879; *Dogmatische Beiträge zur Vertheidigung und Erläuterung meines Lehrbuch*, Leipzig, 1878; *Die dogmatische Abgar-sage kritisch untersucht*, Braunschweig, 1880; *Die apokryphen Apostelgeschichten und Apostellegenden*, vol. i. 1883, vol. ii. 2d half 1884, 1st half 1886; *Philosophie u. Religion*, Leipzig, 1885.

**LITTLE, Charles Eugene, Methodist**; b. at Waterbury, Vt., April 7, 1838; graduated in the School of Theology, Boston University, Boston, Mass., 1860, and has since been a pastor in various towns of New York, Vermont, and New Jersey. He is the author of *Biblical Lights and Side Lights*, New York, 1883, 2d ed. 1884 (each two thousand copies); *Historical Lights*, 1886.

**LITTLEDALE, Richard Frederick, LL.D.** (Dublin, 1862), **D.C.L.** (Oxford, 1862), Church of England; b. in Dublin, Sept. 14, 1833; graduated at Trinity College, Dublin, B.A. (first-class in classics) 1854, M.A. 1858, LL.D. 1862. In 1855 he won the second biblical Greek prize, and the first Berkeley gold medal, and a first divinity testimonium in 1856. He was a London curate from 1856 to 1861; but, being compelled by ill health to abandon parochial work, he has devoted himself to religious literature, and been a voluminous writer. As an opponent of the Church of Rome, he has attracted much attention. Among his works may be mentioned, *Religious Communities of Women in the Early Church*, London, 1862, 2 editions; *Offices of the Holy Eastern Church*, 1863; *The Mixed Chalice*, 1863, 4th ed. 1867; *The North Side of the Altar*, 1864, 5 editions; *Catholic Ritual in the Church of England*, 1865, 13 editions; *The Elevation of the Host*, 1865, 2 editions; *Early Christian Ritual*, 1867, 2 editions; *The Children's Bread: a Communion Office for the Young*, 1868, 4 editions; *Commentary on the Psalms* (in continuation of Dr. Neale's), vols. ii.-iv., 1868-74; *Commentary on the Song of Songs*, 1869; *Religious Education of Women*, 1872; *At the Old Catholic Congress*, 1872; *Papers on Sisterhoods*, 1874-78; *Last Attempt to reform the Church of Rome from within*, 1875; *Ultra-montane Popular Literature*, 1876; *An Inner View of the Vatican Council*, 1877; *Why Ritualists do not become Roman Catholics*, 1878; *Plain Reasons against joining the Church of Rome*, 1879, 40th thousand 1886. He is contributor to the *Encyclopaedia Britannica* (9th ed.); edited *Ausseln's Car Deus Homo?* (1863); and shared in editing *The Priests' Prayer-Book*, 1861, 6th ed. 1881; *The People's Hymnal*, 1867, 6 editions; *Primitive Liturgies and Translations*, 1868-60; *The Altar Manual*, 1877 (45th thousand).

**LITTLEJOHN, Right Rev. Abram Newkirk, D.D.** (University of Pennsylvania, Philadelphia, 1855), **LL.D.** (University of Cambridge, Eng.,

1880), Episcopalian, bishop of Long Island; b. at Florida, Montgomery County, N.Y., Dec. 13, 1824; graduated at Union College, Schenectady, N.Y., 1843; studied at Princeton (N.J.) Theological Seminary, 1845-46; became rector of Christ Church, Springfield, Mass., 1850; of St. Paul's, New Haven, Conn., 1851; of Holy Trinity, Brooklyn, N.Y., 1860; bishop, 1869. He lectured on pastoral theology in the Berkeley Divinity School, Middletown, Conn., 1853-55; declined presidency of Hobart College, Geneva, N.Y., 1858, and bishopric of Central New York, 1868. In 1874 he was appointed by the presiding bishop to take charge of the American Episcopal churches on the Continent of Europe. Besides charges, addresses, and occasional sermons, his contributions to current literature embrace critiques, essays, etc., on *Philosophy of Religion; The Metaphysics of Cousin; The Life and Writings of S. T. Coleridge; The Poetry of George Herbert; Sir James Stephens's Lectures on the History of France; Rogers's Eclipse of Faith; The Bible and Common Sense; The Outwardness of Popular Religion; Human Progress dependent on Tradition rather than Invention; Thoughts and Enquiries on the Alt-Catholic Movement; Discourse at the Consecration of St. Paul's Church within the Walls, Rome, Italy; Essay before the Church Congress, New York, 1877; Conciones ad Clerum, 1879-80, 1881; Individualism: its Growth and Tendencies, with some Suggestions as to the Remedy for its Evils, being Sermons preached before the University of Cambridge, Eng., November, 1880, 1881; The Christian Ministry at the Close of the Nineteenth Century, being Lectures before the General Theological Seminary, New York, on the "Bishop Paddock Foundation," 1884.*

**LIVERMORE, Abiel Abbot, A.M.**, Unitarian; b. at Wilton, N.H., Oct. 30, 1811; graduated at Harvard College, Cambridge, Mass., 1833, and at the Harvard Divinity School, 1836; was pastor in Keene, N.H. (1836-50), Cincinnati, O. (1850-56), Youkers, N.Y. (1856-63); editor of *The Christian Inquirer*, New-York City, 1856-63; and since 1863 has been president of the Meadville (Penn.) Theological School. He is a Channing Unitarian. Besides reviews and occasional sermons, he is the author of *Priestley's Corruptions of Christianity, abridged*, Keene, N.H., 1838; *Christian Hymns, compiled*, Boston, 1840, 50th ed. 1861; *Commentary on the New Testament*, 1842-82, 6 vols., many editions; *Lectures to Young Men*, Keene, N.H., 1846; *The Marriage Offering*, Boston, 1848, 16th ed. 1862; *The Mexican War reviewed*, 1852; *Sermons*, 1857; *Syllabus on Ethics*, 1870; *Syllabus on Systematic Theology*, 1874; *Syllabus on Creeds*, 1878; *Anti-Tobacco*, 1883.

**LOBSTEIN, Paul, D.D.** (Göttingen, 1884), German Protestant; b. at Epinal (Département des Vosges), July 28, 1850; studied at Strassburg, Tübingen, and Göttingen; became *privat-docent* at Strassburg, 1876; professor extraordinary, 1877; ordinary professor, 1881. He belongs to the school of Ritschl. He has written *Die Ethik Calvin's in ihren Grundzügen entworfen*, Strassburg, 1877; *Petrus Ramus als Theologe*, 1878; *La notion de la pré-existence du Fils de Dieu*, Paris, 1883; and articles in Lichtenberger's *Encyclopédie des sciences religieuses*, etc.

**LOESCHE, Georg (Carl David), Ph.D.** (Jena, 1880), Lic. Theol. (Berlin, 1883), German Pro-

testant theologian; b. in Berlin, Aug. 22, 1855; educated at Bonn, Tübingen, and Berlin; became preacher to the German Church in Florence, Italy, 1880; *privat-docent* in the University of Berlin, 1885. He is an adherent of the critical school in theology. He is the author of *De Augustino Plotiniano in doctrina de deo disserenda*, Halle, 1880; *Florenzer Predigten*, 1884; *Ernst Moritz Arndt, der deutsche Reichserhold*, Gotha, 1881; *Haben die späteren neuplatonischen Polemiker gegen das Christenthum das Werk des Celsus benutzt?* (in Hilgenfeld's *Zeitschrift f. w. Theologie*, 1884, xxvii. 3).

**LONG, Albert Limerick, D.D.** (Alleghany College, Meadville, Penn., 1867), Methodist; b. at Washington, Penn., Dec. 4, 1832; studied in the Western University of Pennsylvania, Pittsburg, Penn., and at Alleghany College, Meadville, Penn.; graduated from the latter institution, 1852; studied theology in what is now the theological department of the Boston University, 1857; went to Bulgaria as missionary in 1857; was transferred to Constantinople in 1863, to assist in the translation of the Scriptures into Bulgarian; edited a Bulgarian periodical, and various other publications, and acted as superintendent of the Bulgarian Mission of the Methodist-Episcopal Church until 1872, when he became professor in Robert College, Constantinople. The National Assembly of Bulgaria at their first meeting (1879) accorded him a vote of thanks in recognition of his services to the Bulgarian cause. In 1883 he was elected a corresponding member of the National Literary Society of Bulgaria; in 1884 Prince Alexander of Bulgaria, as a mark of personal appreciation, conferred upon him the Cross of Commander of the Order of St. Alexander. He is a corresponding member of the American Oriental Society, of the Numismatic Society of Philadelphia, and other associations. His contributions to literature have been chiefly in the Bulgarian language; but he has written upon subjects connected with Bulgaria, for English and American journals.

**LOOFS, (Armin) Friedrich, Ph.D., Lic. Theol.** (both Leipzig, 1881 and 1882), Lutheran; b. at Hildesheim, Hannover, Germany, June 19, 1858; studied at Leipzig, Tübingen, and Göttingen, 1877-81; became *privat-docent* of church history in the University of Leipzig, 1882. He is the author of *Zur Chronologie der auf die fränkischen Synoden des hl. Bonifatius bezüglichen Briefe der bonifatianischen Bricsammlung*, Leipzig, 1881; *Antique Britonum Scotorumque ecclesie quales fuerint mores, quæ ratio credendi et vivendi, qua controversia cum Romana ecclesia causa atque vis*, 1882.

**LOOMIS, Augustus Ward, D.D.** (Hamilton College, Clinton, N.Y., 1873), Presbyterian; b. at Andover, Conn., Sept. 1, 1816; graduated at Hamilton College, Clinton, N.Y., 1841, and at Princeton (N.J.) Theological Seminary, 1844; was missionary in China, at Macao, Chusan, and Ningpo, from 1844 to 1850, when his health failed; and missionary among the Creek Indians at Koweth, 1852-53; stated supply at St. Charles, Mo., 1853-54; at Edgington, Ill., 1854-59; but since 1859 has been missionary to the Chinese in San Francisco, Cal. He is the author of *Learn to say No*, Philadelphia, 1856; *Scenes in Chusan*, 1857; *How to die Happy*, 1858; *Scenes in the Indian Country*, 1859; *A Child a Hundred Years Old*, 1859; *Profits*

of *Godliness*, 1859; *Confucius and the Chinese Classics*, San Francisco, Cal., 1867, 2d ed. Boston, 1882; *Chinese and English Lessons*, New York, 1872, 2d ed. 1882.

**LORD, Willis, D.D.** (Lafayette College, Easton, Penn., 1816), **LL.D.** (University of Wooster, Wooster, O., 1874), Presbyterian; b. at Bridgeport, Conn., Sept. 15, 1809; graduated at Williams College, Williamstown, Mass., 1833; studied theology in Princeton (N.J.) Theological Seminary, 1833-34; became pastor of the Congregational Church of New Hartford, Conn., 1834; of the Richmond-street Congregational Church, Providence, R.I., 1838; of the Penn-square Presbyterian Church, Philadelphia, Penn., 1840; of the Broadway Presbyterian Church, Cincinnati, O., and professor of biblical literature and pastoral theology in the theological seminary there, 1850; pastor of the Second Presbyterian Church, Brooklyn, N.Y., 1854; professor of biblical and ecclesiastical history, and then of didactic and polemic theology, in the Theological Seminary of the North-West, Chicago, Ill., 1859; president of the University of Wooster, 1870; retired in impaired health, 1874, and since then has been prevented by this cause from holding permanent public office, although acting as pastor elect of Central Church, Denver, Col., 1875-76; and of the First Church, Columbus, O., 1878-79; and during 1884 and 1885 giving assistance in building up the "Presbyterian College of the North-West" at Del Norte, Col. He is the author of *Men and Scenes before the Flood*, Philadelphia, 1816; *Christian Theology for the People*, New York, 1873, 2d ed. 1875; *The Blessed Hope*, Chicago, 1876, 2d ed. 1881; and of numerous sermons, addresses, articles, etc.

**LOWE, William Henry**, Church of England; b. at Whaplode Drove, Lincolnshire, England, April 10, 1815; educated at Christ College, Cambridge; graduated B.A. (senior optime) 1871, Tyrwhitt Hebrew scholar 1872, M.A. 1874, when he was appointed Hebrew lecturer in his college, and so remains. He was chaplain of his college from 1874 to 1881. He belongs to the critical school, and is the author of *The Psalms, with Introductions and Critical Notes*, London, 1875-77 (edited jointly with A. C. Jennings, and issued in parts), 2 vols., 2d ed. 1881-85; *Twelve Odes of Hafiz, translated from the Persian, with Sudi's Commentary from the Turkish*, Cambridge, 1877; *The Fragment of Talmud Babli, Pesachim, of ix.-x. cent., with Notes illustrative of the New Testament*, London, 1879; *The Memorbuch of Nürnberg, in Connection with the Persecution of the Jews in 1549*, 1881; *The Hebrew Student's Commentary on Zechariah*, 1882; *The Palestinian Mishnah* (from the unique MS. preserved in the University Library, edited for the syndics of the University Press), Cambridge, 1883; *Al-Baldūin's Reign of Akbar* (translated from the Persian for the Asiatic Society of Bengal), Calcutta, 1884-86; comments on *Zechariah and Malachi* in Bishop Ellicott's *Bible for English Readers*, London, 1884.

**LOWRIE, John Cameron, D.D.** (Miami University, Oxford, O., 1852), Presbyterian; b. at Butler, Penn., Dec. 16, 1808; graduated at Jefferson College, Canonsburg, Penn., 1829; was at Western Theological Seminary, Allegheny, Penn., 1829-32, at Princeton Theological Seminary, N.J.,

1832-33; missionary in Upper India 1833-36, when, his health failing, he returned to America, and since 1838 has been connected with the Board of Foreign Missions, until 1850 as assistant secretary, and since as secretary. From 1815 to 1850 he was minister of the Forty-second-street Church, New York; moderator of the O. S. General Assembly at Pittsburgh, Penn., 1865. He is the author of *Two Years in Upper India*, New York, 1850; *The Foreign Missions of the Presbyterian Church in the United States of America*, 1855, 3d ed. 1868; *Missionary Papers*, 1882.

**LOWRIE, Samuel Thompson, D.D.** (Washington and Jefferson College, Washington, Penn., 1874), Presbyterian; b. at Pittsburgh, Penn., Feb. 8, 1835; graduated at Miami University, Oxford, O., 1852, and at Western (Presbyterian) Theological Seminary, Allegheny, Penn., 1855; took a fourth year; studied two semesters at Heidelberg, Germany; was pastor of the Presbyterian Church at Alexandria, Penn., December, 1858, to April, 1863; then nine months in Europe; pastor of the Bethany Church, Philadelphia, 1865-69, and of the Abington Church, 1869-74; professor of New-Testament exegesis and literature in Western Theological Seminary, 1874-78; from April, 1879, to October, 1885, he was pastor of the Ewing Presbyterian Church, near Trenton, N.J. He assisted Rev. Dr. D. Moore upon *Isiah* in the American Lange series (New York, 1878), and Rev. Dr. A. Gosman upon *Numbers* in the same series (1879); wrote *An Explanation of the Epistle to the Hebrews*, 1881; and translated Cremer's (of Greifswald) *Ueber den Zustand nach dem Tode*, Gutersloh, 1883, under the title *Beyond the Grave*, 1885.

**LOWRY, Robert, D.D.** (Lewisburg University, Lewisburg, Penn., 1875), Baptist; b. in Philadelphia, Penn., March 12, 1826; graduated at the head of his class at Lewisburg University, Lewisburg, Penn., 1851; was pastor at West Chester, Penn., 1854-58; in New-York City, 1858-61; in Brooklyn, 1861-69; at Lewisburg, Penn., and professor of belles-lettres in the university there, 1869-75; pastor at Plainfield, N.J., 1876-85; president of the New-Jersey Baptist Sunday-school Union, 1880-86. He participated in the Robert Raikes centennial, London, 1880; travelled in Europe 1880, in Mexico 1885; was poet before the Grand Arch Council of the Phi Kappa Psi Fraternity, 1885. He is a composer and hymn-writer, and has edited *Chapel Melodies*, N. Y., 1868; *Bright Jewels*, 1869; *Pure Gold*, 1871; *Hymn Serwax*, 1871; *Royal Diadem*, 1873; *Temple Anthems*, 1874; *Tidal Wave*, 1874; *Brightest and Best*, 1875; *Welcome Tidings*, 1877; *Fountain of Song*, 1877; *Chautauque Carols*, 1878; *Gospel Hymn and Tune Book*, 1879; *Good as Gold*, 1880; *Our Glad Hosanna*, 1882; *Joyful Lays*, 1884; *Glad Refrains*, 1886; with Christmas and Easter services annually, and numerous single songs; over 3,000,000 of these books have been issued.

**LOY, Matthias**, Confessional Lutheran; b. in Cumberland County, Penn., March 17, 1828; studied in Columbus (O.) Theological Seminary, and was pastor at Delaware, O., 1849-65; since 1861 has edited *Lutheran Standard*, since 1865 has been professor of theology in the Evangelical Lutheran Theological Seminary, Columbus, O.; and since 1880 been president of Capital University. He established the Columbus (O.) *Theological Maya*

zine in 1881. Since 1860, with the exception of 1878-80, when out of health, he has been yearly president of the Evangelical Lutheran Joint Synod of Ohio and other States. He edited the translation of Luther's *House-pastors*, Columbus, 1864, 3 vols.; translated *Life and Deeds of Dr. M. Luther*, 1869; *The Doctrine of Justification*, 1869. 2d ed. 1880; *Essay on the Ministerial Office* 1870.

**LUARD, Henry Richards, D.D.** (Cambridge, 1878); Church of England; b. in London, Aug. 17, 1825; studied at Trinity College, Cambridge (1843-47), where he graduated B.A. (fourteenth wrangler) 1847, M.A. 1850, B.D. 1875; became fellow of Trinity College, 1849; was assistant tutor, 1855-65; ordained deacon and priest, 1855; became vicar of St. Mary the Great, Cambridge, 1860; registry of the University of Cambridge, 1862; honorary canon of Ely, 1884. He is the author of *Catalogue of the MSS. in the Cambridge University Library* (the theological portion and the index), 1856-67; *Life of Richard Porson* (in *Cambridge Essays*), Cambridge, 1857; editor of *Lives of Edward the Confessor* in the Master of the Rolls series of Chronicles and Memorials, 1858; *Bartholomæi de Cotton Historia Anglicana* (same series), 1859; *Duay of Edward Rud.* 1860; *Epistola Roberti Grosseteste* (Rolls series), 1861; *Annales Monastici* (the same), 1864-69, 5 vols.; *The Correspondence of Porson*, 1867; *List of Documents, etc., concerning the Cambridge University Library*, 1870; *Matthæi Parisiensis Chronica Majora* (Rolls series), 1872-83, 7 vols.; *Graduati Cantabrigienses, 1800-72, 1873, 1800-84*, 1884; author of *On the Relations between England and Rome during the Earlier Portion of the Reign of Henry III.*, 1878; occasional pamphlets, reviews, sermons, etc.

**LUCIUS, Paul Ernst, Lic. Theol.** (Strassburg, 1879), German Protestant; b. at Ermlshausen, Elsass, Oct. 16, 1852; studied theology at Strassburg, 1871-76; afterwards at Zürich (1876), Paris (1877), Jena (1877), Berlin (1878); became assistant at Sessenheim, 1878; assistant pastor in Strassburg, 1879; *privat-docent* there, 1880; professor extraordinary, 1883. He is the author of *Die Therapeuten und ihre Stellung in der Geschichte der Askese. Eine kritische Untersuchung der Schrift "De vita contemplativa."* Strassburg, 1879; *Der Essenismus in seinem Verhältniss zum Judenthum*, 1881; *Die Quellen der älteren Geschichte des ägyptischen Mönchthums* (in *Zeitschrift für Kgsch.*, 1884); *Die Kräftigung des Missionsinnes in der Gemeinde*, 1885.

**LUCKOCK, Herbert Mortimer, D.D.** (Cambridge, 1879), Church of England; b. at Great Barr, Staffordshire, July 11, 1833; educated at Jesus College, Cambridge; graduated as B.A. (second-class classical tripos, and first-class theological tripos) 1858, M.A. 1862; was fellow of Jesus College, Crosse divinity scholar, Tyrwhitt Hebrew scholar; took Carus and Scholefield prizes 1860, member's prize 1860-61-62; was ordained deacon 1860, priest 1862; chaplain to Lord Carrington, examining chaplain to bishop of Ely since 1873; honorary canon of Ely, 1874-75; canon of Ely since 1875; principal of Ely Theological College since 1876; select preacher in the University of Cambridge, 1865, 1874-75, 1883; vicar of All Saints', Cambridge, 1862-63, and again 1865-75; rector of Gayhurst with Stoke-Golding-ton, 1863-65. His theological standpoint is Anglo-Catholic. He is the author of *Tables of Stone: a Course of*

*Sermons*, London, 1867; *After Death, the State of the Faithful Dead, and their Relationship to the Living*, 1879, 5th ed. 1885; *Studies in the History of the Prayer-book*, 1881, 2d ed. 1882; *An Appeal to the Church not to withdraw her Clergy from the Universities*, 1882; *Footprints of the Son of Man as traced by St. Mark, being Eighty Portions for Private Study, Family Reading, and Instruction in Church*, 1884, 2 vols., 2d ed. 1885.

**LUDELOW, James Meeker, D.D.** (Williams College, Williamstown, Mass., 1872), Presbyterian; b. at Elizabeth, N.J., March 15, 1841; graduated at College of New Jersey, Princeton, 1861, and at Princeton Theological Seminary, 1864; was pastor First Church, Albany, N.Y., 1864-68; Collegiate Reformed Dutch Church, New-York City, 1868-77; Westminster Presbyterian Church, Brooklyn, N.Y., 1877-83; East Orange since 1886. He is the inventor and compiler of the *Concentric Chart of History*, New York, 1885; author of *The Captain of the Janizaries*, 1886; and contributor to periodicals, secular and religious.

**LUEDEMANN, Hermann, Ph.D., Lic. Theol.** (both Kiel, 1870 and 1871), D.D. (Heidelberg, 1883), German Protestant theologian; b. (son of the succeeding) at Kiel, Prussia, Sept. 15, 1842; studied at Kiel, Heidelberg, and Berlin, 1861-67; became *privat-docent* at Kiel, and teacher in a private school, 1872; professor extraordinary of the New Testament at Kiel, 1878; ordinary professor of church history at Bern, Switzerland, 1884. He is a critical and liberal theologian, in sympathy with the Jena school. He is the author of *Die Anthropologie des Apostel Paulus und ihre Stellung innerhalb seiner Heilslehre, Nach den vier Hauptbriefen dargestellt*, Kiel, 1872; *Zur Erklärung des Papiasfragments Euseb. H. E. iii. 39* (in *Jahrb. f. prot. Theol.*, 1879); *Die "Eidbrüchigkeit" unserer neukirchlichen (freisinnigen) Geistlichen*, Kiel, 1881, 3d ed. 1884; *Die neuere Entwicklung der protestantischen Theologie*, Bremen, 1884; from 1873 to 1883 he contributed to the *Literarisches Centralblatt, Jenaer Literaturzeitung, Protestantische Kirchenzeitung*, and political journals; since 1881 he has contributed the section on church history down to the Council of Nicaea, in Pünjer's *Theologischer Jahresbericht*.

**LUEDEMANN, Karl, D.D.**, German Protestant theologian; b. at Kiel, July 6, 1805; studied there, 1823-28; became preacher in St. Nicholas' Church there, 1831; convent and garrison preacher, and *privat-docent*, 1834; professor extraordinary, 1839; ordinary professor, 1841. In 1855 he was made *Kirchenrath*. He is the author of *Die sittlichen Motive des Christenthums*, Kiel, 1841; *Ueber das Wesen des protestantischen Cultus*, 1846; *Das Wort des Lebens* (sermons), 1863; *Erinnerung an Claus Harms und seine Zeit*, 1878.

**LUENEMANN, Georg Conrad Gottlieb, Lic. Theol.** (Göttingen, 1847), D.D. (hon., Göttingen, 1860), German Protestant theologian; b. at Göttingen, April 17, 1819; studied at its university; became *repent* there, 1844; *privat-docent*, 1847; professor extraordinary of theology, 1851. He is the author of *De epistola, quam Paulus ad Ephesios edidisse perhibetur, authentica, primis lectoribus, argumento summo ac consilio* (Preisschrift), Göttingen, 1842; *Pauli ad Philippenses epistola, Contra F. Chr. Baurium*, 1847; *Kritisch exegetisches Handbuch über die Briefe an die Thessalonicher* (Abtheil X. des Meyer'schen Commentars), 1850, 4th



ed. 1878 (English trans. by Gloag, Edinburgh, 1880); do. *über den Hebräerbrief* (Abth. XIII. des *M'schen Kommentars*), 1855, 4th ed. 1878 (English trans. by Evans, Edinburgh, 1882); *Disputatio de literarum, quæ ut Hebræos inscribuntur, primis lectoribus*, 1853; edited (with H. Messner) the 6th ed. of De Wette's *Einführung in die kanonischen Bücher des N. T.*, Berlin, 1860; and the 7th ed. of Wiener's *Grammatik des neutestamentlichen Sprachidioms*, Leipzig, 1867 (English trans. by J. Henry Thayer, Andover, 1869; 6th by W. F. Moulton, Edinburgh, 1870).

**LUTHARDT, Christoph Ernst, Lic. Theol., Ph.D., D.D.** (all Erlangen, 1852, 1854, and 1856 respectively), Lutheran; b. at Maroldsweisach, Bavaria, March 22, 1823; studied at Erlangen and Berlin, 1841-45; was ordained at Münden, 1846; from 1846 till 1851 was teacher in the Munich gymnasium; until 1851 *repetent* at Erlangen, and *privat-docent* 1853-54; for the next two years professor extraordinary at Marburg; since 1856 has been professor of systematic theology and New-Testament exegesis at Leipzig; and since 1865 a consistorial councillor. In theology he is orthodox, and in general belongs to the Erlangen school. He is renowned as a university lecturer and pulpit orator. Since 1868 he has edited the *Allgemeine evang. luth. Kirchenzeitung*, and since 1880 *Das Theologisch-Literaturblatt und Die Zeitschrift für Kirchl. Wissenschaft und Kirchl. Leben*. Of his very numerous publications, which include nine volumes of collected sermons (1861-86), and lectures and articles upon many topics, may be mentioned, *De compositione evangelii Joannei*, Nuremberg, 1852; *Das johanneische Evangelium nach seiner Eigenständigkeit geschildert u. erklärt*, 1852-53, 2 vols., 2d ed. 1875-76 (Eng. trans. by C. R. Gregory, *St. John's Gospel described and explained according to its Peculiar Character*, Edinburgh, 1878, 3 vols.); *De primæ Joannæ epistolæ compositione*, Leipzig, 1860; *De compositione evangelii Matthæi*, 1861; *Die Offenbarung Johannis übersetzt u. kurz erklärt für die Gemeinde*, 1861; *Die Lehre von den letzten Dingen in Abhandlungen und Schriftauslegungen dargestellt*, 1861, 3d ed. 1885; *Die Lehre vom freien Willen u. sein Verhältniss zur Gnade*, 1863; *Apologetische Vorträge über die Grundwahrheiten des Christenthums*, 1864, 10th ed. 1883 (Eng. trans., *The Fundamental Truths of Christianity*, Edinb., 1865, 3d ed. 1873); *Kompendium der Dogmatik*, 1865, 7th ed. 1886; *Die*

*Ethik Luthers in ihren Grundzügen*, 1867, 2d ed. 1875; *Apologetische Vorträge über die Heilswahrheiten des Christenthums*, 1867, 5th ed. 1883 (Eng. trans., *The Saving Truths of Christianity*, Edinburgh, 1868); *Die Ethik d. Aristoteles in ihr. Unterschied von der Moral des Christenthums*, 1869-76, 3 parts; *Vorträge über die Moral des Christenthums*, 1872, 3d ed. 1882 (Eng. trans., *The Moral Truths of Christianity*, Edinburgh, 1873); *Der johanneische Ursprung des vierten Evangeliums*, 1874 (Eng. trans., with enlarged literature, by C. R. Gregory, *St. John the Author of the Fourth Gospel*, Edinburgh, 1875, 2d ed. 1885); *Gesammelte Vorträge verschiedenen Inhalts*, 1876; *Die modernen Weltanschauungen u. ihre praktischen Konsequenzen*, 1880, 2d ed. same year; *Licht und Leben* (sermons), 1885.

**LYMAN, Right Rev. Theodore Benedict, S.T.D.** (College of St. James, Washington County, Md., 1856), Episcopalian, bishop of North Carolina; b. at Brighton, near Boston, Mass., Nov. 27, 1815; graduated at Hamilton College, Clinton, N.Y., 1837, and at the General Theological Seminary, New-York City, 1840; became rector of St. John's Parish, Hagerstown, Md., 1840; of Trinity Church, Pittsburgh, Penn., 1850; was in Europe 1860-70, during which time he was chaplain to the American embassy (1865), organized what is now St. Paul's Church, Rome, Italy (1866), and continued in charge four years; became rector of Trinity Church, San Francisco, Cal., 1870; assistant bishop of North Carolina, 1873; bishop, on the death of Bishop Atkinson, 1881. He declined the deanery of the General Theological Seminary, New-York City, to which office he was elected during his residence in Europe; appointed to the care and jurisdiction of the American Episcopal Churches, which have been established on the Continent of Europe, 1886. He is the author of several sermons and addresses.

**LYON, David Gordon, Ph.D.** (Leipzig, 1882), Baptist; b. at Benton, Ala., May 21, 1852; graduated at Howard College, Marion, Ala., 1875; studied at the Southern Baptist Theological Seminary, Louisville, Ky., 1876-79, and at Leipzig, 1879-82, and in the latter year became Hollis professor of divinity in Harvard University, Cambridge, Mass. His speciality is Assyrian. He has issued *Königschrift-terte Sargon's Königs von Assyrien (722-705 v. Chr.) nach den Originalen neu herausgegeben, ungeschrieben, übersetzt und erklärt*, Leipzig, 1883.

## M.

**MABON, William Augustus Van Vranken, D.D.** (Rutgers College, New Brunswick, N.J., 1861), **LL.D.** (Union College, Schenectady, N.Y., 1882), b. at New Brunswick, N.J., Jan. 24, 1822; graduated at Union College, Schenectady, N.Y., 1840, and at New Brunswick Theological Seminary, N.J., 1844; became home missionary at Buffalo, N.Y., 1844; pastor at New Durham, Hudson Co., N.J., and superintendent of the county schools, 1846; professor of didactic and polemic theology in the Reformed (Dutch) Theological Seminary at New Brunswick, N.J., 1881. He edited *The Sower*, New York, 1878-79. See Appendix.

**McAll, Robert Whitaker, F.L.S.**, Congregationalist; b. at Macclesfield, Cheshire, Eng., Dec. 17, 1821; studied architecture under Mr. Walters, architect of the Free Trade Hall, Manchester, and Sir Gilbert Scott, R.A.; afterwards turned his attention to theology, and studied in the Lancashire Independent (Congregational and theological) College, Manchester; graduated B.A. at London University in 1847; and for twenty-four years was a Congregational pastor in England, during which time he ministered to four churches. In 1871, while pastor at Hadleigh, Suffolk, he and his wife made a brief holiday visit to Paris, and were so struck with the spiritual destitution of the working classes there, that they resolved to devote themselves to the effort to evangelize them. Accordingly he left his charge, much to its regret, and single-handed they began their mission. Their success has been beyond their hopes. In 1885 there were a hundred stations in Paris and throughout France. The money required to carry on their operations comes from France, Great Britain, and America. See article *McAll Mission*, in *Encyclopædia*.

**MacARTHUR, Robert Stuart, D.D.** (University of Rochester, N.Y., 1880), Baptist; b. at Dalesville, Argenteuil County, Province of Quebec, Can., Aug. 31, 1841; graduated from the University of Rochester, N.Y., 1867, and from the Rochester Theological Seminary, N.Y., 1870; and since June, 1870, has been pastor of Calvary Baptist Church, New-York City, which in 1883 erected a new church at an expense of nearly five hundred thousand dollars. He is the regular weekly New-York correspondent of the *Chicago Standard*, one of the editors of *The Baptist Quarterly Review* (since 1885), and with Rev. Dr. C. S. Robinson of the *Calvary Selection of Hymns and Spiritual Songs*, New York, 1874.

**McAULEY, Jeremiah** (better known as "Jerry McAuley"), layman; b. in Ireland, in the year 1839; d. in New-York City, Sept. 18, 1884. His father was a counterfeiter, who fled the country to escape arrest while his son was an infant. Jerry was brought up by his grandmother, who was a devout Romanist; but he never received any schooling. At the age of thirteen he came to New-York City, and lived with a married sister for a time. Soon he became as great a rogue as one of his years could be. On leaving his sister

he boarded in Water Street, and supported himself by stealing from vessels lying in the river. The money procured by selling the articles stolen was spent in all sorts of wickedness. He became a prize-fighter, and a terror and a nuisance in the Fourth Ward. When nineteen years old he was arrested for highway robbery, an offence he had not committed. But he had no one to defend him; and so bad was his character, that he was condemned, in January, 1857, on circumstantial evidence, to fifteen years imprisonment at Sing-Sing. On his way thither he determined to be obedient to prison rules, do the best he could under the circumstances, and trust that somebody would be raised up to help him. He was set at carpet-weaving, and for two years had the approbation of his keepers. For the next three years he was, in consequence of illness, uncasy and intractable, and hence often severely punished, without being anywise improved. On one Sunday, when he had been some five years in prison, Orville Gardner (known as "Awful" Gardner), a former confederate in sin, addressed the convicts, and made a profound impression upon Jerry. On returning to his cell he took down the Bible, with which each cell is supplied, to find a verse which Gardner had quoted. He soon became a constant Bible-reader; and so, although he never found the verse he sought, he stored his mind with the Word of God. A great desire to be saved was awakened within him. But weeks of anxiety and struggle passed before the "words were distinctly spoken to his soul" which assured him that he was forgiven. Then the Lord began to use him in the prison among his fellow-convicts, and several were led to Christ by him. On March 8, 1864, he was pardoned. Like many another one, he had no one to help him to an honest living on leaving prison, so fell back into his former evil courses. He went into the bounty business, and made a great deal of money, which he spent freely. He became a sporting man, and often attended the races. After the war he dealt in stolen and smuggled goods, which he paid for in counterfeit money, until, being found out, no one would steal for him. He then became once more a river thief. But he could not shake off the religious impressions received in prison, although he tried to deaden conscience by drink. This wretched life continued until 1872, when he found Christian friends who manfully stood by him, notwithstanding his frequent falls, until he was confirmed in the Christian life. In October, 1872, he opened his "Helping Hand for Men," at 316 Water Street, as a resort for the forlorn wayfarers, sailors, and others who frequented the locality. From the start the work was remarkably blessed. He manifested extraordinary aptitude for dealing with the degraded. His kindly ways drew them to him; while his simple-minded, whole-hearted piety, and his burning zeal, deeply impressed them. The result was, that many were converted. In 1876 the old building was replaced

by a far better one, and the mission incorporated under the title of "The McAuley Water-street Mission." In 1882, feeling that his work in Water Street was done, he began a similar work at 101 West Thirty-second Street, called "The Cremorne Mission," from its contiguity to the notorious Cremorne Garden. In June, 1883, he began the publication of *Jerry McAuley's Newspaper*, which is still issued every other Thursday. Some time before his death his health began to fail, but he continued his work. His end came suddenly. On Wednesday, Sept. 17, 1884, he had a hemorrhage of the lungs, and on Thursday afternoon at four o'clock another, and in a few minutes he was dead. On Sunday, Sept. 21, at half-past two P.M., he was buried from the Broadway Tabernacle, Thirty-fourth Street and Sixth Avenue. The spacious church was crowded in every part long before the services began, and a great multitude stood all around the building. For nearly two hours after the conclusion of the services, the procession of mourners filed past the coffin. In the throng were many of the very classes among whom and for whom his life had been spent,—the criminal, the vicious, the immoral.

By competent testimony and common acknowledgment Jerry McAuley was one of the most useful, remarkable, and indeed wonderful men in the city of New York. Himself for many years a criminal and an outcast, he knew from bitter experience that the way of transgressors is hard. Himself the subject of the Saviour's infinite love, he knew that God had mercy for even the vilest. When, therefore, he spoke to those who had fallen, it was with a thorough knowledge which they could not fail to recognize. His work was, however, not carried on without many hinderances and difficulties; but he triumphed over all. Liberal and wealthy friends supported his enterprises, and in his wife he found a devoted and efficient helper. See *Jerry McAuley, His Life and Work*, ed. Rev. R. M. O'ford, New York, 1885.

**McCABE, Charles Cardwell, D.D.** (Central Tennessee College, Nashville, Tenn., 1875), Methodist; b. at Athens, O., Oct. 11, 1836; studied at Ohio Wesleyan University, Delaware, O., but did not graduate; was pastor in the Ohio Conference, 1860-61; chaplain of the 122d Ohio Infantry, 1862-63; was taken prisoner at the battle of Winchester, Va., and was in Libby Prison, Richmond, Va., for four months; on his release rejoined his regiment; agent of the Christian Commission, 1861-65; Centenary agent in Ohio, 1866-67; assistant secretary of the Church Extension Society, 1868-84; missionary secretary since 1884.

**McCLELLAN, John Brown**, Church of England; b. in Glasgow, Scotland, March 7, 1836; educated at Trinity College, Cambridge, 1855-58 (elected scholar 1857); graduated B.A. (Warrington gold medallist, and the only double first classical and mathematical honors of his year) 1858, M.A. 1861; was elected fellow of Trinity College, 1859; ordained deacon 1860, priest 1861; was vicar of Bottisham, diocese of Ely, 1861-79; rural dean of first division of Campt's deanery, 1871-77; since 1880 he has been principal of the Royal Agricultural College, Cirencester. He is a moderate High Churchman, in favor of disestablishment; and of freedom of the Church. He is

the author of *Fourth Nicene Canon, and Election and Consecration of Bishops*, London, 1870; *A New Translation of the New Testament, from a critically revised Greek Text, a Contribution to Christian Evidence*, vol. i. (the Four Gospels, with notes and dissertations, and a new chronological harmony) 1875.

**McCLOSKEY, His Eminence John, Cardinal, D.D.**, Roman Catholic; b. in Brooklyn, N.Y., March 10, 1810; d. in New York, Oct. 10, 1885. He was graduated with the highest honors at St. Mary's College, Emmittsburg, Md., 1828; ordained priest at New York, Jan. 9, 1831; studied for two years at the Collegium Romanum in Rome, and a year in France. Returning to America in 1837, he was appointed pastor of St. Joseph's Church, New-York City. On March 10, 1844, he was consecrated bishop of Aixiere *in partibus*, and co-adjutor to the bishop (later archbishop) of New York (John Hughes); translated to the new see of Albany, May 21, 1847; after the death of Archbishop Hughes (Jan. 3, 1864) he was appointed his successor, May 6, 1864. He attended the Vatican Council (1869-70), and was on the Committee on Discipline. He was by Pius IX. created cardinal priest of the Most Holy Roman Church, March 15, 1875, under the title of "*Sancta Maria sopra Minervam*." He was the first American cardinal. He received the red hat from Leo XIII. in the consistory held in Rome on March 28, 1878. He enjoyed the respect of Protestant and Roman Catholic alike; and did much for his Church, as by buildings (e.g., the Fifth-avenue Cathedral) and new institutions, and by the introduction of the Capuchins, Franciscans, Sisters and Little Sisters of the Poor, who had previously no houses in his diocese. Under him the number of churches in New York increased from seventy to a hundred and seventy, and the number of clergy from a hundred and fifty to four hundred. Archbishop Gibbons, in his funeral oration, said of him: "He [the cardinal] has left you . . . the legacy of a pure and unsullied life, as priest, bishop, archbishop, and cardinal. He never tarnished the surplice of the priest, nor the rochet of the bishop, nor the pallium of the archbishop, nor the scarlet robes of the cardinal. After spending upwards of half a century in the exercise of the ministry, he goes down to his honored grave without a stain upon his moral character."

**McCOOK, Henry Christopher, D.D.** (Lafayette College, Easton, Penn., 1880), Presbyterian; b. at New Lisbon, O., July 3, 1837; graduated at Jefferson College, Canonsburg, Penn., 1859; studied at the Western Theological Seminary, Allegheny, Penn., 1859-61; was first lieutenant Company F, Forty-first Regiment Illinois Volunteers, 1861; chaplain of the regiment, 1861-62; acting pastor, Clinton, Ill., 1861, 1862-63; home missionary, St. Louis, Mo., 1863-70; since 1870 has been pastor of the Tabernacle Presbyterian Church, Philadelphia. He is vice-president of the Academy of Natural Sciences of Philadelphia (in whose proceedings he has published numerous papers upon the habits and industry of American ants and spiders), and vice-director of the American Entomological Society. He is the author of *Object and Outline Teaching*, St. Louis, 1871; *The Last Year of Christ's Ministry*, Philadelphia, 1871; *The Last Days of Jesus*, 1872; *The Tricentenary Book*

(edited), 1873; *The Mound-making Ants of the Alleghenies*, 1877; *The Natural History of the Agricultural Ant of Texas*, 1880; *Historic Decorations at Penn-Presbyterian Council*, 1880; *Garfield Memorial Sermons* (four discourses), 1881; *Honey Ants and Occident Ants*, 1882; *Tenants of an Old Farm, Leaves from the Note-Book of a Naturalist*, N. Y., 1881; *The Women Friends of Jesus*, 1885.

**McCOSH, James, S.T.D.** (Brown University, Providence, R. I., 1868), **LL.D.** (Harvard College, Cambridge, Mass., 1868; Washington and Jefferson College, Washington, Penn., 1868), **D.Lit.** (Queen's University, Ireland), Presbyterian; b. at Carskeoch, Banks of the Doon, Ayrshire, Scotland, April 1, 1811; was educated at the universities of Glasgow (1824-29), and Edinburgh (1829-34), and from the latter received, while a student, the honorary degree of M. A. in recognition of the ability of his essay upon the Stoic philosophy. He was licensed as probationer in 1833, and in 1835 was ordained and appointed minister of Arbroath, Scotland, and belonged to the so-called non-intrusion party, whose leader was Thomas Guthrie. In 1839 he became minister in first charge in his district, Brechin; and in 1843, when the disruption came, he entered the Free Church. In 1851 was appointed professor of logic and metaphysics in Queen's College, Belfast, Ireland, and entered his labors there the next year. In the spring of 1868 he was elected president of the College of New Jersey, at Princeton, and in the autumn was inaugurated. He has greatly increased the resources of the institution. He has been a voluminous writer. Besides contributions to various periodicals, and other minor papers, he has published *The Method of the Divine Government, Physical and Moral*, Edinburgh, 1850, 5th ed. revised, London, 1856; (with George Dickie, M.D., professor of natural history in the Queen's University, Ireland) *Typical Forms and Special Ends in Creation*, 1855; *The Intuitions of the Mind inductively investigated*, 1860; *The Supernatural in Relation to the Natural*, 1862; *Examination of Mill's Philosophy, being a Defence of Fundamental Truth*, 1866; *The Laws of Discursive Thought, being a Treatise on Formal Logic*, New York, 1869; *Christianity and Positivism*, 1871; *The Scottish Philosophy, Biographical, Expository, Critical; from Hutcheson to Hamilton*, 1874; *The Emotions*, 1880; and completed in 1886 the "Philosophical Series" (1882, sqq.), in which he has short papers upon *Criteria of Diverse Kinds of Truth as opposed to Agnosticism* (1882); *Energy, Efficient and Final Cause* (1883); *Development: what it can do, and what it can not do* (1883); *Certainty, Providence, and Prayer* (1883); *Locke's Theory of Knowledge, with Notice of Berkeley* (1884); *Agnosticism of Hume and Huxley, with Notice of the Scottish School* (1884); *Criticism of the Critical Philosophy* (1884); *Herbert Spencer's Philosophy as Culminating in his Ethics* (1885); *Psychology, The Cognitive Powers* (1885).

**MacCRACKEN, Henry Mitchell, D.D.** (Wittenberg College, Springfield, O., 1877), Presbyterian; b. at Oxford, O., Sept. 28, 1840; graduated at Miami University, Oxford, O., 1857; was teacher of classics, and school principal, 1857-60; studied at United Presbyterian Theological Seminary, Xenia, O., 1860-62; at Princeton (N. J.) Presbyterian Theological Seminary, 1863 (graduated); and at Tübingen and Berlin universities, 1867-

68; was pastor of the Westminster Presbyterian Church, Columbus, O., 1863-67; of the First Presbyterian Church, Toledo, O., 1868-81; chancellor of Western University, Pittsburgh, Penn., 1881-84; since 1884 has been professor of philosophy, and also vice-chancellor of the University of the City of New York. He was deputy to the Free Church Assembly of Scotland, and to the Irish Presbyterian General Assembly, 1867; proposer of the observance of 1872 as tercentenary year of Presbyterianism, 1870 (see *Minutes of General Assembly*, 1870, p. 29, 1871, p. 588); delivered historical oration at re-union of the Scotch-Irish race in Belfast, Ireland, July 4, 1881. He is the editor, translator, and author of *Leaders of the Church Universal*, 1879 (published by Presbyterian Board, Philadelphia, by the official publication boards of ten other denominations, and by T. & T. Clark, Edinburgh), from the German of Piper's *Evangelische Calender*, Berlin, 1875.

**McCURDY, James Frederick, Ph.D.** (College of New Jersey, Princeton, N. J., 1878), Canadian Presbyterian; b. at Chatham, New Brunswick, Can., Feb. 18, 1847; graduated at University of New Brunswick, Fredericton, N. B., 1866, and at Princeton (N. J.) Theological Seminary, 1871; in the latter was instructor in Hebrew and cognate languages, 1873-82; studied in Germany, 1882-83; lectured on the Stone foundation, Princeton, N. J., 1885-86; became professor of Oriental languages in University College, Toronto, Can., 1886. Besides review of Gesenius' *Handwörterbuch*, 9th ed. (*Am. Jour. Philology*, July, 1883); a paper on *The Semitic Perfect in Assyrian*, in *Transactions of the Sixth Congress of Orientalists*, Leyden, September, 1883; *Agro-Semitic Speech*, a study in *Linguistic Archaeology*, Andover and London, 1881; *The Assyrian and Babylonian Inscriptions, with Special Reference to the Old Testament*, N. Y., 1886; he has also written the exposition of *Haggai* (N. Y., 1876), and translated, edited, and enlarged Moll's exposition of *Ps. lxxiii-cl.* (1872), and Schmoller's of *Hosea* (1876); all three in the American Lange series.

**MACDUFF, John Ross, D.D.** (University of City of New York, 1857; Glasgow, 1859), Church of Scotland; b. at Bonhard, Perthshire, May 23, 1818; studied at the University of Edinburgh, 1835-42; was minister of parishes of Kettins, Forfarshire, 1843-49, and of St. Madoes, 1849-55; of Sandyford church and parish, Glasgow, 1853-70. He now resides in England. He is the author of *Morning and Night Watches*, London, 1852; *Mind and Words of Jesus*, 1855; *Memories of Bethany* (1857), of *Genesaret* (1858), of *Olivet* (1867), and of *Palmos* (1870); *Grapes of Eschol*, 1860; *Sunsets on Hebrew Mountains*, 1862; *Prophet of Fire*, 1863; *Noontide at Sychar*, 1868; *Comfort Ye*, 1872; *Brighter than the Sun*, 1877, 4th ed. 1886; *Ereotide at Bethel*, 1878; *Palms of Elim*, 1879; *In Christo*, 1880. *Parish of Taxwaul*, 1883; *Communion Memories*, 1885; *Parables of the Lake*, 1885; and numerous other books, all of which have passed through several, many through numerous, editions, been promptly reprinted in America, and widely circulated.

**McFERRIN, John Berry, D.D.** (LaGrange College, Ala., and Randolph Macon College, Ashland, Va., both in 1851), Methodist (Southern Church); b. in Rutherford County, Tenn., June 15, 1807; entered Tennessee Conference, 1825; edited *Christian Advocate*, Nashville, Tenn., 1840-48; was book-

agent of the Southern Church, 1858-66; secretary of Board of Missions, 1866-78; since 1878 has been book-agent at Nashville, Tenn. He is the author of *Methodism in Tennessee*, Nashville, 1870-72, 3 vols. (several later editions).

**McGARVEY, John William**, Christian; b. at Hopkinsville, Ky., March 1, 1829; graduated at Bethany (W. Va.) College; preached at Dover, Mo., and Lexington, Ky. (1862-65), and since 1865 has been professor of sacred history and evidences in the College of the Bible, Kentucky University, Lexington, Ky. He is the author of a commentary on *Acts* (Cincinnati, O., 1863), and on *Matthew and Mark* (1875); *Lands of the Bible* (visited 1879), Philadelphia, 1881 (16th thousand, 1882); *Evidences of Christianity*, Cincinnati, 1886.

**McGILL, Alexander Taggart, D.D.** (Marshall College, Lancaster, Penn., 1812), **LL.D.** (College of New Jersey, Princeton, 1868), Presbyterian; b. at Canonsburg, Penn., Feb. 24, 1807; graduated at Jefferson College, Canonsburg, Penn., 1826; was admitted to the bar in Georgia, and elected by her Legislature a surveyor for the State, to trace inter-State lines, and divide into sections the Cherokee lands within her chartered limits. In 1831 he turned to theology, took the full course of four years in the theological seminary of the Associate (now United) Presbyterian Church, at Canonsburg; was ordained at Carlisle, Penn., in 1835, and until 1838 ministered to three small Associate Presbyterian churches in Cumberland, Perry, and York counties. In 1838 he entered the Old-School branch of the Presbyterian Church, and until 1842 was pastor of the Second Church, Carlisle, Penn. From 1842 till 1854 (except 1852-54, when professor in Columbia Theological Seminary, S.C.), he was professor in the Western Theological Seminary, Allegheny, Penn., when he was transferred by the General Assembly to Princeton, and remained as professor of ecclesiastical, homiletic, and pastoral theology, until in 1883 he resigned from active service, and became professor emeritus. His publications consist of numerous articles, and occasional sermons and addresses.

**McILVAINE, Joshua Hall, S.T.D.** (University of Rochester, N.Y., 1854), Presbyterian; b. at Lewes, Del., March 4, 1815; graduated at the College of New Jersey, Princeton, N.J., 1837, and at Princeton Theological Seminary, 1840; became pastor at Little Falls, N.Y., 1811; of Westminster Church, Utica, N.Y., 1843; of First Church, Rochester, N.Y., 1848; professor of belles-lettres in the College of New Jersey, Princeton, N.J., 1860; pastor of the High-street Church, Newark, N.J., 1870. He introduced the name "Westminster" for churches, in founding the Westminster Church, Utica, 1815, which also, it is believed, was the first Presbyterian church in the United States with a rotary eldership. He was the first in America, it is believed, to explain (at the meeting of the Association for the Advancement of Science, in Montreal, 1850) the method by which Sir Henry Rawlinson deciphered the Persian cuneiform inscriptions. He was long a fellow of the American Oriental Society. In 1859 he delivered a course of six lectures on comparative philology in relation to ethnology (including an analysis of the structure of the Sanscrit language, and the process of deciphering the cuneiform inscriptions), before the Smithsonian Institution; and in 1869 a simi-

lar course on social science in Philadelphia, under the auspices of the University of Pennsylvania, in which institution he was subsequently chosen professor of that science. He is the author of *The Tree of the Knowledge of Good and Evil*, New York, 1845; *Elocution, the Sources and Elements of its Power*, New York, 1870, 2d ed. 1874; *The Wisdom of Holy Scripture, with reference to Scriptural Objections*, 1883; *The Wisdom of the Apocalypse*, 1886; and articles in reviews on religious and scientific subjects, etc.

**MACKARNES, John Fielder, D.D.** (Oxford, 1870), lord bishop of Oxford, Church of England; b. in London, Dec. 3, 1820; was educated at Merton College, Oxford, of which he was post-master; graduated B.A. (second-class classics) 1844, M.A. (Exeter College) 1847; was ordained deacon 1844, priest 1845; fellow of Exeter College, 1844-46; vicar of Tardebigge, Worcestershire, 1845-55; honorary canon of Worcester Cathedral, 1854; rector of Honiton, 1855-69; prebendary of Exeter, 1858-69; consecrated bishop, 1870. He is chancellor of the Most Noble Order of the Garter; visitor of Cuddesdon, Bradfield, and Radley Colleges.

**McKENZIE, Alexander, D.D.** (Amherst College, Amherst, Mass., 1879), Congregationalist; b. at New Bedford, Mass., Dec. 14, 1830; graduated at Harvard College, Cambridge, Mass., 1859, and at Andover (Mass.) Theological Seminary, 1861; pastor of South Church, Augusta, Me., 1861-67; since, pastor of First Church, Cambridge, Mass.; since 1886, preacher to Harvard University. In 1882 he was lecturer on theology of the New Testament, in Andover Theological Seminary (of which he became trustee in 1876) and in Harvard Divinity School. He has published *Hist. First Church, Cambridge, Boston*, 1873; *Cambridge Sermons*, 1883.

**McKNIGHT, Harvey Washington, D.D.** (Monmouth College, Monmouth, Ill., 1883), Lutheran (General Synod); b. at McKnightstown, Adams County, Penn., April 3, 1843; graduated at Pennsylvania College, 1865, and at the Lutheran Theological Seminary (both at Gettysburg, Penn.), 1867; became pastor of Zion's Lutheran Church, Newville, Penn., 1867; of St. Paul's, Easton, 1872; of the First English, Cincinnati, O., 1880; president of Pennsylvania College, 1884. He was second lieutenant Company B, 148th Regiment Pennsylvania Volunteers, Aug. 16 to Dec. 17, 1862; adjutant 26th Regiment during Lee's invasion of Pennsylvania; captain Company D, 210th Regiment Pennsylvania Volunteers, Sept. 24, 1864, to June 9, 1865. He delivered an address before the alumni of the Gettysburg Theological Seminary, June, 1878, and an historical address at the semi-centennial of Pennsylvania College, June, 1882.

**MACLAGAN, Right Rev. William Dalrymple, D.D.** (*jure dignatus*, Cambridge, 1878), lord bishop of Lichfield, Church of England; b. at Edinburg in the year 1826; educated at St. Peter's College, Cambridge; graduated B.A. (junior optime) 1856, M.A. 1860; was ordained deacon 1856, priest 1857; curate of St. Saviour, Paddington, London, 1856-58; of St. Stephen, Marylebone, London, 1858-60; secretary of the London Diocesan Church Building Society, 1860-65, curate in charge of Entfield, 1865-69, rector of Newington, 1869-75; vicar of Kensington, 1875-78; honorary chaplain in ordinary to the Queen, 1877-78; prebendary

of Reculverland in St. Paul's Cathedral, 1878; consecrated bishop, 1878. He edited, with Dr. Archibald Weir, *The Church and the Age, Essays on the Principles and Present Position of the Anglican Church*, London, 1870; and has published sermons, etc.

**McLAREN, Alexander, D.D.** (Edinburgh, 1875), Baptist; b. at Glasgow, Feb. 11, 1826; educated at Stepney (now Regent's Park) College, and graduated B.A. in London University; was minister of Portland Chapel, Southampton, from 1846 to 1858; since which time he has been minister of Union Chapel, Manchester. He was chairman of the Baptist Union of England in 1875. He has published *Sermons preached in Manchester*, (1st series 1864, 10th ed. 1883; 2d series 1869, 7th ed. 1883; 3d series 1873, 6th ed. 1883); *A Spring Holiday in Italy*, 1865, 2d ed. 1866; *Week-day Evening Addresses*, 1877, 5th ed. 1885; *Life of David as reflected in his Psalms*, 1880, 6th ed. 1885; *Secret of Power, and other Sermons*, 1882, 2d ed. 1883; *A Year's Ministry*, 1884, 2 series, 2d ed. 1885.

**McLAREN, Right Rev. William Edward, S.T.D.** (Racine College, Racine, Wis., 1875), D.C.L. (University of the South, Sewanee, Tenn., 1884), Episcopalian, bishop of Chicago; b. at Geneva, N.Y., Dec. 13, 1831; graduated at Jefferson College, Canonsburg, Penn., 1851; was an editor until 1857, when he entered the Western (Presbyterian) Theological Seminary, Allegheny, Penn.; graduated there 1860, and became a Presbyterian minister; entered the Protestant-Episcopal ministry, 1872; and became rector of Trinity Church, Cleveland, O., 1872; bishop of Illinois, 1875; diocese divided into that of Illinois, Quincy, and Springfield, he retaining that of Illinois, which included Chicago and the northern part of the State, 1877; in 1883 the name of this diocese was changed to that of Chicago. He is the author of *Catholic Dogma the Antidote of Doubt*, 1883; and numerous sermons, addresses, articles, etc.

**McLEAN, Alexander, D.D.** (Hamilton College, Clinton, N.Y., 1874), Presbyterian; b. in Glasgow, Scotland, Oct. 1, 1833; graduated at Hamilton College, Clinton, N.Y., 1853, and at Union Theological (Presbyterian) Seminary, New-York City, 1856; became pastor of the Congregational Church, Fairfield, Conn., 1857; of the Calvary Presbyterian Church, Buffalo, N.Y., 1866; corresponding secretary of the American Bible Society, 1874.

**MACLEAR, George Frederick, D.D.** (Cambridge, 1872), Church of England; b. at Bedford, Eng., Feb. 3, 1833; was scholar of Trinity College, Cambridge; graduated B.A. (second-class classical tripos, first-class theological tripos) 1855, M.A. 1860, B.D. 1867; won the Carus (1854 and 1855), Burney University (1857), Hulsean (1857), Maitland University (1858 and 1860), and Norrisian (1863) prizes (see below); was ordained deacon 1856, priest 1857; was assistant minister of Curzon Chapel, Mayfair, and of St. Mark, Notting-hill, London; assistant preacher at the Temple Church, 1865-70; head master of King's College School, 1865-80; Boyle lecturer, 1879-80; select preacher at Cambridge, 1868 and 1880; examiner for the Lightfoot scholarships there, 1876-77; select preacher at Oxford, 1881-82; since 1880 he has been warden of St. Augustine's College, Canterbury. He is the author of the following prize essays: *Incentives to Virtue, Natural and Revealed*

(Burney), 1855; *The Cross and the Nations* (Hulsean), 1857; *The Christian Statesman and our Indian Empire* (Maitland), 1858, 2d ed. 1859; *Missions of the Middle Ages* (Maitland), 1861; *The Witness of the Eucharist* (Norrisian), 1863; also of *Class Books of Old and New Testament History*, 1861, 2 vols., 15th ed. 1880; *Class Book of the Catechism*, 1868, 6th ed. 1878; *Class Book of the Confirmation*, 1869, many editions; *Apostles of Medieval Europe*, 1869, 2d ed. 18—; *The Gospel according to St. Mark* (English), 1877; *The Book of Joshua*, 1878 (both in *Cambridge Bible for Schools series*); *The Greek Gospel of St. Mark*, 1878 (in *Cambridge Greek Testament for Schools*); *The Conversion of the Celts, the English, the Northmen, and the Slaves*, 1878-79 (S. P. C. K.), 4 vols.; *The Evidential Value of the Holy Eucharist* (Boyle Lectures), 1883; articles in Smith and Cheetham's *Dictionary of Christian Antiquities*, and in Smith and Wace's *Dictionary of Christian Biography, The Bible Educator, and Encyclopaedia Britannica*.

**MACLEOD, Donald, D.D.** (Glasgow, 1876), Church of Scotland; b. in the manse of Campsie, March 18, 1831; the son of the late Norman Macleod, sen. (dean of the Chapel Royal, Celtic scholar, and writer of Celtic literature), and the brother of Norman Macleod, D.D., late of Barony Parish, Glasgow (dean of Chapel Royal, dean of the Thistle, etc.); educated at the University of Glasgow; and was minister of L.uder, Berwickshire, 1858-62; Linlithgow, 1862-66; and since 1869 of the parish of the Park, Glasgow. He is one of her Majesty's chaplains for Scotland, and since 1873 has edited *Good Words*, a monthly magazine. He is the author of *Memoir of Norman Macleod*, London, 1872, 2 vols., 2d ed. 1876, 1 vol.; *The Sunday Home Service*, 1885.

**MACMILLAN, Hugh, D.D.** (Edinburgh, 1879), LL.D. (St. Andrew's, 1871), F.R.S.E. (1871), Free Church of Scotland; b. at Aberfeldy, Perthshire, Sept. 17, 1833; educated at Edinburgh University; was minister of Kirkmichael, Perthshire, 1859-64; of Free St. Peter's, Glasgow, 1864-78; and since 1878 has been minister of Free West Church, Greenock. He is the author of numerous contributions to periodicals, and the following books: *Bible Teachings in Nature*, 1866, 24th ed. 1886 (translated into Danish, Swedish, German, and other Continental languages); *Holidays in High Lands, Search of Alpine Plants*, 1869, 2d ed. 1875; *The True Vine: or, The Analogies of our Lord's Allegory*, 1871, 5th ed. 1886; *First Forms of Vegetation*, 1861, 2d ed. 1874; *The Ministry of Nature*, 1872, 5th ed. 1886; *The Garden and the City, with other Contrasts and Parallels of Scripture*, 1872, 2d ed. 1873; *Sun-glints in the Wilderness*, 1872; *Our Lord's Three Raisings from the Dead*, 1875; *Sabbath of the Fields* (Danish and Norwegian translations), 1875, 5th ed. 1886; *Two Worlds are Ours*, 1880, 4th ed. 1880; *The Marriage in Cana of Galilee*, 1882, 2d ed. 1886; *The Riviera*, 1885.

**McTYEIRE, Holland Nimmons, D.D.** (Emory College, Oxford, Ga., 1858), Methodist-Episcopal bishop (Southern Church); b. in Barwell District, S.C., July 28, 1824; graduated at Randolph-Macon College, Ashland, Va., 1844; was tutor, 1844-45; entered the Methodist ministry, 1845; was stationed at Mobile and New Orleans; was first editor of the *New Orleans Christian Advocate* (1851); editor of *Christian Advocate*, Nashville,

Tenn., 1858; elected bishop in 1866; through him Commodore Vanderbilt presented the million dollars which founded Vanderbilt University, Nashville, Tenn. (1873). He is the author of *The Duties of Christian Masters*, Nashville, 1851 (a prize essay); *A Catechism on Church Government*, 1869; *A Catechism on Bible History*, 1869; *Manual of the Discipline*, 1870; *A History of Methodism*, 1881.

**MACVICAR, Donald Harvey, D.D.** (Knox College, Toronto, 1883), **LL.D.** (McGill University, Montreal, 1870), Presbyterian; b. at Dunglass, south end of Cantyre, Argyshire, Scotland, Nov. 29, 1831; graduated at Knox College, Toronto, Can., 1858; became pastor of Knox Church, Guelph, 1859; of Coté-street (now Crescent-street) Free Church, Montreal, 1861 (during his pastorate the annual increase averaged over one hundred members); principal and professor of divinity in the Presbyterian College, Montreal, 1868. When he began his work, the institution existed only in its charter. For four years he was the only professor; but now (1886) the seminary has extensive and costly buildings, a large and valuable library, a staff of four professors and four lecturers, with over seventy students in attendance. He lectures on dogmatics, church government, and homiletics. He is at the head of the work of French evangelization in Canada, and was for many years on the Protestant board of school commissioners of Montreal. In 1871 he was lecturer upon logic in McGill University, Montreal; in 1876 and 1884 he delivered courses of lectures upon applied logic, and in 1878 a course on ethics before the Ladies' Educational Association of Montreal. In 1881 he was chosen moderator of the General Assembly of the Presbyterian Church in Canada; was delegate to the councils of the Reformed churches held in Edinburgh (1877), Philadelphia (1880), and Belfast (1881). In 1881 he received the diploma of membership of the *Athénée Oriental* of Paris. He is the author of a primary and an advanced text-book on arithmetic; of numerous review articles, etc.

**MACVICAR, Malcolm, Ph.D.** (University of the State of New York, 1870), **LL.D.** (University of Rochester, N.Y., 1870), Baptist; b. in Argyshire, Scotland, Sept. 30, 1829; graduated at the University of Rochester, N.Y., 1859; became professor of mathematics, Broekport Collegiate Institute, N.Y., 1859; principal of the same, 1863; principal of the State Normal School, Broekport, 1867; superintendent of public schools, Leavenworth, Kan., 1868; principal of State Normal School, Potsdam, N.Y., 1869; principal of the State Normal School, Ypsikanti, Mich., 1880; professor of apologetics and biblical interpretation in English, in the Baptist College, Toronto, Ontario, Can., 1881. He was the principal mover in securing a law to establish four new normal schools in the State of New York, 1866. He is the inventor of the MacVicar tellurian globe, and of various devices to illustrate principles in arithmetic, geography, and astronomy; and author of text-books in arithmetic.

**MACEE, Right Rev. William Connor, D.D.** (Trinity College, Dublin, 1860), **D.C.L.**, lord bishop of Peterborough, Church of England; b. at Cork, Dec. 17, 1821; graduated at Trinity College, Dublin, B.A. 1842, B.D. 1851. He was first a curate of St. Thomas's, Dublin; then of St. Sav-

jour's, Bath, 1848; then minister of the Octagon Chapel, Bath, 1850; of Quebec Chapel, London, 1860; rector of Emiskillon, Ireland, 1861; dean of Cork, 1861; lord bishop of Peterborough, 1868. He was Donellan lecturer, Trinity College, Dublin, 1865-66; dean of the Vice-Regal Chapel, Dublin, 1866-69; select preacher at Oxford, 1880-82. He is the author of *Sermons at St. Saviour's Church, Bath*, London, 1852, 2d ed. 1852; *Sermons at the Octagon Chapel, Bath*, 1853, 2d ed. 1853; *The Voluntary System and the Established Church*, 1861 (a lecture in defence of the Established Church, which attracted wide attention).

**MAHAN, Asa, D.D., LL.D.** (Adrian College, Adrian, Mich., 1877), Congregationalist; b. at Vernon, N.Y., Nov. 9, 1800; graduated at Hamilton College, Clinton, N.Y., 1821, and at Andover Theological Seminary, Mass., 1827; pastor at Pittsford, N.Y., 1829-31; in Cincinnati (Pres.), 1831-35; president of Oberlin College, O., 1835-50; of Cleveland University, Jackson, Mich., 1850-54; pastor (Cong.) there, 1855-57, and at Adrian, Mich., 1857-60; president of Adrian College, 1860-71; since then has resided in England. He is the author of *System of Intellectual Philosophy*, New York, 1845; *Election, and the Influence of the Holy Spirit*, 1851; *Modern Mysteries explained and exposed*, Boston, 1855; *The Science of Logic*, New York, 1857; *Science of Natural Theology*, Boston, 1867; *Phenomena of Spiritualism scientifically explained and exposed*, New York, 1876; *Critical History of the late American War*, 1877; *System of Mental Philosophy*, Chicago, 1882; *Crit. Hist. of Philosophy*, N.Y., 1883, 2 vols.

**MAIER, Adalbert, D.D.** (Freiburg-im-Br., 1836), Roman Catholic; b. at Villigen, Baden, Germany, April 26, 1811; studied philosophy and theology at Freiburg-im-Br.; became priest there, and provisional teacher in the theological faculty, 1836; professor extraordinary of theology, 1840; ordinary professor, 1841; since 1846 has lectured especially upon the literature of the New Testament; since 1848 has been a grand-ducal ecclesiastical councillor. He is the author of *Exegetisch-dogmat. Entwicklung der neuesten christlichen Begriffe von Zoi, Auastasis und Krisis*, Freiburg-im-Br., 1839; *Commentar über das Evangelium des Johannes*, 1843-45, 2 vols.; *Commentar über den Brief Pauli an die Römer*, 1847; *Gedächtnissrede auf Joh. Leonh. Hug*, 1847; *Einleitung in die Schriften des N.T.*, 1852; *Commentar über den ersten Brief Pauli an die Korinther*, 1857; *do. über den zweiten Brief*, 1865; *do. über den Brief an die Hebräer*, 1861.

**MALAN, Solomon Cæsar, D.D.** (University of Edinburgh, 1880), Church of England; b. in Geneva, Switzerland, April 22, 1812; educated at St. Edmund Hall, Oxford; Boden Sanscrit scholar, 1834; Pusey and Ellerton Hebrew scholar, B.A. (second-class classes), 1837; M.A., and member of Balliol College, 1843; ordained deacon 1838, priest 1843; was senior classical professor at Bishop's College, Calcutta, 1848-50, and secretary to the Asiatic Society of Bengal, 1839; from 1845 to 1880 he was vicar of Broadwindsor, Dorsetshire, and from 1870-75 he was prebendary of Rusecombe-Southbury in Sarum Cathedral. He is the son of the late Rev. Cæsar Malan, D.D., of Geneva, and is the author of *Persomache Herodotica, a Tabular Analysis of Herodotus*, Oxford, 1837; *An Outline of Bishop's College and its Missions*, London, 1843;

*Family Prayers*, 1844; *A Plain Exposition of the Apostles' Creed*, 1847; *A Systematic Catalogue of the Eggs of British Birds*, 1818; *List of British Birds*, 1849; *Who is God in China—Shin or Shang-Te? Remarks on the Etymology of Elohim and of Theos, and on the rendering of those terms into Chinese*, 1855; *A Vindication of the Authorised Version*, 1856; *A Letter to the Earl of Shaftesbury on the Buddhistic and Pantheistic Tendency of the Chinese and Mongolian Versions of the Bible published by the British and Foreign Bible Society*, 1856; *The Threefold San-tze King, or Trilateral Classic of China*, translated into English, with notes, 1856; *Aphorisms on Drawing*, 1856; *Magdala and Bethany, a Pilgrimage*, 1851; *The Coast of Tyre and Sidon*, 1858; *Letters to a Young Missionary*, 1858; *Prayers and Thanksgivings for the Holy Communion*, translated from Armenian, Coptic, and other Eastern rituals, for the use of the clergy, 1859; *Meditations on a Prayer of S. Ephrem*, translated from the Russian, 1859; *The Gospel according to S. John*, translated from the eleven oldest versions, except the Latin (viz., Syriac, Ethiopic, Armenian, Sahidic, Memphitic, Gothic, Georgian, Slavonic, Anglo-Saxon, Arabic, and Persian), 1862; *Preparation for the Holy Communion*, translated from Coptic, Armenian, and other Eastern originals, for the use of the laity, 1863; *Meditations on our Lord's Passion*, translated from the Armenian of Matthew Vartabed, 1863; *A Manual of Daily Prayers*, translated from Armenian and other Eastern originals, 1863; *Philosophy, or Truth? Remarks on the First Five Lectures by the Dean of Westminster on the Jewish Church, with Plain Words on Questions of the Day, regarding Faith, the Bible, and the Church*, 1865; *History of the Georgian Church*, translated from the Russian of P. Joselian, 1866; *Sermons by Gabriel, Bishop of Imereth*, translated from the Georgian, 1867; *Repentance*, translated from the Syriac of S. Ephrem, 1867; *On Ritualism*, 1867; *The Life and Times of St. Gregory the Illuminator*, translated from the Armenian, 1868; *The Holy Sacrament of the Lord's Supper according to Scripture, Grammar, and the Faith*, 1868; *A Plea for the Authorised Version and for the Received Text in Answer to the Dean of Canterbury*, 1869; *Instruction in the Christian Faith*, translated from the Armenian, 1869; *The Liturgy of the Orthodox Armenian Church*, translated from the Armenian, 1870; *Differences between the Armenian and the Greek Churches*, translated from the Russian, 1871; *The Conflicts of the Holy Apostles, an Apocryphal Book of the Early Eastern Church*, translated from an Ethiopic MS., together with *The Epistle of S. Dionysius the Areopagite to Timothy, on the Death of S. Paul*, also translated from an Ethiopic MS., and *The Assumption of S. John*, translated from the Armenian, 1871; *Misako, the Japanese Girl*, translated from the Japanese, 1871; *Our Lord's Parables explained to Country Children*, 2 vols., 1871; *A Form of Prayer for the Use of Sunday Schools*, 1871; *Bishop Ellicott's New Translation of the Athanasian Creed*, 1872; *The Confession of Faith of the Orthodox Armenian Church, together with the Rite of Holy Baptism, as it is administered in that Church*, translated from the Armenian, 1872; *The Divine Liturgy of S. Mark the Evangelist*, translated from an old Coptic MS., and compared with the same liturgy as arranged by S. Cyril, 1872; *The Coptic Calen-*

*dar*, translated from an Arabic MS., with notes, 1873; *A History of the Copts, and of their Church*, translated from the Arabic of Taqi ed-Din El-Maqrizi, with notes, 1873; *The Holy Gospel and Versicles, for every Sunday and other Feast Day in the Year, as used in the Coptic Church*, translated from a Coptic MS., 1874; *The Divine Εὐχαριστία and the Divine Liturgy of S. Gregory the Theologian*, translated from an old Coptic MS., together with the additions found in the Roman ed. of 1737, 1875; *Prayers and Thanksgivings for the Use of my Parishioners*, Beaminster, 1878; *The Two Holy Sacraments of Baptism and of the Lord's Supper according to Scripture, Grammar, and the Faith*, London, 1880; *The Miracles of our Lord and Saviour Jesus Christ explained to Country Children*, 1881; *Seven Chapters* (St. Matt. i.-vi., St. Luke xi.) of *the Revision of 1881 revised*, 1881; *Select Readings in the Greek Text of S. Matthew*, lately published by the Rev. Drs. Westcott and Hort, revised, with a Postscript on the Pamphlet, "The Revisers and the Greek Text of the New Testament," by two members of the Revision Company, 1882; *The Book of Adam and Eve, also called The Conflict of Adam and Eve with Satan, a Book of the Early Eastern Church*, translated from the Ethiopic, with notes from the Kufale, Talmud, Midrashim, and other Eastern works, 1882; *Morning and Evening Prayers for Day and Sunday Schools in the Parish of Broadwindsor*, 1884.

**MALLALIEU, Willard Francis, D.D.** (East Tennessee Wesleyan University, Athens, Tenn., 1871, Methodist bishop; b. at Sutton, Worcester County, Mass., Dec. 11, 1828; graduated at Wesleyan University, Middletown, Conn., 1857; joined the New-England Conference of the Methodist-Episcopal Church, 1858; became presiding elder, Boston district, 1882; bishop, 1884.

**MALLORY, George Scovill, D.D.** (Hobart College, Geneva, N.Y., 1874), Episcopalian; b. at Watertown, Conn., June 5, 1835; graduated head of his class at Trinity College, Hartford, Conn., 1858; travelled in Europe, 1858; entered the Berkeley Divinity School, Middletown, Conn., 1859, and graduated 1862; was assistant professor of ancient languages in Trinity College, Hartford, Conn., 1862-64; Brownell professor of literature and oratory in the same, 1864-72; trustee of the same since 1872; editor of *The Churchman*, New York, since 1866.

**MANGOLD, Wilhelm Julius, Lic. Theol.** (Marburg, 1852), D.D. (*hon.*, Vienna, 1852); b. at Cassel, Nov. 20, 1825; studied at Halle (1845-47), Marburg (1847-48), and Göttingen (1848-49); became *repetent* at Marburg, 1851; *privat-docent* there, 1852; professor extraordinary, 1857; ordinary professor of theology, 1863; at Bonn, 1872. He declined calls to professorships at Vienna (1863) and Basel (1866); was member for Marburg of the Prussian *Landtag*, 1871-72. He became *consistorialrath*, 1882. He belongs to the critical school. He is the author of *De monachatus originibus et causis*, Marburg, 1852; *Die Irrthümer der Pastoralbriefe*, 1856; *Jean Calas und Voltaire*, 1861; *Julian der Abtrünnige*, 1862; *Drei Predigten über Johanneische Texte*, 1864; *Der Römerbrief u. die Anfänge der römischen Gemeinde*, 1866; *Andree Hyperii de methodo in conservanda historia ecclesiastica consilium*, 1866; *Humanität und Christenthum*, Bonn, 1876; *Wider Strauss*, 1877; *Ernst Ludwig*



*Henke, Ein Gedenblatt*, Marburg, 1879; *De ecclesia primæva pro Cæsariis ab magistratibus romanis preces fuissent*, Bonn, 1881; *Der Römerbrief u. seine geschichtlichen Voraussetzungen, Neu untersucht*, Marburg, 1881. He edited the 3d ed. of Bleek's *Einführung in d. N. T.*, Berlin, 1875, and the 4th ed., 1886.

**MANLY, Basil, D.D.** (University of Alabama, Tuscaloosa, Ala., 1859). **LL.D.** (Agricultural College, Auburn, Ala., 1874), Baptist; b. in Edgefield County, S.C., Dec. 19, 1825; graduated at University of Alabama (at Tuscaloosa), 1843, and at Princeton (N.J.) Theological Seminary, 1847; became pastor at Providence, Ala., 1848; Richmond, Va., 1850; president Richmond Female Institute, 1854; professor of biblical introduction and Old-Testament interpretation in the Southern Baptist Theological Seminary, 1859; president of Georgetown College, Ky., 1871; professor in Southern Baptist Theological Seminary, 1879. He compiled, with his father, *The Baptist Psalmody, a Selection of Hymns* (about twenty original), Charleston, S.C., 1850 (some forty thousand copies sold); and has, in addition to pamphlets and occasional sermons, issued *A Call to the Ministry*, Philadelphia, 1867.

**MANN, William Julius, D.D.** (Pennsylvania College, Gettysburg, Penn., 1857), Lutheran (General Council); b. at Stuttgart, Germany, May 29, 1819; graduated at Tübingen, 1841; was from 1850 to 1884 pastor of Zion Evangelical Lutheran Church, Philadelphia; now pastor emeritus; since 1864 has been professor of Hebrew, ethics, and symbolics in the Philadelphia Theological Seminary of the Lutheran Church. He edited the *Kirchenfreund*, Philadelphia, 1854-60; and is the author of *Lutheranism in America*, 1857; *General Principles of Christian Ethics*, 1872 (abridgment of Dr. Ch. Fr. Schmid's *Ethik*); *Heilsbotschaft* (sermons), 1881; *Leben und Wirken William Penn's*, Reading, Penn., 1882; *Ein Auszug in Abendlund* (evangelical missions in America), 1883; *Das Buch der Bücher und seine Geschichte*, 1884; *Halle Reports* (new and enlarged ed.), Allentown, Penn., vol. 1, 1885.

**MANNING, His Eminence Henry Edward, Cardinal, D.D.** (Rome, Italy, 1851), Roman Catholic; b. at Totteridge, Hertfordshire, Eng., July 15, 1808; educated at Harrow and at Balliol College, Oxford; graduated B.A. (first-class in classics), 1830, and was elected fellow of Merton College, and for some time a select preacher to the university. In 1834 he became rector of Lavington and Graffham, Sussex, and married. In 1840 he was appointed archdeacon of Chichester. He was a leader in the so-called "Oxford movement," and in 1851 resigned his ecclesiastical preferments. On April 20, 1851, entered the Roman-Catholic Church, and (his wife having died some time previously), a little later, the priesthood. He then repaired to Rome, where he studied theology until 1854, when he received the degree of D.D. Returning to England, he entered upon a career of great activity. In 1857 he founded at Bayswater a congregation of the "Oblates of St. Charles Borromeo," and became its first superior; summoned Zion Sisters from Paris to teach the girls' schools; erected a proctory; founded a Roman-Catholic university at Kensington (Oct. 15, 1874), and in other ways greatly increased the influence of his Church. In

recognition of his eminent services, Pius IX. appointed him successively provost of the Roman-Catholic archdiocese of Westminster (1857), protonotary apostolic and his domestic prelate (1860), archbishop of Westminster (consecrated June 8, 1865), and cardinal priest, with the title of SS. Andrew and Gregory on the Cœlian Hill, March 15, 1875; received his hat in a consistory held at the Vatican, Dec. 31, 1877. Cardinal Manning sat in the Vatican Council, 1869-70. Of his publications may be mentioned, *The Grounds of Faith*, London, 1852; *Temporal Sovereignty of the Popes*, 1860; *The Present Crisis of the Holy See tested by Prophecy*, 1861; *The Temporal Power of the Vicar of Jesus Christ*, 1862, 2d ed. 1862; *Sermons on Ecclesiastical Subjects*, 1863-73, 3 vols.; *The Temporal Mission of the Holy Ghost*, 1865, 3d ed. 1877; *The Vatican Council and its Definitions*, 1870; *The Four Great Evils of the Day*, 1871, 2d ed. 1871; *Cæsarism and Ultramontanism*, 1874; *The Internal Mission of the Holy Ghost*, 1875; *Vatican Decrees in their Bearing on Civil Allegiance*, 1875; *True Story of the Vatican Council*, 1877; *Miscellanies*, 1877, 2 vols.; *The Catholic Church and Modern Society*, 1880; *The Eternal Priesthood*, 1883. See W. S. Lilly's *Cardinal Manning's Characteristics, Political, Philosophical, and Religious*, 1885. \*

**MARQUIS, David Calhoun, D.D.** (Washington and Jefferson College, Washington, Penn., 1875), Presbyterian; b. in Lawrence County, Penn., Nov. 15, 1834; graduated at Jefferson College, Canonsburg, Penn., 1857, and at the Theological Seminary of the North-west, Chicago, Ill., 1863; and after pastorates in Decatur, Ill. (1863), Chicago (1866), Baltimore, Md. (1870), and St. Louis, Mo. (1878), was in 1883 called to the Theological Seminary of the North-west, Chicago, Ill. (since 1886 called the McCormick Theological Seminary of the Presbyterian Church), as professor of New-Testament literature and exegesis.

**MARTIGNY, Joseph Alexandre**, Roman Catholic; b. at Saverney (Ain), in the year 1808; ordained priest in 1832; served at a village near Belley; then was arch-priest of Bagé-le-Châtel in 1849, and later titular canon of the cathedral of Belley. He was a member of a great number of learned societies, and noted for archaeological researches. He died in 1880. His greatest work is *Dictionnaire des antiquités chrétiennes*, Paris, 1865 (270 engravings), 2d ed. 1877 (675 engravings). \*

**MARTIN, William Alexander Parsons, D.D.** (Lafayette College, Easton, Penn., 1860), **LL.D.** (University of the City of New York, 1870), Presbyterian; b. at Livonia, Ind., April 10, 1827; graduated at the State University at Bloomington, Ind., and at the Presbyterian Theological Seminary of New Albany (now removed to Chicago); from 1850-60 was a missionary at Ningpo, China; from 1863-68 was missionary at Peking; in 1869 became president of the Imperial Tungwen College of Peking, and professor of international law. He visited the United States in 1860, 1868, and 1879. He is a member of the European Institute of International Law, and of other learned societies. His position in China is of the highest importance. During his long life there he has had several unusual experiences. In 1855 he was captured by Chinese pirates; in 1858 he served as interpreter to the United-States minister in negotiating the treaty of Tientsin; in 1859 he ac-

accompanied the United-States minister to Peking, and to Yedo, Japan; in 1866 he visited a colony of Jews in Honan, visiting also the tomb of Confucius, and was the first foreigner in recent times to make the journey from Peking to Shanghai by the grand canal (for account of this journey, see *Journal North China Branch Royal Asiatic Society*, 1866); in the conflict with France, 1841-45, as well as in former disputes, acted as adviser to the Chinese Government on questions of international law, and in 1855 was made a mandarin of the third rank, by imperial decree. In February, 1885, he was elected first president of the newly organized Oriental Society of Peking. Dr. Martin edited *The Peking Scientific Magazine* from 1875 to 1878 (printed in Chinese); and has written in Chinese, *Evidences of Christianity*, 1855, 10th ed. 1885 (translated into Japanese, and widely circulated in Japan); *The Three Principles* (1856), and *Religious Allegories* (1857), and numerous small tracts which have been widely distributed. In English, besides his correspondence with the learned societies to which he belongs, and his contributions to reviews and other periodicals, he has published *The Education and Philosophy of the Chinese*, Shanghai and London, 1880, new ed. under title, *The Chinese: their Education, Philosophy, and Letters*, New York, 1881. In French he has written much. But his largest works have been his translations into Chinese, of Wheaton (1863) and of Woolsey (1875) and Bluntschli (1879) on *International Law*, De Marten's *Guide diplomatique* (1871), and the compilation in Chinese of courses of natural philosophy (1896) and mathematical physics (1885).

**MARTINEAU, James, LL.D.** (Harvard College, Cambridge, Mass., U. S. A., 1872), **Th.D.** (Leiden, Holland, 1875), **D.D.** (Edinburgh, Scotland, 1884). Unitarian; b. at Norwich, Eng., April 21, 1805; educated at Norwich grammar school until 1819; Dr. Lant Carpenter's, Bristol, 1819-21; studied civil engineering, 1821-22; took course in Manchester New College, York, 1822-27 (degrees in England were then inaccessible to Non-conformists); 1827-28, master of Dr. Lant Carpenter's school, Bristol, during his absence from illness; 1828-32, junior minister of Eustace-street Presbyterian Meeting-house, Dublin; 1832-37, minister (at first junior, then sole) of congregation of Protestant Non-conformists worshipping in Paradise-street Chapel, and since 1849 in Hope-street Church, Liverpool; with simultaneous professorship in philosophy in Manchester New College, first in Manchester, then in London, from 1840; 1857-85, professor of philosophy in said college, London, and principal 1869-85; with ministry of Little Portland-street Chapel (two years with Rev. J. J. Taylor) from 1859-72. He was the younger brother of Harriet Martineau. He is the author of *The Rationale of Religious Enquiry, or the Question Stated of Reason, The Bible, and the Church*, London, 1836, 4th ed. 1853; *Unitarianism Defended* (five lectures of thirteen in the Liverpool controversy, delivered in connection with J. H. Thom and H. Giles), 1839; *Hymns for the Christian Church and Home*, 1840, 23d ed. 1885; *Endeavours after the Christian Life*, 1843-47, 2 vols., in 1 vol. 1866, 8th ed. 1886; *Hours of Thought on Sacred Things*, 1876-80, 2 vols.; *A Study of Spinoza*, 1882, 2d ed. 1883; *Types of Ethical The-*

*ory*, 1885, 2 vols., 2d ed. 1886; numerous separate sermons, academic addresses, and articles in reviews, some of which have been collected by American editors, and published in the following volumes: *Miscellanies* (edited by Rev. T. Starr King), Boston, 1852; *Studies of Christianity* (ed. by Rev. W. R. Alger), 1858; *Essays, Philosophical and Theological*, 1866-69, 2 vols., — *Religion as affected by Modern Materialism*, London, 1874; *Modern Materialism, its Attitude towards Theology*, 1876, — combined by the author and repub. 1878.

**MATHESON, George, D.D.** (Edinburgh, 1879), Church of Scotland; b. at Glasgow, March 27, 1842; lost his sight in youth, but after a brilliant course at the University of Edinburgh, taking the first in senior division of logic (1860) and in moral philosophy (1861), graduated M.A. 1862, B.D. 1866; minister at Innellan, 1868-86; since of St. Bernard's, Edinburgh. In 1880 he declined a unanimous call to succeed Dr. Cumming of London. In 1881 he was Baird lecturer, and in 1882 a St. Giles lecturer (*Confucianism, in Faiths of the World*). He is the author of many articles and the following books: *Aids to the Study of German Theology*, Edinburgh, 1874, 2d ed. 1876; *Growth of the Spirit of Christianity*, 1877, 2 vols.; *Natural Elements of Revealed Theology* (Baird Lectures, 1881); *My Aspirations* (Heart-Chord series), London, 1883; *Moments on the Mount, a Series of Devotional Meditations*, 1884, 2d ed. 1886; *Can the Old Faith live with the New? or, The Problem of Evolution and Revelation*, 1885, 2d ed. 1886.

**MATTOON, Stephen, D.D.** (Union College, Schenectady, N. Y., 1870), Presbyterian; b. at Champion, N. Y., May 5, 1816; graduated at Union College, Schenectady, N. Y., 1842, and at Princeton Theological Seminary, N. J., 1846; was missionary of the Presbyterian Board of Foreign Missions in Siam, 1846-66; pastor at Ballston Spa, N. Y., 1867-69; from 1870 till 1884 was president of Biddle Memorial Institute (now Biddle University), Charlotte, N. C., and since 1877 professor of systematic theology in its theological department. He completed the translation of the New Testament into Siamese in 1865, and it was printed that year complete at the Presbyterian Mission Press at Bangkok, Siam; portions had been printed earlier as they were finished.

**MEAD, Charles Marsh, Ph.D.** (Tübingen, 1866), **D.D.** (Middlebury College, Vt., 1881), Congregationalist; b. at Cornwall, Vt., Jan. 28, 1836; graduated at Middlebury (Vt.) College, 1856, and at Andover (Mass.) Theological Seminary, 1862; studied at Halle and Berlin, 1863-66; was professor of Hebrew in Andover Theological Seminary, 1866-82; since he has lived in Germany. He was a member of the Old-Testament Revision Company. He translated *Ezodus*, in the American Lange series (N. Y., 1876), and wrote *The Soul Here and Hereafter, a Biblical Study*, Boston, 1879.

**MEDD, Peter Goldsmith**, Church of England; b. at Leyburn in Wensleydale, Yorkshire, July 18, 1829; was scholar of University College, Oxford; graduated B.A. (first-class classics) 1852, M.A. 1855; fellow of his college, 1852-77; resident fellow, lecturer, tutor, bursar, and dean of same, 1853-70; ordained deacon 1853, priest 1859; was curate of St. John Baptist, Oxford, 1858-67; rector of Barnes, 1870-76; since 1876 has been rector of North Cerney, Gloucestershire, and since 1883

proctor in convocation for diocese of Gloucester and Bristol; since 1871, examining chaplain to bishop of Rochester (afterwards St. Alban's); since 1870, member of governing council of Keble College, Oxford. He was select preacher to the University of Oxford, 1881-82; Baunton lecturer, 1882; examiner in theology at Oxford, 1877-79, 1881-86. He is an "English Catholic." He is the author of *Christian Meaning of the Psalms*, and *Supernatural Character of Christian Truth*, Oxford, 1862; *Fundamental Principle of the Christian Ministry*, 1867 (two volumes of university sermons); *Household Prayer*, London, 1864; *Parish Sermons*, 1877; *The One Mediator* (Baunton Lectures), 1881. With Dr. William Bright he edited *Latin Version of the Prayer-Book*, 1865, 3d ed. 1877.

**MEINHOLD, Johannes, Lic. Theol.** Greifswald, 1884), Lutheran; b. at Cammin, Pomerania, Germany, Aug. 12, 1861; studied at the universities of Leipzig, Berlin, Tübingen, and Greifswald; became *privat-docent* of theology at Greifswald, Dec. 17, 1884. He is the author of *Die Composition des Buches Daniel (Habilitationsschrift)*, 1881.

**MENZEL, Andreas, Lic. Theol.** (Breslau, 1843), D.D. (Breslau, 1857), Old Catholic; b. at Mehlsack, East Prussia, Nov. 25, 1815; studied theology at Braunsberg, 1837-41; was ordained priest, 1841; became *rikar* at Braunsberg, 1841; *stipendiat* in Rome, 1844; *sub-regens* of the Episcopal seminary at Braunsberg, 1845; professor extraordinary of theology in the university there, 1850; ordinary professor of systematic theology, 1853; at Bonn, 1871. In 1849-51 and 1862-63 he was member of the House of Deputies in Berlin. Since 1870, although an ordinary professor of theology, he has had no students, because he was excommunicated for refusing to accept the Vatican decrees. He has always striven to make Catholicism, in the spirit of the New Testament, accord with the requirements and conceptions of our time. He is the author of *De natura conscientia*, Braunsberg, 1852; *Traducianismus an Creontismus?* 1856; and other Latin academic dissertations. He died at Bonn, Aug. 5, 1886.

**MERIVALE, Very Rev. Charles, D.D.** (Cambridge, 1870; Durham, *ad eund.*, 1883), D.C.L. (*hon.*, Oxford, 1866), LL.D. (*hon.*, Edinburgh, 1884), dean of Ely, Church of England; b. in Bloomsbury, London, March 8, 1808; entered St. John's College, Cambridge, 1826; was Browne's medalist, 1829; graduated B.A. (senior optime and first-class classical tripos) 1830, M.A. 1833, B.D. 1840; was fellow and tutor of St. John's College, 1833-48; ordained deacon 1833, priest 1834; select preacher 1838, and Whitehall preacher 1839-41; Hulsean lecturer 1862, and Boyle lecturer 1864-65; chaplain to the speaker of the House of Commons, 1863-69. From 1848 to 1870 he was rector of Lawford, Essex. On Dec. 29, 1869, he was installed dean of Ely. His theological standpoint is that of "the Church of the Revolution,—the platform of Tillotson and Burnet." He is the author of *History of the Romans under the Empire*, London, 1850-62, 7 vols., new ed. 1865, 8 vols. (with re-issues); *Sallust's Catiline and Jugurtha*, 1854; *Keats's Hyperion in Latin Verse*, 1862; *The Conversion of the Roman Empire* (Boyle Lectures for 1864), 1864; *The Conversion of the Northern Nations* (do. for 1865), 1865; *Home's Iliad in English Rhymed Verse*, 1869; *General History of Rome*,

1875; *St. Paul at Rome*, 1877; *Conversion of the West*, 1878; *Four Lectures on Epochs of Early Church History*, 1879.

**MERRILL, Selah, D.D.** (Iowa College, Grinnell, Io., 1875), LL.D. (Union College, Schenectady, N.Y., 1884), Congregationalist; b. at Canton Centre, Hartford County, Conn., May 2, 1837; entered Yale College, New Haven, Conn., 1859; left the class, but later received honorary A.M. from the college "for special services in bibliographical learning;" studied theology in New Haven (Conn.) Theological Seminary; preached at Chester (Mass.), Le Roy (N.Y.), San Francisco (Cal.), and Salmon Falls (N.H.); was chaplain of the Forty-ninth U.S. Colored Infantry at Vicksburg, Miss., 1864-65; student in Germany, 1868-70; archaeologist of the American Palestine Exploration Society, 1874-77, working in Moab, Gilead, and Bashan, east of the Jordan; United-States consul in Jerusalem from 1882 to 1886. In 1872, and again in 1879, taught Hebrew in Andover Theological Seminary. He is a member of the American Oriental Society, of the Society of Biblical Literature and Exegesis, and of the Society of Biblical Archaeology (British). He is the author of several articles in the *Bibliotheca Sacra* and other periodicals, on biblical geography, the cuneiform inscriptions, and other Oriental topics; and of *East of the Jordan*, New York, 1881, 2d ed. 1883, reprinted London, 1881; *Galilee in the Time of Christ*, Boston 1881, London 1885; several parts of *Picturesque Palestine*, New York and London, 1882-83; he published *Greek Inscriptions collected in the Years 1875-77, in the Country East of the Jordan*, 1885 (these were revised by Professor F. W. Allen of Cambridge, Mass.).

**MERX, (Ernst Otto) Adalbert, D.D.**, German Protestant theologian and Orientalist; b. at Bleicherode, Nov. 2, 1838; studied at Marburg, Halle, and Berlin, 1857-61; became *privat-docent* of theology at Jena, 1865; professor extraordinary there, 1869; ordinary professor in the philosophical faculty at Tübingen, 1869; ordinary professor of theology at Giessen, 1873; at Heidelberg, 1875. He is the author of *Meletemata Ignatiana, Critica de epistolarum Ignatianarum versione Syriaca commentatio*, Halle, 1861; *Barlesane von Edesa*, 1863; *Uir in libro Danielis juxta hebraeam aramaram adhibita sit dialectice explicatur*, 1865; *Das Gedicht vom Huh, Hebräischer Text, kritisch bearbeitet und übersetzt, nebst sachlicher und kritischer Einleitung*, Jena, 1871; *Die Prophetie des Joel und ihre Ausleger von den ältesten Zeiten bis zu den Reformirten*, Halle, 1879; *Eine Rede vom Auslegen ins Besondere des Alten Testaments*, 1879.

**MESSNER, (Karl Ferdinand) Hermann, Lic. Theol.** (Göttingen, 1856), D.D. (*hon.*, Wien, 1871), German theologian; b. at Obisfelde (Altmark), Prussia, Oct. 25, 1824; studied at Halle and Berlin, 1844-50; was *repetent* at Göttingen, 1850; adjunct, 1850; later inspector of the *Domkandidatenstift* in Berlin; and since 1860 has been professor extraordinary of theology in her university. From 1860 to 1870 he was a member of the Royal Wissenschaftlichen Prüfungs-Commissum in Berlin. His theological standpoint is the positive evangelical. Since 1859 he has edited the *Neue evangelische Kirchenzeitung*. He is the author of *Die "Lehre der Apostel,"* Leipzig, 1856; and edited the third edition of *De Wette's Corinthians* (1855),

the fourth edition of his *Matthæw* (1857), and, with Prof. Dr. Lünemann of Göttingen, the sixth edition of De Wette's *Lehrbuch der historisch-kritischen Einleitung in's Neue Testament*, Berlin, 1860.

**MEUSS, Eduard, Lic. Theol.** (Berlin, 1854), **D.D.** (Berlin, 1860), Protestant theologian; b. at Rathenow (Province of Brandenburg), Prussia, Jan. 19, 1817; studied at Leipzig, Göttingen, Berlin, and Halle, 1836-41; became member of the Wittenberg theological seminary, 1841; assistant preacher in Berlin, 1847; court preacher at Köpenick, 1852; university preacher, and professor-extraordinary of theology, in Breslau, 1854; was ordinary professor, 1863-July 1, 1885; and since 1880 has been member of the consistorium. He is the author of *In parabolam Jesu Christi de economo injusto denuo inquiritur*, Breslau, 1856; *Μακαριων Jesu Christi us ecclesie publico receptum historia*, 1863; *Das Weihnachtsfest und die Kunst*, 1866, 2d ed. Gera, 1876; *Leben und Frucht des evangelischen Pfarrhauses vornehmlich in Deutschland*, Bielefeld, 1876, 2d ed. 1883.

**MEYRICK, Frederick**, Church of England; b. at Ramsbury Vicarage, Wiltshire, Jan. 28, 1827; entered Trinity College, Oxford; graduated B.A. (second-class in classics) 1847, M.A. 1850; ordained deacon 1850, priest 1852; was a fellow of Trinity College, Oxford, 1847-60, and tutor in it, 1851-59; in 1856 public examiner in classics; preacher at the Chapel Royal, Whitehall, 1856; select preacher before the University of Oxford, 1855-56, 1865-66, 1875-76; examiner for the Johnson theological scholarship at Oxford, 1859; one of her Majesty's inspectors of schools from 1859 to 1869; examining chaplain to Bishop Christopher Wordsworth, 1869-85; since 1868 rector of Blickling, Norfolk; and since 1869 non-residentary canon of Lincoln. He was tutor to the late and the present Marquis of Lothian from 1847-53, when the rest of the family, with their exception, joined the Church of Rome. In 1853 he founded the Anglo-Continental Society (now numbering six hundred, with two hundred publications), for making known upon the Continent the principles of the Anglican Church, and promoting the principles of the English Reformation abroad. As secretary of this society he has edited many dogmatic and controversial treatises in Latin, Italian, Spanish, etc. He attended the Bonn Conference of 1875, and formed one of the Committee on the Doctrine of the Procession of the Holy Spirit. His theological standpoint is "that of the historical school of Anglican divines, commencing with Bishop Andrewes, and ending with Dean Hook and Bishop Christopher Wordsworth." Since 1877 he has edited *The Foreign Church Chronicle and Review*. His writings are very numerous (see list in Crockford's *Clerical Directory for 1886*), and include contributions to Smith's Dictionaries of the Bible and of Christian Antiquities, *The Bible (Speaker's) Commentary* (Joel and Obadiah, 1876; *Ephesians*, 1880), *The Pulpit Commentary (Leviticus, 1882)*, *The Theological Library (Is Dogma a Necessity? 1883)*, etc. Of general interest may be mentioned, *The Practical Working of the Church of Spain*, London, 1850-51; *Clerical Tenure of Fellowships*, Oxford, 1851; *Moral and Devotional Theology of the Church of Rome*, London, 1856; *Correspondence with Old Catholics and Orientals*, 1877-78, 4 series; *The Old*

*Catholic Movement*, 1877; *Sketches of Döllinger (1879) and of Hyacinthe (1880)*; *The Doctrine of the Church of England on the Holy Communion*, 1885; editions of works of Bishop Cosin, Andrewes, Hall, etc.

**MICHAUD, Philibert Eugène**, Christian Catholic; b. at Pouilly-sur-Saône, Côte d'Or, France, March 13, 1839; studied theology in the seminary at Dijon and at the Dominican College of St. Maximin in Provence; became curate of St. Roch, and then of the Madeleine, Paris; refused to accept the infallibility dogma, and so was dismissed; was Old-Catholic minister at Paris, but since 1876 has been professor of theology at Bern, Switzerland. He is the author of *Guillaume de Champeaux et les écoles de Paris au XII<sup>e</sup> siècle, d'après des documents inédits*, Paris, 1867, 2d ed. 1867; *L'Esprit et la Lettre dans la morale religieuse*, 2 series, 1869 and 1870; *Guignol et la Révolution dans l'Eglise romaine, M. Veuillot et son parti condamnés par les archevêques et évêques de Paris, Tours, Viers, Orléans, Marseille, Verdun, Chartres, Moulins, etc.*, 1872, 2d ed. 1872; *Plutôt la mort que le déshonneur, Appel aux anciens-catholiques de France, contre les révolutionnaires romanistes, 1872*; *Comment l'Eglise romaine n'est plus une Eglise catholique, 1872*; *Programme de réforme de l'Eglise d'Occident, proposé aux anciens-catholiques et aux autres communions chrétiennes, 1872*; *Les faux libéraux de l'Eglise romaine, Réponse au R. P. Perraud (depuis évêque d'Autun), et Lettres de polémique, 1872*; *De la falsification des catéchismes français et des manuels de théologie par le parti romaniste, de 1670 à 1868, 1872*; *La Papauté antichrétienne, 1873*; *Le mouvement contemporain des Eglises, Etudes religieuses et politiques: I. La nouvelle Eglise romaine; II. Devoirs des gouvernements et des peuples envers la nouvelle Eglise romaine; III. Les anciens-catholiques et la reunion des Eglises; IV. La situation morale et religieuse en France, 1874*; *De l'état présent de l'Eglise catholique-romaine en France, ouvrage interdité en France sous le ministère de M. Buffet (de l'Ordre moral)*, 1875, 2d ed. Bonn, 1876; *Etude stratégique contre Rome*, Paris, 1876; *Catéchisme catholique*, Bern, 1876; *Discussion sur les sept conciles œcuméniques, étudiés au point de vue traditionnel et libéral, 1878*; *Louis XIV. et Innocent XI.*, Paris, 1882-83, 1 vols.; *Quelques Réformes scolaires*, Chaux-de-fonds, 1884; *Mme. Stuck et ses Poésies*, Bern, 1885; numerous critical, literary, historical, and philosophical articles in Swiss periodicals.

**MICHELSÉN, Alexander, Ph.D.**, Lutheran; b. in the year 1802; pastor at Lübeck; d. at Schwartau, June 3, 1885. He was the brother-in-law of the poet Geibel, and noted as the translator of the writings of Bishop Martensen and other Danish authors into German.

**MILLIGAN, William, D.D.** (St. Andrew's, 1862), Church of Scotland; b. at Edinburgh, March 15, 1821; graduated at St. Andrew's University, April, 1839; was settled at Cameron, Fifeshire, 1844; at Kileconquhar, 1850; and appointed professor of divinity and biblical criticism in the University of Aberdeen, 1860. He was moderator of the General Assembly in 1882, and is now principal clerk of the Assembly. Besides many articles in theological reviews and other periodicals, he has published *Words of the New Testament as altered by Transmission and ascertained by Modern Criticism* (with Dr. Roberts), Edinburgh, 1873; *Resurrection*

of our Lord, London, 1851, 3d thousand 1884; *The Revelation of St. John* (Baird Lecture, 1885), 1886; and commentaries on the Gospel (with Dr. Moulton, 1880) and on the Revelation of John (1883), in Schaff's *Popular Commentary*, New York and Edinburgh.

**MINER, Alonzo Ames, S.T.D.** (Harvard College, Cambridge, Mass., 1863). **LL.D.** (Tufts College, College Hill, Mass., 1875). Universalist; b. at Lempster, N.H., Aug. 14, 1814; was public-school teacher at intervals, 1830-35; became principal of Unity (N.H.) scientific and military academy, 1835; pastor at Methuen, Mass., 1839; Lowell, 1812; Boston, since 1848. He was president of Tufts College, College Hill, Mass., 1862-75; since 1869 has been a member of the State Board of Education; since 1873, chairman of the board of visitors of the State Normal Art School; is president of the State Temperance Alliance; was Prohibition candidate for governor, 1878; was original projector of the Universalist Publishing House, Boston. He delivered the Fourth-of-July oration before the municipal authorities of Boston, 1855; was elected by the Legislature an overseer of Harvard College, 1863; was chaplain of the Massachusetts Senate, 1864. Besides numerous pamphlets, he has published *Bible Exercises*, Boston, 1851, last ed. 1885; *Old Forts taken*, 1878, last ed. 1885.

**MITCHELL, Alexander Ferrier, D.D.** (St. Andrew's, 1862), Church of Scotland; b. at Brechin, Sept. 10, 1822; studied literature, philosophy, and theology at University of St. Andrew's, 1837-41; graduated M.A., 1841; became minister of the parish of Dunnichen, in the presbytery and county of Forfar, 1847; professor of Hebrew and Oriental languages in the College of St. Mary in the University of St. Andrew's, 1848; transferred to the chair of ecclesiastical history and divinity in the same college, 1868. From 1856 to 1871 he was convener (chairman) of the Church of Scotland's Jewish Mission; visited the stations of the mission in Turkey, and recommended the occupation of Alexandria, Beyrout, and Constantinople; has been convener of the Assembly's committee on the minutes of the Westminster Assembly since its institution; has been one of the Church of Scotland's representatives at all the General Councils of the Reformed Churches, and is the convener of its committee on the *desiderata* of Presbyterian history. He is the author of *The Westminster Confession of Faith, a Contribution to the Study of its History and the Defence of its Teaching*, Edinburgh, 1866, 3d ed. 1867; *The Wedderburns and their Work, or the Sacred Poetry of the Scottish Reformation in its Relation to that of Germany*, 1867; *Minutes of the Westminster Assembly from November, 1644, to March, 1649, with Historical Introduction*, 1871; *Historical Notice of Archbishop Hamilton's Catechism* (prefixed to black-letter reprint of the same), 1882; *The Westminster Assembly, its History and Standards* (Baird Lecture for 1882), London, 1883; *The Catechisms of the Second Reformation*, 1880. He edited in 1860 the *Sum of Saving Knowledge, translated into Modern Greek* by the late Professor Edward Masson, and in 1876 the late Professor Crawford's *The Preaching of the Cross, and other Sermons*; and has contributed to journals and encyclopedias articles on historical topics.

**MITCHELL, Arthur, D.D.** (Williams College,

Williamstown, Mass., 1876), Presbyterian; b. at Hudson, N.Y., Aug. 13, 1835; graduated at Williams College, Williamstown, Mass., 1853, and at Union Theological Seminary, New-York City, 1859; was tutor in Lafayette College, Easton, Penn., 1853-51; became pastor of Third Church, Richmond, Va., 1859; of Second Church, Morristown, N.J., 1861; of First Church, Chicago, Ill., 1868; of First Church, Cleveland, O., 1880; secretary of Board of Foreign Missions, New-York City, 1884. He has published many discourses in pamphlet form.

**MITCHELL, Edward Cushing, D.D.** (Colby University, Waterville, Me., 1870), Baptist; b. at East Bridgewater, Mass., Sept. 20, 1829; graduated at Waterville College (now Colby University), Me., 1849, and at Newton (Mass.) Theological Institution, 1853; was resident graduate for a year; pastor at Calais, Me., 1851-56; Brockport, N.Y., 1857-58; Rockford, Ill., 1858-63; professor of biblical interpretation, Alton, Ill., 1863-70; of Hebrew and Old-Testament literature, Baptist Union Seminary, Chicago, 1870-77; of Hebrew, Regent's Park College, London, Eng., 1877; president Baptist Theological School, Paris, France, 1878-82; president Roger Williams University, Nashville, Tenn., 1884-85. He edited *The Present Age*, Chicago, 1883-84; delivered the Lowell Institute lectures for 1881, upon *Biblical Science and Modern Discovery*; during the same year, courses at the Hebrew school in Morgan Park, Ill., and Worcester, Mass.; and during 1885 in Brooklyn, N.Y. He edited and enlarged Benjamin Davies' *Hebrew Lexicon*, Andover, 1880; and revised and re-edited Davies' Gesenius' *Hebrew Grammar* (from ed. of Kautzsch), 1881; and has written *A Critical Handbook. A Guide to the Authenticity, Canon, and Text of the New Testament*, Andover, 1881; *Les sources du Nouveau Testament, Recherches sur l'authenticité, le canon, et le texte du Nouveau Testament*, Paris, 1882; *Hebrew Introduction, An Elementary Hebrew Grammar and Reading Book*, Andover, 1883.

**MITCHELL, Hincley Gilbert, Ph.D.** (Leipzig University, 1879), Methodist; b. at Lee, Oneida County, N.Y., Feb. 22, 1846; graduated at Wesleyan University, Middletown, Conn., 1874, and B.D. at Boston (Mass.) Theological Seminary, 1876; studied in Germany, 1876-79; joined Central New-York Conference, 1879; became pastor at Fayette, N.Y., 1879; tutor of Latin, and instructor in Hebrew, Wesleyan University, 1880; instructor of Hebrew and Old-Testament exegesis in Boston University, 1883; professor of the same, 1884. He is the secretary of the Society of Biblical Literature and Exegesis; and is the author of *Final Constructions of Biblical Hebrew*, Leipzig, 1879; *Hebrew Lessons*, Boston, 1881, 2d ed. 1885.

**MITCHELL, Samuel Thomas**, African Methodist-Episcopal layman; b. at Toledo, O., Sept. 21, 1851; graduated at Willberforce University, Xenia, O., 1873; was principal of Pleasant-street School, Springfield, O., 1875-78; principal of Lincoln Institute, State Normal School, Jefferson City, Mo., 1879-84; since June 20, 1884, has been president of Willberforce University. He presided over the Missouri State Teachers' Association at Jefferson City, 1875; was member of General Conference of the African Methodist-Episcopal Church in 1881; is founder of the present educational system in that denomination.

**MOBERLY, Right Rev. George, D.C.L.** (Oxford, 1836), lord bishop of Salisbury (Sarum), Church of England; b. in St. Petersburg, Russia, Oct. 10, 1803; d. at Salisbury, July 6, 1885. He was educated at Balliol College, Oxford; graduated B.A. (first-class classics) 1825, M.A. 1828; won English essay prize, 1826; was ordained deacon 1826, priest 1828; was fellow and tutor of Balliol College; public examiner in the university, 1830 and 1833-35; select preacher, 1833, 1858, 1863; head master of Winchester College, 1835-66; rector of Brightstone, Isle of Wight, 1866-69; fellow of Winchester College, 1866-70; Bampton lecturer, 1868; canon of Chester, 1868-69; consecrated bishop, 1869. He was the author of *Practical Sermons*, London, 1838; *Sermons preached at Winchester College*, 1844, 2d series (with a preface on fagging) 1848; *The Sayings of the Great Forty Days between the Resurrection and Ascension, regarded as Outlines of the Kingdom of God* (five sermons) 1841, 2d ed. (with *An Examination of Mr. Newman's Theory of Development*) 1846; *The Proposed Degradation and Declaration considered* (a letter addressed to the master of Balliol), Oxford, 1845; *All Saints, Kings, and Priests* (two sermons on papal aggression, preached at Winchester), London, 1850; *The Law of the Love of God* (an essay), 1854; *Sermons on the Beatitudes*, Oxford, 1860; *Five Short Letters to Sir William Heathcote, on the Studies and Discipline of Public Schools*, London, 1861; *The Administration of the Holy Spirit in the Body of Christ* (Bampton Lectures), 1868; *Sermons at Brightstone*, 1869, 3d ed. 1874. He was one of the "five clergymen" (Henry Alford, John Barrow, Charles John Ellicott, William Gilson Humphry), who published a revised version of *John, Romans, Corinthians, Galatians, and James*; and a member of the New-Testament Revision Company. \*

**MOELLER, Ernst Wilhelm, Lic. Theol.** (Halle, 1854), D.D. (*hon.*, Greifswald, 1863), Ph.D. (*hon.*, Halle, 1883), German theologian; b. at Erfurt, Oct. 1, 1827; studied at Berlin, Halle, and Bonn, 1847-51; became *privat-docent* at Halle, 1854; pastor near Halle, 1863; ordinary professor of church history at Kiel, 1873. He holds to the *Vermittlungstheologie*. He is the author of *Gregorii Nysseni doctrinæ de hominis natura et illustravit et cum Origeniana comparavit*, Halle, 1854; *Geschichte der Kosmologie in der griechischen Kirche bis auf Origenes*, 1860; *Andreas Ostander, Leben und ausgewählte Schriften*, Elberfeld, 1870; *Ueber die Religion Plutarchs*, Kiel, 1881 (pp. 14); edited the 3d ed. of De Wette's commentaries on *Galatians and Thessalonians* (Leipzig, 1864), and the *Pastoral Epistles and Hebrews* (1867).

**MOFFAT, James Clement, D.D.** (Miami University, Oxford, O., 1853), Presbyterian; b. at Glencree, in the South of Scotland, May 30, 1811; graduated at the College of New Jersey, Princeton, N.J., 1835; tutor in Greek there, 1837; professor of Greek and Latin, Lafayette College, Easton, Penn., 1839; of Latin and modern history, Miami University, Oxford, Butler County, O., 1841; of Greek and Hebrew in a theological seminary, Cincinnati, O., 1852; of Latin and history, College of New Jersey (Princeton), 1853; and of Greek and church history there, 1854; since 1861 has been professor of church history in the Princeton (N.J.) Theological Seminary,

retaining Greek literary history until 1877. He is the author of *Life of Dr. Chalmers*, Cincinnati, 1853; *Introduction to the Study of Æsthetics*, 1856, new ed. 1860; *Comparative History of Religions*, New York, 1871-73, 2 vols.; *Song and Scenery, or a Summer Ramble in Scotland*, 1874; *Alwyn, a Romance of Study* (a poem), 1875; *Church in Scotland: History . . . to the First Assembly of the Reformed Church*, Philadelphia, 1882; *Church History in Brief*, 1885.

**MOFFAT, James David, D.D.** (Hanover College, Ind., 1882; College of New Jersey, Princeton, 1883), Presbyterian; b. at New Lisbon, O., March 15, 1846; graduated at Washington and Jefferson College, Washington, Penn., 1869; studied at Princeton Theological Seminary, N.J., 1869-71; was stated supply of the Second Presbyterian Church, Wheeling, Va., 1871-73; pastor of the same, 1873-82; since has been president of Washington and Jefferson College.

**MONOD, Guillaume**, the son of Jean Monod, Reformed; b. at Copenhagen, March 10, 1800; studied theology at Geneva; began his ministry at St. Quentin; in 1846 went to Lausanne; in 1849 to Alger; in 1853 to Ronen; in 1856 to Paris, and preached there as his brother Adolph's successor until 1874, when he opened a free church where he still preaches. Of his numerous publications may be mentioned, *Œuvres nouvelles sur le christianisme*, 1874; *Mémoires de l'auteur des Œuvres nouvelles: Suite des mémoires du même*, 1874.

**MONOD, Jean Paul Frédéric**, Reformed; b. at Paris, the son of preceding, Nov. 23, 1822; pastor at Marseilles, 1848-56; Nîmes, 1856-61; since 1864, professor of dogmatic theology at Montauban. He was made chevalier of the Legion of Honor, July 14, 1880. He has written many articles, and translated Neander's commentaries upon the Epistles of *James* and *John*, 1851 and 1854.

**MONOD, Theodore**, Reformed; b. in Paris, the son of Frederick Monod, Nov. 6, 1836; studied law, 1855-58; but, converted in New York, April, 1858, he turned to the ministry, and studied theology in the Western Theological Seminary, Allegheny, Penn., 1858-60; until 1863 he preached among the French Canadians in Illinois; from 1864 till 1875 he was his father's successor in Paris; from 1875 till 1878 he was travelling agent of the Inner Mission work in France; but since 1878 he has been the successor of M. Montandon in Paris. From 1875 to 1879 he edited *Le Libérateur*, now absorbed in the *Bulletin de la mission intérieure*. His writings embrace *Regardant à Jésus*, 1862 (English trans., *Looking unto Jesus*, New York, 1861); *The Gift of God* (published in English), London, 1876 (in French, Paris, 1877); *Life more Abundant*, 1881.

**MONRAD, Ditlev Gothard**, Danish Lutheran, b. at Copenhagen, Nov. 24, 1811; graduated in theology from its university; studied also in Paris; went into politics, and had a successful career; was from March 22 to Nov. 10, 1848, minister of public worship; bishop of Lolland-Falster, 1849; again minister of public education and worship, 1859 (May 6 to Dec. 2), recalled to form a new cabinet; two months after his dismissal he took the portfolio of worship. After the Schleswig-Holstein war, he emigrated to New Zealand, but returned in 1869, and since 1871 has

been bishop of Lolland. His writings are numerous, but very many are of political, temporary, or local interest. He is widest known by his *World of Prayer*, 1851 (English trans., Edinburgh, 1879). Of his later writings may be mentioned *Laurentius Valla und das Konzil zu Florence*, German trans., Gotha, 1882; *Festklänge*, Ger. trans., 1883.

**MOOAR, George, D.D.** (Williams College, Williamstown, Mass., 1808), Congregationalist; b. in Andover, Mass., May 27, 1830; graduated at Williams College, Williamstown, Mass., 1851, and at Andover (Mass.) Theological Seminary, 1855; was pastor at Andover, Mass., 1855-61; at Oakland, Cal., 1861-72, and since 1874; professor of systematic theology and church history in the Pacific Theological Seminary, Oakland, since 1870; associate editor of *The Pacific* since 1863. He was one of the commission of twenty-five appointed by the National Council of Congregational Churches to prepare a statement of doctrine and a catechism (1881-84). He is the author of *Historical Manual of the South Church*, Andover, 1859; *Handbook of the Congregational Churches of California*, 1863, 4th ed. 1882; *The Religion of Loyalty*, Oakland, 1865; *The Prominent Characteristics of the Congregational Churches*, San Francisco, 1866.

**MOODY, Dwight Lyman**, Congregational layman; b. at Northfield, Feb. 5, 1837; worked on a farm until seventeen years old, then became clerk in a shoe-store in Boston; joined a Congregational church; in 1853 went to Chicago; during the Civil War was employed by the Christian Commission, and after by the Young Men's Christian Association of Chicago as lay missionary. A church was the result of his efforts. This was burned in the great Chicago fire in 1871; but a new one, accommodating twenty-five hundred persons, has since been erected. From 1873 to 1875 he and Mr. I. D. Sankey (see title) held revival meetings in Great Britain, and they have since been associated in revival work upon an extensive scale there (again in 1883) and in America. Mr. Moody has published *The Second Coming of Christ*, Chicago, 1877; *The Way and the Word*, 1877; *Secret Power*; or, *The Secret of Success in Christian Life and Work*, 1881; *The Way to God, and how to find it*, 1881. Several collections of his sermons have been published; e.g., *Glad Tidings* (New York, 1876), *Great Joy* (1877), *To all People* (1877); *Best Thoughts and Discourses* (with sketch of his life and Sankey's), 1876; also *Arrows and Anecdotes* (with sketch of life), 1877.

**MOORE, Dunlop, D.D.** (Washington and Jefferson College, Washington, Penn., 1877), Presbyterian; b. at Lurgan, County Armagh, Ireland, July 23, 1830; studied at Edinburgh and Belfast, graduated 1851; was missionary of the Irish Presbyterian Church to Gujurat, India, 1855-67; to the Jews, Vienna, 1869-71; since 1875 has been pastor of the First Presbyterian Church, New Brighton, Penn. He assisted in translating the Scriptures into the Gujurati language; composed treatises on Mohammedanism and Jainism, and edited a monthly periodical, *The Gnyanlipuka*, in the same tongue; translated with Dr. S. T. Lowrie Nagelsbach's *Isaiah*, in the American Lange series (New York, 1878); and has contributed to various reviews.

**MOORE, George Foot, D.D.** (Marietta College, Marietta, O., 1885), Presbyterian; b. at West

Chester, Penn., Oct. 15, 1851; graduated at Yale College, New Haven, Conn., 1872, and at Union (Presbyterian) Theological Seminary, New-York City, 1877; became pastor of the Putnam Presbyterian Church, Zanesville, O., 1878; Hitchcock professor of the Hebrew language and literature, Andover (Mass.) Theological Seminary, 1883.

**MOORE, William Eves, D.D.** (Marietta College, Marietta, O., 1873), Presbyterian; b. at Strasburgh, Penn., April 1, 1823; graduated at Yale College, New Haven, Conn., 1847; studied theology with Rev. Dr. Lyman H. Atwater at Fairfield, Conn.; became pastor at West Chester, Penn., 1850, and at Columbus, O., 1872. Since 1881 he has been permanent clerk of the General Assembly of the Presbyterian Church. He is the author of the *New Digest of the Acts and Deliverances of the Presbyterian Church* (New School), Philadelphia, 1861; *Presbyterian Digest* (United Church), 1873, new ed. 1885.

**MOORE, William Walter**, Presbyterian (Southern Church); b. at Charlotte, N.C., June 14, 1857; graduated at Davidson College, N.C., 1878, and at Union Theological Seminary, Hampden-Sidney, Va., 1881; became evangelist of Mecklenburg Presbytery, N.C., 1881; pastor at Millersburg, Ky., 1882; associate professor of Oriental literature in that seminary, 1883.

**MOORHOUSE, Right Rev. James, D.D.** (*Jure dignitatis*, Cambridge, 1876), lord bishop of Manchester, Church of England; b. at Sheffield, Eng., in the year 1826; educated at St. John's College, Cambridge; graduated B.A. (senior optime) 1853, M.A. 1860; was ordained deacon 1853, priest 1854; became curate of St. Neots, 1853; of Sheffield, 1855; and Hornsey, Middlesex, 1859; perpetual curate of St. John's, Fitzroy Square, London, 1861; vicar of Paddington, and rural dean, 1867; bishop of Melbourne, Australia, 1876; translated to the see of Manchester, in succession to Dr. Fraser, 1886. He was Hulsean lecturer at Cambridge, 1865; Warburtonian lecturer, London, 1874; chaplain to the queen, and prebendary of Caddington Major in St. Paul's Cathedral, London, 1874-76. He is the author of *Nature and Revelation* (four sermons before University of Cambridge), London, 1861; *Our Lord Jesus Christ the Subject of Growth in Wisdom* (Hulsean Lectures), 1866; *Jacob* (three sermons before University of Cambridge), 1870; *The Expectation of the Christ*, 1879.

**MORAN, Most Rev. Patrick Francis, D.D.**, Roman Catholic; b. at Leighlinbridge, County Carlow, Ireland, Sept. 16, 1830; was graduated at the Irish College of St. Agatha, Rome, and made vice-president of it, and professor of Hebrew in the College of the Propaganda, 1856; became private secretary to Cardinal Cullen at Dublin, 1860, and bishop of Ossory, 1872. He is the author of *Memoirs of the Most Rev. Oliver Plunkett*, Dublin, 1861; *Essays on the Origin . . . of the Early Irish Church*, 1861; *History of the Catholic Archbishops of Dublin*, 1861; *Historical Sketch of the Persecutions . . . under Cromwell and the Puritans*, 1865; *Acta S. Brendani*, 1872; *Monasterium Iibernicum*, 1873; *Spicilegium Ossoriense, being a Collection of Documents to illustrate the History of the Irish Church from the Reformation to the Year 1800*, 1874-78, 2 vols.

**MOREHOUSE, Henry Lyman, D.D.** (University of Rochester, N.Y., 1879), Baptist, b. at Stan-

ford, Dutchess County, N.Y., Oct. 2, 1834; graduated at the University of Rochester, N.Y., 1855, and at Rochester (N.Y.) Theological Seminary, 1864; became pastor of the First Baptist Church, East Saginaw, Mich., 1864; of East Avenue Baptist Church, Rochester, N.Y., 1873; corresponding secretary of the American Baptist Home Mission Society, and editor of the *Baptist Home Mission Monthly*, New York, 1879.

**MORISON, James, D.D.** (Adrian College, Adrian, Mich., 1862; University of Glasgow, 1882), Evangelical Union; b. at Bathgate, Linlithgowshire, Scotland, Feb. 14, 1816; graduated in arts at the University of Edinburgh, and studied theology at the United Presbyterian Halls of Glasgow and Edinburgh; was pastor in Kilmarnock, 1840-51, and in Glasgow, 1851-81. From the first year of his pastorate he had a hard battle to fight for the doctrine of the universality of Christ's atonement. The battle continued for more than twenty years. The ecclesiastical outcome is a group of about a hundred churches in Scotland, called the Evangelical Union. Since 1843 he has been principal and professor of New-Testament exegesis in Evangelical Union Hall, Glasgow. He holds to "the three great universalities: (1) God's love to 'all,' (2) Christ's atonement for 'all,' (3) the Holy Spirit's influence shed forth on 'all.'" He is the author of *The Extent of the Atonement*, London, 1842; *Saving Faith*, 1842; *An Exposition of the Ninth Chapter of the Epistle to the Romans*, 1849; *Vindication of the Universality of the Atonement*, 1861; *Apology for Evangelical Doctrines*, 1863; *A Critical Exposition of the Third Chapter of the Epistle to the Romans*, 1866; *A Practical Commentary on the Gospel of St. Matthew*, 1870, 5th ed. 1883; do. on *St. Mark*, 1873, 3d ed. 1882 (the last two republished from last edition, Boston, *Mark* 1882, *Matthew* 1883).

**MORRIS, Right Rev. Benjamin Wistar, D.D.** (University of Pennsylvania, Philadelphia, 1868), S.T.D. (Columbia College, New-York City, 1868), Episcopalian, missionary bishop of Oregon; b. at Wellsboro', Penn., May 30, 1819; graduated from the General Theological Seminary, New-York City, 1846; became rector of St. Matthew's, Sunbury, Penn., 1847; of St. David's, Manayunk, 1851; of St. Luke's, Germantown (both suburbs of the city of Philadelphia), 1857; bishop of Oregon and Washington Territory, 1868; his diocese limited to the former, 1880.

**MORRIS, Edward Faydd, D.D.** (Hamilton College, Clinton, N.Y., 1863), L.L.D. (Maryville College, Maryville, Tenn., 1885), Presbyterian; b. at Utica, N.Y., Oct. 31, 1825; graduated at Yale College, New Haven, Conn., 1849, and at Auburn (N.Y.) Theological Seminary, 1852; was pastor of the Second Presbyterian Church, Auburn, N.Y., 1852-55; of the Second Church, Columbus, O., 1855-67; professor of church history, Lane Theological Seminary, Cincinnati, O., 1867-74, and since of theology. He was moderator of the Presbyterian General Assembly at Cleveland, O., in 1875. Besides review articles, he has published *Outlines of Christian Doctrine*, Cincinnati, 1880 (only for students' use); *Ecclesiology, Treatise on the Church*, New York, 1885.

**MORRIS, John Gottlieb, D.D.** (Pennsylvania College, Gettysburg, Penn., 1839), L.L.D. (do., 1875), Lutheran; b. at York, Penn., Nov. 14, 1803; grad-

uated at Dickinson College, Carlisle, Penn., 1823, and at Princeton (N.J.) Theological Seminary, 1826; was pastor of the First English Lutheran Church, Baltimore, Md., 1827-60; librarian of the Peabody Institute in that city, 1860-63; since has been non-resident professor of pulpit elocution and relations of science and revelation, in the theological seminary, Gettysburg, Penn.; lecturer on natural history in Pennsylvania College. He was president of the Maryland State Bible Society, and vice-president of the Maryland Historical Society; has received diplomas from the Ante-Columbian Society of Northern Antiquaries of Denmark, from the *Natur historische Gesellschaft* of Nuremberg, and from the Royal Historical Society of London; and is a corresponding and honorary member of ten or twelve scientific and historical societies in the United States. He is the author or translator of *Henry and Antonio* (translated from Bretschneider), Philadelphia, 1831 (2d ed. under title *To Rome and Back again*, 1833); *Von Leonard's Geology* (trans.), Baltimore, 1840; *Life of John Arndt*, 1853; *Martin Behaim, the German Cosmographer*, 1853; *Life of Catharine von Bora*, 1856; *The Blind Girl of Wittenberg*, Philadelphia, 1856; *Quaint Sayings and Doings concerning Luther*, 1859; *Catalogue of Lepidoptera of North America*, 1860, and *Synopsis of the Diurnal Lepidoptera of the United States*, Smithsonian Institute (both Washington), 1862; *The Lords Baltimore*, Baltimore, 1874; *Bibliotheca Lutherana*, Philadelphia, 1876; *Fifty Years in the Lutheran Ministry*, 1878; *A Day in Capernaum* (trans. from Delitzsch), 1879; *The Diet of Augsburg*, 1879; *Augsburg Confession and the Thirty-nine Articles*, 1879; *Journeys of Luther: their Relation to the Work of the Reformation*, 1880; *Luther at Warburg and Coburg*, 1882; *Life of Luther* (trans. from Köstlin), 1882; *Lutheran Doctrine of the Lord's Supper*, 1883; *Memoirs of the Stork Family*, 1886; etc.

**MORSE, Richard Cary**, Presbyterian; b. at Hudson, N.Y., Sept. 19, 1841; graduated at Yale College, 1862; studied at Union Theological Seminary, New-York City, 1865-66, '67 (graduated), and at Princeton Theological Seminary, N.J., 1866-67; was ordained Dec. 21, 1868; was editor in New-York City, 1867-71; has been secretary of the executive committee of the Young Men's Christian Association of the United States and Canada since 1873.

**MOULTON, William Feddian, D.D.** (Edinburgh, 1874), Wesleyan; b. at Leek, Staffordshire, Eng., March 14, 1835; graduated at London University, 1856, and gained the gold medal for mathematics, and prizes for scriptural examination and biblical criticism. In 1858 he was appointed classical tutor in the Wesleyan Theological College, Richmond; and in 1874 head master of the Leys School, Cambridge, a Wesleyan institution. In 1872 he was elected a member of the Legal Hundred; made an honorary M.A. by Cambridge, 1877; and was a member of the New-Testament Company of Bible-revisers (1870-81). He translated and edited Winer's *Grammar of New-Testament Greek*, Edinburgh, 1870, 2d ed. 1876; and wrote *History of the English Bible*, London, 1878.

**MUDGE, Elisha**, Christian; b. at Blenheim, Canada West, April 17, 1834; was principal of Union School, Edwardsburg, Mich.; minister at Maple Rapids, Mich., twenty years; county super-



intendent of schools, Clinton County, Mich., six years; in 1882 became president of the Union Christian College, Merom, Ind.

**MUEHLAU, (Heinrich) Ferdinand, Ph.D.** (Leipzig, 1862), Lic. Theol. (do., 1869), D.D. (hon., Leipzig, 1885), Lutheran; b. at Dresden, Saxony, June 20, 1839; studied at Erlangen and Leipzig, 1857-62; was *præceceptor* at Leipzig, 1869; professor extraordinary at Dorpat, 1870, and ordinary professor there of exegetical theology in 1871. He is the author of *De Proverborum que dicuntur Aguri et Lemuolis, origine atque indole*, Leipzig, 1809; *Besitzen wir den ursprünglichen Text der Heiligen Schrift?* Dorpat, 1881 (pp. 24). With Volek he edited the eighth, ninth, and tenth editions of Gesenius' *Hebräisch und Chaldäisches Handwörterbuch über das Alte Testament*, Leipzig, 1878, 1883, and 1886; with Kautsch, *Liber Genesis sine punctis exscriptus*, ed. ii. 1885; alone, Fr. Böttcher's *Neue exegetisch-kritische Aehrenlese zum Alten Testament*, 1863-65, 3 vols.; and his *Lehrbuch der hebräischen Sprache*, 1866-68, 2 vols. Besides *Geschichte der hebräischen Syngonimik in J. D. M. G.* (1863, pp. 316 sqq.), he has written numerous geographical articles in Richm's *Handwörterbuch des Biblischen Alterthums*.

**MUELLER, George** (originally *Georg Friedrich*), Plymouth Brother, founder of the Bristol Orphanage; b. at Kroppenstadt, near Halberstadt, Prussia, sept. 27, 1805. After preliminary training at the Cathedral classical school at Halberstadt, at Heimerleben, under a classical tutor, and at the Nordhausen gymnasium, he entered the University of Halle, 1825. His early life had been careless, even profligate, and his reckless course involved him in pecuniary embarrassments. Once (during the Christmas holidays of 1821) he was imprisoned for debt contracted at a hotel in Wolfenbüttel. He often told deliberate lies. But shortly after entering the university he was converted, and, declining to receive any further support from his father, entered upon that life of faith in the Lord to supply his needs, which has been so remarkable. He determined to become a missionary, and meanwhile manifested his Christian zeal in visiting the sick, distributing tracts, and in conversing upon the subject of religion with persons whom he casually met. In August, 1826, he began to preach, having obtained license to do so in consequence of the very honorable testimonials he brought with him to the university. For two months he lived in Franke's Orphan House at Halle, in the free lodgings provided for poor divinity students. In March, 1829, having through ill health obtained release from military duty, — an obligation which he had feared would prevent him from accepting the society's appointment received June, 1828, — he went to London to prepare himself for missionary work among the Jews, in the service of the London Society for Promoting Christianity among the Jews. But after some months of the prescribed study of Hebrew, Chaldee, and German Jewish, he left the society, January, 1830; joined the Plymouth Brethren; became minister at Teignmouth; and married Mary Groves, the daughter of Kitto's friend. Of his own accord he declined to receive any stated salary, abolished pew-rents, and from October, 1830, lived upon voluntary offerings put in the box provided for them in the

chapel. This course often reduced himself and wife to great straits; but by prayer and simple faith their wants were always ultimately relieved. In 1832 he became pastor of Gideon Chapel, Bristol. Impressed by the number of destitute children he found in Bristol, he prayed for divine guidance in doing something for them. Being led thereto, as he believed, he collected the children at 8 A.M., gave them a piece of bread for breakfast, then taught them to read, and read the Bible to them for about an hour and a half. But the plan not working well, he abandoned it, and in 1834 started "The Scriptural Knowledge Institution for Home and Abroad," which was designed to assist day-schools, Sunday schools, and adult-schools; to circulate the Holy Scriptures; to aid missionary work; to board, clothe, and educate scripturally, whole orphan children. The institution, he decided, should have no patron but the Lord, no workers but believers, and no debts. Up to 1881 it had provided for the education of 95,143 children and grown persons in its schools; circulated over 1,000,000 copies or portions of the Bible; spent £190,633, 12s. 5d. on missionary work; and trained up 6,892 orphans at a cost of £661,186, 9s. 2d. It is still flourishing. He then asked the Lord to give him a suitable house for the orphan children, assistants for the work, and a thousand pounds in money. And he was heard. Provided with assistants and money, he hired a house on Wilson Street, Bristol, and opened his orphanage on April 11, 1836. A second house was opened about eight months after the first. By June, 1837, he had received the asked-for thousand pounds. He then opened a third house; a fourth, March, 1844. He then bought a site on Ashley Down, near Bristol, and put up the first building, 1846. There are now there five immense orphan-houses, containing over two thousand inmates. The last one was opened in 1869. In February, 1870, his wife, who had so faithfully joined him in all his enterprises, died. After a time he re-married. Besides managing his orphanages and the institution, and preaching to his congregation, he has also taken missionary tours through the British Isles, the United States (going across the continent) and Canada (1877). In 1881 he visited the East, and in 1882 India. As is well known, he does not in the ordinary way advertise any of his enterprises. But the circulation of his *Life of Trust: Narrative of the Lord's Dealings with George Muller*, first issued in 1837, and continued in 1841, 1844, and 1856, which has been reprinted in repeated editions in New York, translated into German (Stuttgart, 1844, 2 parts), and into French (Paris, 1848), and other books and pamphlets published under his auspices, secures public attention to them. It remains true, however, that the Orphanage has no endowment, and none of the usual machinery of support. Mr. Muller looks to God to supply the daily food of the thousands of children therein gathered, and to pay all the expenses of their care. Results have justified his confidences. Money comes in, sometimes at very critical moments, and the work is sustained. Besides the *Narrative* above referred to, Mr. Muller has published *Jehovah Magnified: Addresses*, London, 1876; *Preaching Tours*, 1883, etc. Cf. Mrs. E. R. PIERMANS, *George Muller*, London, 1885. \*

**MUELLER, Karl (Ferdinand Friedrich), Ph.D.**

Lic. Theol. (both Tübingen, 1876 and 1878), D.D. (*hon.*, Giessen, 1883), German Protestant; b. at Langenberg, Württemberg, Sept. 3, 1852; studied at Tübingen and Göttingen; became rikar. 1875; *repetent* at Tübingen, 1878; *privat-docent* at Berlin, 1880; professor, 1882; at Halle, 1884; at Giessen, 1886. He is the author of *Der Kampf Ludwigs des Bayern mit der römischen Kurie*, Tübingen, 1879-80, 2 vols.; *Die Anfänge des Minoritenordens und der Bussbrüderschaften*, Freiburg-im-Br., 1885.

**MULFORD, Elisha, LL.D.** (Yale College, New Haven, Conn., 1872), Episcopalian; b. at Montrose, Susquehanna County, Penn., Nov. 19, 1833; d. at Cambridge, Mass., Dec. 9, 1885. He graduated from Yale College, New Haven, Conn., 1855; studied theology at Union Theological Seminary, New-York City, at Andover, Mass., and in Halle and Heidelberg; was ordained deacon 1859, priest 1862; had charges at Darien, Conn., 1861; South Orange, N.J., 1861-64; Friendsville, Penn., 1877-81. From 1861 to 1877 he was without charge at Montrose, Penn.; after 1881 he resided at Cambridge, where he lectured in the Episcopal Divinity School. He wrote *The Nation, the Foundation of Civil Order and Political Life in the United States*, New York, 1870, 9th ed. 1884; *The Republic of God, an Institute of Theology*, 1881, 7th ed. 1884.

The main feature of Dr. Mulford's theology, as presented in his *Republic of God*, is the union of the utmost liberty of philosophic thought with Christian dogmas. He urges the personality of God as the central principle of the universe, but in a form so comprehensive and elevated as to seem no longer incompatible with that conception of Deity, to which modern thought is approximating, of an infinite energy diffused throughout the universe, from whom all things proceed, and in whom they consist. The nature as well as the possibility of a revelation is based upon the postulate, that humanity is endowed potentially with personality as it exists in God. Revelation is the manifestation of the Divine personality in history, finding its highest and absolute expression in Christ. The organic relation of Christ to humanity involves the principle of the solidarity of the human race. Individualism, which has been a ruling idea in Protestant theology, is subordinated to the conception of man as essentially and primarily a member of the race from which in his history and fortunes he cannot be detached. The redemption in Christ extends to humanity as a whole, and is emphasized as an accomplished fact, as constituting a great objective epoch in man's spiritual history. It consist in ransoming man from bondage to the order of nature, and elevating him into the life of the spirit. While Dr. Mulford's thought is monistic, every trace of dualism or root of evil stronger than the love of God being disowned in virtue of the efficacy of the Incarnation, yet he affirms the reality and the deep significance of the conflict in human experience, finding its origin in the opposition between *nature* and *spirit*, not between *matter* and *spirit* as it is sometimes popularly represented. The Incarnation witnesses that the law of the course and constitution of nature has no dominion in the sphere of the spiritual; death, which reigns supreme in nature, is not the law of the spirit; the suffering in the kingdom of nature is trans-

mutated by Christ into the principle of self-sacrifice, the essential condition of spiritual life and growth. In this struggle between the natural and the spiritual, humanity is supported by the indwelling Spirit of God, so that the course of human history becomes a process in which humanity is increasingly convicted of sin and of righteousness and of judgment. The judgment is interpreted, with the prophets of the Old Testament, as a constituent factor of life, whose result is purification and restoration. And this result is a necessary consequence of all judgment, whether here or hereafter, whether temporary or final; for death does not break the continuity of the spiritual order, and resurrection is not postponed to a distant future, but is immediate. But the "last things" naturally find no extensive treatment in a theology whose object is to enforce the reality of the life of the spirit in humanity, in this present world. To this life of the spirit, the Bible, the church, and the sacraments bear witness, by this also becoming divine agencies in the education of the race; but they are the symbols of a spiritual order, and not to be identified with the order itself. The Bible witnesses to a revelation, but is not the revelation; sacraments witness to a divine process of purification and feeding, but are not themselves the process; the church bears witness to a life of the spirit in humanity, which goes beyond its boundaries as an organization. So strong is the emphasis laid upon this point,—the reality of the life of the spirit,—that Dr. Mulford has devoted to it a chapter which he regarded as the most important in his book, entitled *Christianity not a Religion and not a Philosophy*, in which he disclaims the formalism of the one, and the tendency to abstraction of the other. It was the burden of his teaching and conversation, that revelation was co-efficient with the reason; that it was *through* experience, but not *from* experience; that theology was the interpretation of life,—an appeal to life closing every theological argument; that the true centre of theology must be the living, present God, not theories about him, not covenants or attributes or doctrines of anthropology. His thought has much that resembles Erskine and Manrice; and, as in the case of the latter, the difficulty in understanding him springs mainly from what is distinctive in his theology, rather than from obscurity of style. Among German theologians he was most indebted to Rothe, with whom he asserts the continuousness of the Incarnation, the abiding presence of the spiritual or essential Christ as distinguished from the historical Christ. With Hegel he maintains that principle of realism, which was also characteristic of the great theologians of the scholastic age, that the highest and necessary thought of man is identical with reality; as in the condensed expression which sums up his argument for the existence of God,—“the idea of God is in, with, and through the being of God.” But apart from his kinship with these and other thinkers, his work in theology has a character of its own. It was meditated and conceived in that inspiring epoch in American history which drew from him his first book, *The Nation*. As in that treatise he carried theology into statesmanship, finding in the solidarity of the state a divine personality, so in his later work he carried the

national principle into theology, expanding the idea of the nation into the Republic of God,—the solidarity of mankind in the incarnate Christ.

A. V. G. ALLEN.

**MUNGER, Theodore Thornton, D.D.** (Illinois College, Jacksonville, Ill., 1883), Congregationalist; b. at Bainbridge, Chenango County, N.Y., March 5, 1830; graduated from Yale College, New Haven, Conn., 1851, and the theological seminary there, 1855; was pastor at Dorchester, Mass., 1856-60; Haverhill, 1862-70; Lawrence, 1871-75; lived in San José, Cal., and established a Congregational church, 1875-76; pastor at North Adams, Mass., 1877-85; since, pastor of United Church, New Haven, Conn. He is the author of *On the Threshold*, Boston, 1881, 20th ed. 1885 (reprinted London, Eng.); *The Freedom of Faith*, 1883, 15th ed. 1885 (two English reprints); *Lamps and Paths*, 1885; besides numerous sermons and contributions to literary magazines and religious newspapers.

**MURPHY, James Gracey, LL.D., D.D.** (both from Trinity College, Dublin, 1812 and 1880 respectively), Presbyterian; b. at Ballyantikilikan, parish of Comber, County Down, Ireland, Jan. 12, 1803; entered Trinity College, Dublin, as sizar, 1827, became scholar 1830, graduated A.B. 1833; was minister at Ballyshannon, 1836; classical head master at the Royal Belfast Academical Institution, 1841; professor of Hebrew, Presbyterian College, Belfast, 1847. He is the author of *A Latin Grammar*, London, 1817; *A Hebrew Grammar*, 1857; *Nineteen Impossibilities of Part First of Colenso on the Pentateuch shown to be Possible*, Belfast, 1863; *The Human Mind*, 1873; and of the well-known commentaries upon *Genesis* (Edinburgh, 1864), *Exodus* (1866), *Leviticus* (1872), *The Psalms* (1875), *Revelation* (London, 1882), *Daniel* (1884), all reprinted in United States except *Revelation*.

**MUSTON, Alexis, Lic. Theol., D.D.** (both Strassburg, 1831), Reformed Church of France; b. at La Tour (Vallées Vaudoises), Feb. 11, 1810; educated at Lausanne and at Strassburg; ordained at La Tour, 1833; exiled from Piedmont (1835), he went to Nîmes, France, where he was naturalized; since 1836 has lived at Bourdeaux, first as assistant (1836-40), then as pastor. He is the author of *Histoire des Vaudois*, vol. i. Paris, 1834 (the occasion of his exile, it having been put by the Roman-Catholic hierarchy upon the Index); *L'Israël des Alpes*, Paris, 1851, 4 vols. (a complete history of the Waldenses, English trans. last ed. London, 1875, 2 vols.; German trans. Duisburg, 1857); articles in the Strassburg *Revue de théologie*, the *Revue du protestantisme*, etc. Cf. article *Waldenses in Schaff-Herzog Encyclopædia*, vol. iii., p. 2476.

**MYRBERG, Otto Ferdinand, Ph.D.** (Upsala, 1849), **Lic. Theol.** (Upsala, 1851), **D.D.** (by the King of Sweden, 1868), Lutheran; b. at Gothenburg, Sweden, April 26, 1824; studied theology at Upsala, and received holy orders in 1859; became dean of the Trinity Church of Upsala, and professor of exegetical theology at the University of Upsala, 1866. He is the author of *In librum qui Joëlis inscribitur brevis commentatio academica*, Upsala, 1851; *De schismate Donatistarum, dissertatio academica*, 1856; *Commentarius in epistolam Johanneam, diss. acad.*, 1859; *Om aposteln Petrus och den äldsta kyrkans falska gnosos* ("On the Apostle Peter and the False Gnosis of the Early Church"), 1865; *Den hel. skrifts lära om försöningen* ("The Doctrine of the Holy Scriptures on the Atonement"), 1870; *Pauli bref till Romarne i ny öfversättning med textkritiska noter* ("The Epistle to the Romans, new translation with Textual Critical Notes"), 1871; *Salomos ordspråk, Från grundtexten öfversatt* ("The Proverbs, translated from the Hebrew"), 1875; and several pamphlets.

## N.

**NAVILLE, Jules Ernst**, Swiss religious philosopher; b. at Chancy, near Geneva, Dec. 13, 1816; studied at the University of Geneva; became licentiate in theology, and was ordained in 1839; was professor of philosophy in the university, 1844; removed (1846) in consequence of the Genevan revolution, and has since held no official position, except during 1860-61 when he was professor of apologetics in the theological faculty; but he lectures in the department of letters, and is an admired preacher. He has written many books (see *Lichtenberger*, vol. xiii, pp. 146, 147). The following have been translated: *Modern Atheism*; or, *The Heavenly Father*, Boston, 1867, 2d ed. 1882; *The Problem of Evil*, New York, 1871; *The Theory and Practice of Representative Elections*, London, 1872; *The Christ*, Edinburgh, 1880; *Modern Physics: Studies Historical and Philosophical*, 1883.

**NEELY, Right Rev. Henry Adams, D.D.** (Hobart College, Geneva, N.Y., 1866; Bishops' College, Quebec, Can., 1875), Episcopalian, bishop of the diocese of Maine; b. at Fayetteville, Onondaga County, N.Y., May 14, 1830; graduated at Hobart College, Geneva, N.Y., 1849; was tutor in the college 1850-52, while studying theology under Bishop De Laney; became rector of Calvary Church, Utica, N.Y., 1852; of Christ Church, Rochester, 1855; chaplain of Hobart College, 1862; assistant minister of Trinity Church, with charge of Trinity Chapel, New-York City, 1864; consecrated bishop, 1867. He is a "conservative Anglican." He is the author of occasional sermons, review articles, etc.

**NEIL, Charles**, Church of England; b. in St. John's Wood, London, May 14, 1841; educated at Trinity Hall, Cambridge; graduated B.A. 1862, M.A. 1866; was ordained deacon 1865, priest 1866; became curate of Bradford Abbas, near Sherborne, Dorset, 1865; vicar of St. Paul's, Bethnal Green, 1866; incumbent of St. Matthias, Poplar, London, 1875. He was called to the bar (Inner Temple), 1861. He is a liberal Evangelical Churchman. He is joint editor of *The Clergyman's Magazine*, London, 1876, sqq. He is the author of *Eleven Diagrams illustrating the Lord's Prayer*, London, 1867; *Holy Teaching* (key to preceding), 1867; *The Expositor's Commentary* (vol. i. *Romans*, 1877, 2d ed. 1882); *A Classified List of Subjects proposed for Discussion at the Meeting of Rurilocal Chapters*, 1881; *The Christian Visitor's Handbook*, 1882; edited John Todd's *Index Rerum*, London, 1881; with Canon Spence and J. S. Exell, *Thirty Thousand Thoughts*, 1883, sqq. (to be completed in 6 vols.). Some of his tracts and pamphlets are, *Am I answerable for my Belief?* 1871; *Parochial Reason Why*, 1872; *Cecilia, or Near the Museum*, 1873; *The Divine Aspects of Redemption*, 1875; *The Preaching and Value of the Doctrine of Christ crucified*, 1875; *Open-air Preaching, or a Common-sense Answer to the Common Cry of the Church, "How to reach the Masses,"* 1881; *The Courier Bible Aid and Reading-marker* (No. 1, key

to *Chronicles and Kings*, historical and geographical card), 1881.

**NESTLE, (Christoph) Eberhard, Ph.D.** (Tübingen, 1874), Lic. Theol. (*hon.*, Tübingen, 1883), Evangelical; b. at Stuttgart, Württemberg, May 1, 1851; studied in Stuttgart, at the evangelical theological seminaries at Blaubeuren and Tübingen, and at Leipzig (1874-75), and in England (1875-77); was tutor at the evangelical theological seminary at Tübingen, 1877-80; *diaconus* at Münsingen, Württemberg, 1880-83; and since has been gymnasial professor at Ulm. He is an adherent of the *Vermittlungstheologie*. He has published *Die israelitischen Eigennamen nach ihrer religionsgeschichtlichen Bedeutung* (prize essay of the Tyler Society), Haarlem, 1876; *Conradi Pellicani de modo legendi atque intelligendi Hebraum*, Tübingen, 1877; *Psalterium tetraglottum* (Græce, Syriace, Chaldaice, Latine), Tübingen, London, Leiden, Paris, 1879; Tischendorf's *Septuaginta*, 6th ed. Leipzig, 1880 (with appendix, *Veteris Testamenti græci codices Vaticanus et Sinaiticus cum textu recepto collati*); *Brevi lingue Syriace grammatica, litteratura, chrestomathia, cum glossario*, Karlsruhe and Leipzig, 1881.

**NEVIN, Alfred, D.D.** (Lafayette College, Easton, Penn.), LL.D. (Western University of Pennsylvania, Pittsburgh, Penn.), Presbyterian; b. at Shippensburg, Penn., March 14, 1816; graduated at Jefferson College, Canonsburg, Penn., 1831; admitted to the bar at Carlisle, Penn., 1837; studied theology at the Western (Presbyterian) Theological Seminary, Allegheny, Penn., 1837-40 (graduated); was licensed by the presbytery of Carlisle, 1840; became pastor of the Cedar-Grove Church, Lancaster County, Penn., 1840; of the German Reformed Church, Chambersburg, 1845; of the Second Presbyterian Church, Lancaster, Penn., 1852; of the Alexander Church (which he organized), Philadelphia, 1857; resigned 1861; was editor (and proprietor) of *The Standard*, Philadelphia (now *The North-western Presbyterian*, Chicago), 1860-63; of *The Presbyterian Weekly*, Philadelphia (now *The Baltimore Observer*), 1872-74; and of *The Presbyterian Journal*, Philadelphia, 1875-80; stated supply of the Union Presbyterian Church, Philadelphia, from September, 1885, to January, 1886. He addressed the alumni of Jefferson College, 1858; was lecturer in the National School of Oratory, Philadelphia, 1878-80; was one of the original members of the Presbyterian Historical Society, Philadelphia (organized 1852, incorporated 1857), and trustee 1853-60; member of the Presbyterian Board of Publication, 1858-61; trustee of Lafayette College, 1858-61, and of the Presbyterian Hospital in Philadelphia, 1871-78; has been a number of times a commissioner to the General Assembly, and by its appointment has represented the Presbyterian Church in the Massachusetts Congregational Association (1855), in the synod of the Reformed Dutch Church (1875), and in the General Assembly of the Presbyterian Church of Canada (1878). He was moderator of the synod of Phila-

delphia, 1856. He was elected member of the Pennsylvania (1865) and Wisconsin (1858) historical societies, and of the literary societies of several prominent colleges in the United States. He is the author of *Christian's Rest*, Lancaster, Penn., 1843; *Spiritual Progression*, Chambersburg, Penn., 1848; *Churches of the Valley*, Philadelphia, 1852; *Guide to the Oracles*, Lancaster, 1857 (title changed to *The Book Opened: Analysis of the Bible*, 1869 2d ed. Cincinnati, O., 1873, 3d ed. Danville, Ind., 1882); *Words of Comfort*, New York, 1867; *The Age Question, A Plea for Christian Union*, Philadelphia, 1868; *Popular Expositor of the Gospels and Acts*, Philadelphia, 1872, 4 vols.; *The Voice of God*, 1873; *The Sabbath-school Help*, 1873, 3d ed. 1874; *Notes on Erasmus*, 1873, 3d ed. 1874; *Men of Mark in Cumberland Valley*, Penn., 1876; *Notes on the Shorter Catechism*, 1878; *Prayer-meeting Manual*, 1880; *Glimpses of the Coming World*, 1880; *Prayer-meeting Talks*, 1880; *Parables of Jesus*, 1881; *Triumph of Truth; or, Jesus the Light and Life of the World*, 1881; *Letters to Col. Robert G. Ingersoll, Infidelity Rebuked*, 1882; *How they Die, or Last Words of Presbyterian Ministers*, 1883; *Encyclopedia of the Presbyterian Church in the United States of America*, 1884; *Folded Lambs*, 1885; *Twelve Revival Sermons*, 1885.

**NEVIN, Edwin Henry, D.D.** (Franklin College, New Athens, O., 1870), Presbyterian; b. at Shippenburg, Cumberland County, Penn., May 9, 1814; graduated at Jefferson College, Canonsburg, Penn., 1833, and at Princeton Theological Seminary, N.J., 1836; became pastor at Portsmouth, O., 1837; president of Franklin College, New Athens, O., 1841; pastor at Mount Vernon, O., 1845; at Cleveland, O., 1851; Lancaster, Penn., 1855; in Philadelphia (First Reformed), 1870; retired from the pastorate 1875, and joined the Central Presbytery of Philadelphia. He is the author of numerous hymns, which are found in nearly all the evangelical hymn-books in the United States; of several pamphlets; and of *Man of Faith*, Boston, 1858; *The City of God*, Lancaster, Penn., 1868; *The Minister's Handbook*, Philadelphia, 1872; *Thoughts about Christ*, 1882; one of the editors of *History of all Religious Denominations*, Philadelphia, 1872.

**NEVIN, John Williamson, D.D.** (Jefferson College, Canonsburg, Penn., 1839), LL.D. (Union College, Schenectady, N.Y., 1873), Reformed (German); b. in Franklin County, Penn., Feb. 20, 1803; graduated at Union College, Schenectady, N.Y., in 1821, and at Princeton (N.J.) Theological Seminary in 1826, where from 1826 to 1828 he taught Hebrew as substitute for Dr. Charles Hodge, who had gone to Europe to study. During the following year he was stated supply at Big Spring, Penn. From 1829 to 1840 he was professor at Allegheny in the Western Theological Seminary. He then followed a call to the theological seminary of the Reformed (German) Church at Mercersburg, in which he taught theology from that time (1840) until 1851. He was also president of Marshall College, Mercersburg, Penn., from 1841 to 1853, and of Franklin and Marshall College, Lancaster, 1866 to 1876, when he retired to Caernarvon Place, near Lancaster, Penn., where he died June 7, 1886. He was one of the founders of "Mercersburg theology," for which see the *Schaff-Herzog Encyclopedia*, ii., 1173 sqq. He

edited *The Mercersburg Review* from 1849 to 1853, and wrote the largest part of its contents himself. Of the articles contributed by him to the *Review* then and subsequently, especially noteworthy are the following: *Doctrine of the Reformed Church on the Lord's Supper, in Reply to Dr. Charles Hooley of Princeton*, 1818; *The Apostles' Creed: Origin, Constitution, and Plan*, 1849; *Early Christianity*, 1851; *Cyprian*, 1852; *Dutch Crusade*, 1854; *Review of Dr. Hodge's Commentary on Ephesians*, 1857; *Introduction to the Tercentenary Edition of the Heidelberg Catechism*, 1863; *The Liturgical Question*, 1863; *Vindication of the Revised Liturgy*, 18—; *Answer to Professor Dorner*, 1865; *Revelation and Redemption*, 18—. In book form have appeared from him, *Biblical Antiquities*, Philadelphia, 1828, 2 vols., revised ed. 1849, reprinted Edinburgh, 1853; *The Anxious Bench*, Chambersburg, Penn., 1812; Dr. Schaff's *The Principle of Protestantism*, translated with introduction and appendage, 1845; *The Mystical Presence*, Philadelphia, 1846; *History and Genius of the Heidelberg Catechism*, Chambersburg, 1847; *Antichrist, or the Spirit of Sect and Schism*, New York, 1848.

**NEWMAN, Albert Henry, D.D.** (Mercer University, Macon, Ga., 1885), LL.D. (South-Western Baptist University, Jackson, Tenn., 1883), Baptist; b. in Edgefield County, S. C., Aug. 25, 1852; graduated at Mercer University, Macon, Ga., 1871, and Rochester (N.Y.) Theological Seminary, 1875; studied Oriental languages in the Southern Baptist Theological Seminary, Greenville, S. C. (now Louisville, Ky.), 1875-76; became acting professor of church history in Rochester (N.Y.) Theological Seminary, 1877, and professor 1880; professor of church history and comparative religion in the Baptist (Theological) College, Toronto, Ontario, Can., 1881. His theological position is conservative. He translated (with additional notes) *Immer's Hermeneutics of the New Testament*, Andover, 1877; and has written numerous newspaper and review articles.

**NEWMAN, Francis William, LL.D.**, layman; b. in London, June 27, 1805; educated at Worcester College, Oxford; graduated B.A. (double first-class), 1826; was fellow of Balliol, 1826-30, but resigned because unable conscientiously to subscribe to the Thirty-nine Articles, which was then requisite before obtaining a master's degree. From 1830 to 1831 he lived and travelled in the East; became classical tutor at Bristol College, 1831, and in Manchester New College, 1840; professor of Latin in University College, London, 1846. He resigned in 1863, and has since devoted himself to literature. He is the brother of Cardinal Newman, and, like him, has left the Church of England, in which he was born; but, unlike him, he has thrown away all religious belief. His writings are numerous. Of theological interest are, *History of Hebrew Monarchy*, London, 1847; *The Soul, its Sorrows and Aspirations*, 1849; *Phases of Faith, Passages from my own Creed*, 1850; *Catholic Union, Essay toward a Church of the Future*, 1854; *Theism, Doctrinal and Practical*, 1858.

**NEWMAN, His Eminence John Henry**, cardinal deacon of the Roman-Catholic Church; b. in London, Feb. 21, 1801; educated at Trinity College, Oxford; graduated B.A. (second-class in classics), 1820; in 1822, fellow of Oriel College; in 1825, vice-principal of St. Alban's Hall; in 1826, tutor

of his college; in 1828 became incumbent of St. Mary's, Oxford, and chaplain of Littlemore in the neighborhood. He resigned his tutorship in 1832, but retained his incumbency until 1843, standing in the highest esteem for his noble mental and moral qualities, and wielding a great influence upon the undergraduates. He stood with Pusey as recognized leader of the High Church party. He engaged in the production of the *Tracts for the Times*, and wrote No. 90 (the last of the series), which appeared March, 1841, in which he endeavored to show how the Thirty-nine Articles may be interpreted in the Roman-Catholic sense. In 1842 he established at Littlemore a kind of monastery, of which he was head for three years. At length, in 1845, he took the step to which his avowed principles logically led him: seceded to the Church of Rome, and entered her priesthood. He was in 1847 appointed to found the Oratory of St. Philip Neri, in England; in 1854, rector of the newly founded Catholic University at Dublin; resigned in 1858, and returned to Birmingham to take charge of a school for the sons of Roman-Catholic gentry at Edgbaston, near that city. On May 12, 1879, Pope Leo XIII. created him a cardinal deacon of the Holy Roman Church. A collected edition of his writings appeared in London, 1870-79, 36 vols.; these include *Parochial and Plain Sermons*, 8 vols.; and three other volumes of sermons; five volumes of miscellanies; two religious novels, *Loss and Gain*, or *The Story of a Convert*, 1843; *Callista, a Sketch of the Third Century*, 1855; his autobiography, *Apologia pro vita sua*, 1864; *Arians of the Fourth Century*, 1833; *Lectures on Justification*, 1838; *Two Essays on Biblical and on Ecclesiastical Miracles*, 1843; *Essay on the Development of Christian Doctrine*, 1845; *Difficulties of Anglicans*, 1850, 2 vols.; *Essay in Aid of the Grammar of Assent*, 1870. He wrote "Lead, kindly Light," and other hymns. Cf. JENNINGS: *Story of Cardinal Newman's Life*, London, 1882.

**NEWMAN, John Philip, D.D.** (Rochester Seminary, N.Y., 1864). **LL.D.** (Wesleyan University, Athens, Tenn., 1882); b. in New-York City, Sept. 1, 1826; graduated at Cazenovia Seminary, 1848; entered the ministry of the Methodist-Episcopal Church, 1848; was editor of *The New-Orleans Advocate*, 1866-69; pastor of the Metropolitan Methodist-Episcopal Church, Washington, D.C., 1869-72, 1875-78; and chaplain to the United-States Senate, 1869-75. He visited Greenland in 1870. In December, 1873, he was appointed by President Grant inspector of United-States consulates, and in this capacity made a tour of the world, 1873-74. From 1882 to 1884 he preached in the Madison-ave. Congregational Church, New-York City. He was Gen. Grant's pastor, 1869-85. He is a member of the British Society of Biblical Archaeology. He is the author of *From Dan to Beersheba, or The Land of Promise as it now appears*, New York, 1864; *The Thrones and Palaces of Babylon and Nineveh, from the Persian Gulf to the Mediterranean*, 1876; *Sermons preached in the Metropolitan Church, Washington, D.C.*, 1876; *Christianity Triumphant*, New York, 1884.

**NEWTH, Samuel, D.D.** (Glasgow, 1875). Congregationalist; b. in London, Feb. 15, 1821; graduated at London University, B.A. 1841, M.A. 1842; was pastor at Broseley, Salop, 1842; professor of classics and mathematics, Western Col-

lege, Plymouth, 1845; of mathematics and ecclesiastical history, New College, London, 1851; and since 1872 has been principal and professor of New-Testament exegesis and ecclesiastical history. He was a member of the New-Testament Revision Company, 1870-81; and chairman of the Congregational Union of England and Wales, 1880. He is the author of *Elements of Mechanics*, London, 1850, 6th ed. 1879; *First Book of Natural Philosophy*, 1854, 4th thousand 1885; *Mathematical Examples*, 1859, 3d ed. 1871; *Memoir of Rev. Alfred Newth*, 1876; *Lectures on Bible Revision*, 1881.

**NEWTON, Richard, D.D.** (Kenyon College, Gambier, O., 1845), Episcopalian (Low Church); b. in Liverpool, Eng., July 25, 1813; graduated at the University of Pennsylvania, Philadelphia, 1836, and at General Theological Seminary, New-York City, 1839; became rector of St. Paul's Church, Philadelphia, 1840; of Church of Epiphany, 1862; of Church of the Covenant, 1882. He has published twenty-three volumes in all; some of these have been translated into more than twenty different languages; they are mostly discourses to children and youth. Of those recently issued may be mentioned, *Pearls from the East, Stories and Incidents from Bible History*, Philadelphia, 1881; *Covenant Names and Privileges*, New York, 1882; *A Bible Portrait-Gallery*, Philadelphia, 1885; *Heroes of the Reformation*, 1885.

**NEWTON, Richard Heber, D.D.** (Union College, Schenectady, N.Y., 1881), Episcopalian (Broad Churchman); b. in Philadelphia, Oct. 31, 1810; studied in the University of Pennsylvania, Philadelphia, and Episcopal Divinity School, Philadelphia; was assistant to his father; became minister in charge, Trinity Church, Sharon Springs, N.Y., 1864; rector of St. Paul's, Philadelphia, 1866; and rector of All Souls' Church, New York, 1869. He is the author of *Children's Church* (a Sunday-school hymn-book and service-book), New York, 1872; *The Morals of Trade*, 1876; *Womanhood*, 1879; *Studies of Jesus*, 1881; *Right and Wrong Uses of the Bible*, 1883 (1st ed. 25,000 copies), 2d ed. 1884; *Book of the Beginnings*, 1884; *Philistinism*, 1885; *Problems*, 1886.

**NICCOLLS, Samuel Jack, D.D.** (Centre College, Danville, Ky., 1867), **LL.D.** (Hanover College, Hanover, Ind., 1865), Presbyterian; b. in Westmoreland County, Penn., Aug. 3, 1838; graduated at Jefferson College, Canonsburg, Penn., 1857, and at Western Theological Seminary, Allegheny, Penn., 1860; became pastor at Chambersburg, Penn., 1860; of the Second Presbyterian Church, St. Louis, Mo., 1864. He was moderator of the General Assembly of 1872, at St. Louis; in 1883 declined election to professorship of pastoral theology in Western Theological Seminary. Besides many published sermons, he has written *The Eastern Question in Prophecy*, St. Louis, 1878.

**NICHOLSON, Right Rev. William Rufus, D.D.** (Theological Seminary of the Diocese of Ohio, Gambier, 1857), Reformed Episcopalian; b. in Green County, Miss., Jan. 8, 1822; graduated at La Grange College, North Ala., 1840; became pastor of the Poydras-street Methodist-Episcopal Church, New Orleans, La., 1842; entered the Protestant-Episcopal Church, and became rector of St. John's, Cincinnati, O., 1849; of St. Paul's, Boston, 1859; of Trinity Church, Newark, N.J., 1872; of Second

Reformed Episcopal Church, Philadelphia, 1874; was consecrated bishop in February, 1876. He is the author of some pamphlets and essays, of which may be mentioned, *James the Lord's Brother, and Jesus, were equally the Sons of Mary* (in *Protestant-Episcopal Quarterly Review*, New York, 1866); *Reasons why I became a Reformed Episcopalian*, Philadelphia, 1875; *Concerning Sanctification*, 1875; *The Priesthood of the Church of God*, 1876; *The Real Presence in the Lord's Supper*, 1877; *A Call to the Ministry*, 1877.

**NICOLL, William Robertson**, Free Church; b. in Free Church manse, Auchindoir, Aberdeenshire, Oct. 10, 1851; graduated at University of Aberdeen, M.A., 1870; completed curriculum at Free Church College, Aberdeen, and became minister at Mortlach, Banffshire, 1874; at Kelso, 1877. Since 1880 he has edited *The Household Library of Exposition*; since January, 1885, *The Expositor*, in succession to Dr. Cox; and since 1886 three new series, — *The Foreign Biblical Library*, *The Theological Educator*, and *The Expositor's Bible*. He has published *Calls to Christ*, London, 1877, 2d ed. 1878; *Songs of Rest*, Edinburgh, 1879, 5th ed. London, 1885 (2d series, 1885); *The Incarnate Saviour, A Life of Jesus Christ*, Edinburgh, 1881 (reprinted, New York, 1881); *The Lamb of God*, 1883, 2d ed. London, 1884; *English Theology in the Victorian Era, a Biographical and Critical History* (announced).

**NIELSEN, Fredrik Kristian, D.D.** (Copenhagen, 1879), Danish Lutheran; b. at Aalborg, North Jutland, Denmark, Oct. 30, 1816; graduated at the University of Copenhagen; was catechist at the Church of Our Saviour from 1873 to 1877, and has since been professor of divinity in the university. He is orthodox in the faith, a liberal Lutheran in theology, and a Presbyterian in matters of church government. Of his works (all in Danish) may be mentioned, *The Christian Faith and Free Thought*, Copenhagen, 1872; *The Roman Church in the Nineteenth Century*, 1876-81, 2 vols. (German trans., Gotha, 1878-82, 2 vols.; vol. 1, 2d ed., 1880); *The Waldensians in Italy* (German trans., Gotha, 1880, pp. 40); *Free Church and Established Church*, 1882; *Christianity and Free-Masonry* (opposed), 1882, 3d ed. 1882 (German trans., Leipzig, 1882, 3d ed. 1884); *Characteristics and Critics* (a collection of essays and reviews), 1884; *Handbook of Church History* (Part I, *The Ancient Church*), 1884-85.

**NILES, Right Rev. William Woodruff, S.T.D.** (Trinity College, Hartford, Conn., 1870; Dartmouth College, Hanover, N.H., 1879), Episcopalian, bishop of New Hampshire; b. at Hatley, Province of Lower Canada (now Quebec), May 21, 1842; graduated at Trinity College, Hartford, Conn., 1857, and at the Berkeley Divinity School, Middletown, Conn., 1861; tutor in his alma mater, 1857-58; rector of St. Philip's, Wiscasset, Me., 1862-64; professor of the Latin language and literature in his alma mater, 1864-70; rector of St. John's, Warehouse Point, Conn., 1868-70; bishop, 1870. At the time of his consecration he was a British subject, and was not naturalized until December, 1873. He edited *The Churchman*, Hartford, Conn., 1866-67. He is the author of addresses, essays, etc.

**NILLES, Nikolaus**, Roman Catholic; b. at Ruppweiler, Luxemburg, Germany, June 21, 1828; studied at the Collegium Germanicum at Rome,

1847-52; became priest there, 1852; pastor at Tuntingen, Luxemburg, 1855; Jesuit, 1858; acting professor at Innsbruck, Austria, 1859; ordinary professor of church law there, 1860, and at the same time *regens* of the theological *council*, and since 1861 member of the Luxemburg Archæological Society. Besides numerous popular religious works, he has written, *Maria, die mächtige Patronin zur Eiche, oder die grafliche Kirche und Schule bei Ausuberg*, Luxemburg, 1857; *Commentarius in proœmium breviarü et missalis de computo ecclesiastico*, Arras and Innsbruck, 1861; *Commentarius de rationibus festi ss. cordis Jesu e fiantibus juris canon. eratis*, Innsbruck, 1867, 5th ed. 1885; *De rationibus festorum nobilium utriusque ecclesie occidentalis atque orientalis commentarius usui clericorum accommodatus*, Wien, 1868; *Selecta picturis exercitia ergo ss. cor Jesu et puriss. cor Mariæ*, Innsbruck, 1869; *Kalendarium manuale utriusque ecclesie orientalis et occidentalis aculeis clericorum accommodatum*, 1879-85, 2 vols.

**NINDE, William Xavier, D.D.** (Wesleyan University, Middletown, Conn., 1874), Methodist bishop; b. at Cortland, N.Y., June 21, 1832; graduated at the Wesleyan University, Middletown, Conn., 1855; became pastor, 1856; professor of practical theology, Garrett Biblical Institute, Evanston, Ill., 1873; president of same, 1879; bishop of the Methodist-Episcopal Church, 1884.

**NIPPOLD, Friedrich Wilhelm Franz, Ph.D.** (Tübingen, 1860), Lic. Theol. (Heidelberg, 1865), D.D. hon., Leiden, 1870), German theologian; b. at Emmerich, Sept. 15, 1838; studied at Halle and Bonn; travelled in the East, 1860; became *privat-docent* at Heidelberg, 1866; professor extraordinary there, 1867; ordinary professor at Bern 1871, and at Jena 1884. He belongs to the school of Rothe, and is in friendly relations with the Old Catholics. He is the author of *Handbuch der neuesten Kirchengeschichte seit der Restauration von 1814*, Elberfeld, vol. i. 1867, 3d ed. 1880, vol. ii. 1883; *Wäliche Wege führen nach Rom! Geschichtliche Beleuchtung der römischen Allosionen über die Kefolge der Propaganda*, Heidelberg, 1869; *Richard Rothe, Ein Lebensbild*, Wittenberg, 1873-74, 2 vols., 2d ed. 1877-78; *Berner Beiträge zur Geschichte der schweizerischen Reformationskirchen* (edited with original contributions), Bern, 1881; *Zur geschichtlichen Würdigung der Religion Jesu, Vorträge, Predigten, Abhandlungen*, 1881; edits the new edition of Hagenbach's *Kirchengeschichte*, Leipzig, 1885, 809.

**NITZSCH, Friedrich August Berthold, Lic. Theol.** (Berlin, 1855), D.D. (hon., Greifswald, 1866), German theologian; b. at Bonn, Feb. 19, 1842; studied at Berlin, Halle, and Bonn, 1850-55; was *Collaborator* in the gymnasium of the "Grauen Kloster" in Berlin, 1857-58; became *privat-docent* at Berlin, 1859; ordinary professor of theology at Gessen, 1868; at Kiel, 1872. He is the author of *Das System des Bartheas und die ihm zugeschriebenen theologischen Schriften*, Berlin, 1800; *Augustinus Lehre vom Wunder*, 1865; *Grundriss der christlichen Dogmengeschichte*, L. Thl. (all published) 1870; *Lucas und Aristoteles*, Kiel, 1883.

**NORMAN, Richard Whitmore, D.C.L.** (Bishops' College, Lennoxville, Can., 1878), Episcopal Church of Canada; b. at Southborough, near Bromley, Kent, Eng., April 24, 1829; educated at King's College, London, and Exeter College,

Oxford, where he graduated B.A. 1851, M.A. 1854; was ordained deacon 1852, and priest 1853; curate of St. Thomas, Oxford, 1852; fellow of St. Peter's College, Radley, 1853-57; head master of St. Michael's College, Tenbury, 1857-61; warden of St. Peter's College, Radley, 1861-66; assistant minister of St. John the Evangelist, Montreal, Can., 1867-72; of St. James the Apostle, Montreal, 1872-83; rector of St. Matthias, Montreal, since 1883. He has been honorary fellow of St. Michael's College, Tenbury, since 1856; honorary canon of Montreal, and vice-chancellor of Bishops' College, Lennoxville, Can., since 1878; fellow of McGill College, Montreal, since 1884; chairman of Protestant school board since 1880; honorary clerical secretary of the Provincial Synod, 1880; vice-president of the Montreal Philharmonic Society, 1880, and of the Art Association, Montreal, 1884; chairman of Montreal Botanic Garden Association, 1885; member of the executive committee and many other important diocesan committees. He is a moderate but decided Anglican. He is the author of *Manual of Prayers for the Use of Schools*, Oxford, 1856, 3d ed. 1862; *Occasional Sermons*, 1860; *Sermons preached in Rodley College Chapel*, 1864; and the following pamphlets, etc.: *Ritualism*, Montreal, 1867; *Thoughts on the Conversion of the Heathen*, 1867; *St. John our Example*, 1867; *Gallio* (sermon), 1868; *Harvest* (two sermons), 1868-69; *Anniversary Sermon* (Port Hope School, 1869; Dunham Ladies' College, 1884); *Confession* (three sermons), 1873; *Considerations on the Revised New Testament*, 1881; *Sermon to Young Men*, 1882; *Sermon to Young Women*, 1882; *Lecture on Hymnology*, 1885.

**NORTHROP, George Washington, D.D.** (University of Rochester, N.Y., 1864), **LL.D.** (Kalamazoo College, Kalamazoo, Mich., 1879), Baptist; b. at Antwerp, Jefferson County, N.Y., Oct. 15, 1825; graduated from Williams College, Williamstown, Mass., 1854, and from Rochester (N.Y.) Theological Seminary, 1857; became professor of church history in the latter institution, 1857, and president of the Baptist Union Theological Seminary, Morgan Park, Chicago, Ill., 1867.

**NOWACK, Wilhelm Gustav Hermann, Ph.D.** (Halle, 1872), **Lic. Theol.** (Berlin, 1873), **D.D.** (Berlin, 1883), German Protestant; b. in Berlin, March 3, 1850; studied at Berlin, 1869-73; became inspector in the Berlin Johanneum, 1872; temporary *Divisionspfarrer*, 1875; *Pfarrerweser* at

St. Gertrud's in Berlin, 1876, and in the orphanage of Rummelsburg, near Berlin, 1877; *privat-docent* at Berlin, 1875; professor extraordinary of theology, 1880; ordinary professor at Strassburg, 1881. He belongs to the historico-critical school of Ewald-Dillmann. He is the author of *Die Bedeutung des Hieronymus für die alttestamentliche Textkritik*, Göttingen, 1875; *Die assyrisch-babylonischen Keilschriften und das Alte Testament*, Berlin, 1878; *Der Prophet Hosea erklärt*, 1880; edited second edition of E. Bertheau on *Proverbs*, and of F. Hitzig on *Ecclesiastes*, in the *Kurzgefasst, exegetisches Handbuch zum Alten Testament*, Leipzig, 1883.

**NYSTRÖM, Johan Erik, Ph.D.** (Upsala, 1866), General Baptist; b. in Stockholm, Sweden, Sept. 8, 1842; graduated at University of Upsala, 1866; was teacher of languages in the New Elementary School of Stockholm, 1867; in Greek and Hebrew in the Baptist Seminary there, 1867-72; secretary of the Swedish Evangelical Alliance, 1872-78; missionary to the Jews at Beirut, Syria, 1878-81. In 1871 he was a member of the Evangelical Alliance deputation to the Russian Emperor on account of the persecuted Lutherans in the Baltic provinces; in 1872 travelled in aid of the Baptist building-fund, through Germany, England, and Scotland; in 1884 was deputy of the Swedish Baptists to the Evangelical Alliance Conference in Copenhagen; in 1885 was elected a member of the Swedish Parliament for three years. He is the translator into Swedish of Sophocles' *Antigone*, I. verses 1-383, with commentary (Ph.D. dissertation), Stockholm, 1866; Nicholl's *Help to the Reading of the Bible*, 1866; Dr. Rudelbach on *Civil Marriage*, 1868; Lyon's *Homo contra Darwin*, 1873; Merle d'Aubigné's *History of the Reformation in the Time of Calvin*, 1874-77; Sankey's *Gospel Hymns*, 1876; Spurgeon's *John Ploughman's Talks*, 1880; Spurgeon's *Clue of the Maze*, 1884; and of other works; and is the author (in Swedish) of *Bible Dictionary*, 1868, 2d ed. 1883; *Four Letters on Religious Liberty*, 1868; *Christian Hymns from Ancient and Modern Times*, 1870; *Lecture on the "Läseri"* (i.e., "reading," a nickname for living Christianity), 1872; *Library of Biblical Antiquities*, 1874, *Letters to Brother Olof upon the Doctrine of Atonement*, 1876; *What is wanting in our Church*, 1876; *Spiritual Songs for Young Men's Christian Associations, Sunday Schools, and Prayer-meetings*, 1877; *Illustrated Missionary News*, 1877.



## O.

**OETTINGEN, Alexander von, Magister Theol., D.D.** (both Dorpat, 1854 and 1856 respectively), Lutheran theologian; b. at Wissust, near Dorpat, Russia (Livonia), Dec. 24, 1827; studied theology at Dorpat, 1845-49, then at Erlangen and Berlin; became *privat-docent* at Dorpat, 1854; declined call to Erlangen; became professor extraordinary at Dorpat, 1856, and the same year ordinary professor of systematic theology, history of doctrines, and ethics. During 1861 and 1862 he was at Meran on account of the illness of his wife, a daughter of Professor Karl von Ranauer of Erlangen; and, as pastor of the Evangelical Diaspora Congregation, there built its first Protestant chapel. He is the author of *Die synagogale Elegik des Volkes Israel insbesondere die Zion-Elegie Judah ha Levi's als Ausdruck der Hoffnung Israels im Lichte der heiligen Schrift dargestellt* (his *Magister* dissertation), Dorpat, 1854; *De peccato in spiritu sanctum, qua cum eschatologia christiana continetur ratione disputatio* (his *Doctor* dissertation), 1856; *Durch Kreuz zum Licht, Predigten gehalten in Meran im Winter 1861-62*, Erlangen, 1862; *Die Moralstatistik in ihrer Bedeutung für eine Socialethik*, 1868-69, 2 vols., 3d ed. 1882; *Die Moralstatistik und die christliche Sittenlehre, Versuch einer Socialethik auf empir. Grundlage*, 1874; *Antitriumontana, Kritische Beleuchtung der Unfehlbarkeitsleohn vom Standpunkt evangelischer Glaubensweisheit*, 1876; *Vorlesungen über Goethe's Faust*, 1879-80, 2 vols.; *Obligatorische und fakultative Civilehe nach den Ergebnissen der Moralstatistik*, Leipzig, 1881; *Ueber akuten und chronischen Selbstmord, Ein Zeitbild*, Dorpat, 1882; *Christliche Religionslehre auf reichsgeschichtlicher Grundlage*, Erlangen, 1885-86, 2 vols. He was joint editor of the *Dorpatier Zeitschrift für Theologie und Kirche*, 1859-72, 14 vols.; and editor of Hippel's *Lebensläufe*, jubilee ed. Leipzig, 1878, 3 vols., 2d cheap ed. 1879.

**OLSSON, Olof, b.** at Karlskoga, Vermland, Sweden, March 31, 1841; studied at Leipzig, and graduated at the University of Uppsala; pastor at Persberg, 1861-67, and at Sunnemo, 1867-69, in Sweden; came to America, 1869; pastor at Lindsborg, Kan., 1869-76; professor of Theology in Augustana College and Theological Seminary, 1876-83; professor of church history, symbolics, and catechetics in Augustana Theological Seminary (Swedish Lutheran) at Rock Island, Ill., 1883-; editor of various Swedish papers and periodicals, 1873-83. Published in Swedish, *Reminiscences of Travel*, 1880 (translated into Norwegian, Christiania, 1882); also in Swedish, *At the Cross*, 1878 (reprinted in Sweden, 4th ed. 1882); author of many tracts in Swedish, some of which have had a very large circulation.

**OLTRAMARE, Marc Jean Hugues**, Swiss Protestant theologian; b. at Geneva, Dec. 27, 1813; studied arts and theology at Geneva; was ordained 1838; continued his studies at Tübingen and Berlin, 1841-42; returned home; was a city pastor, 1845-54. Since 1854 he has been professor of New-Testament exegesis in the university. He

was a member of the National Consistory, 1851-59; and, under commission of the Venerable Company of Pastors, prepared a new French version of the New Testament, which appeared, Geneva, 1872 (many subsequent editions). He is the author of *Commentaire sur l'Épître aux Romains*, Geneva, 1813, 2d ed. 1881-82; *Instruction évangélique sur trois questions: Qui est Jésus Christ? Qu'est-il venu faire? Que faire pour être sauvé?* 1845; *Catéchisme à l'usage des chrétiens réformés*, 1859, 4th ed. 1877; *Le Salut, les Sacrements* (in *Conférence sur les principes de la foi réformée*, 1853-54, 2 vols.); *Calvin* (in *Calvin: cinq discours*, 1864); and sermons, etc.

**OORT, Henricus, Dutch Orientalist;** b. at Eemnes, Utrecht, Dec. 27, 1836; studied theology at Leiden, and graduated doctor in 1860; was successively pastor of the Reformed Church at Zandpoort 1860, at Harlingen 1867; professor of Oriental literature at the Athenæum, Amsterdam, 1873; and since 1875 has been professor of Hebrew and Jewish antiquities at Leiden. He is the author (in Dutch) of *The Religion of the Babelin among the Israelites*, 1864 (English trans. by Bishop Colenso, 1865); *The Last Centuries of Israel*, 1877-78, 2 vols.; *The Gospel and the Talmud compared in their Morality*, 1881. With Hooyskaas he wrote *The Bible for Young People*, 1871-73, 6 vols. (English trans. by P. H. Wicksteed, London, 1873-79, 6 vols.; reprinted Boston, 1878-79, 3 vols., under title *The Bible for Learners*).

**ORELLI, (Hans) Conrad von, Ph.D.** (Leipzig, 1871), D.D. (hon., Greifswald, 1885), Swiss Protestant; b. at Zurich, Jan. 25, 1816; studied at Zurich, Lausanne, Erlangen, Tübingen, and Leipzig; became orphan-house preacher at Zurich, 1866; *privat-docent*, 1871; professor extraordinary of theology at Basel, 1873; ordinary professor at Basel, 1881. He is the author of *Die hebräischen Synonyma der Zeit und Ewigkeit*, Leipzig, 1871; *Durchs Heilige Land, Tag- und Nachblätter*, Basel, 1878, 3d ed. 1884; *Die Unveränderlichkeit des apostolischen Evangeliums* (address before the Evangelical Alliance), Basel, 1879; *Die alttestamentliche Weissagung von der Vollendung d. Gottesreiches*, Wien, 1882 (English trans., *The Old-Testament Prophecy of the Consummation of God's Kingdom traced in its Historical Development*, Edinburgh, 1885); many articles in *Herzog's* and in the *Calw Bibellericum*, 1885.

**ORMISTON, William, D.D.** (University of the City of New York, 1865), LL.D. (University of Victoria College, Cobourg, Can., 1881), Reformed (Dutch); b. in the parish of Symington, Lanarkshire, Scotland, April 23, 1821; went to Canada in 1834; graduated at the University of Victoria College, Cobourg, Can., B.A. 1848, M.A. 1850; was classical tutor in Victoria College, 1845-47, and professor of moral philosophy in the same, 1847-48; pastor of Presbyterian church at Clarke, County of Durham, Can., 1849-54; mathematical master, and lecturer in natural philosophy and chemistry, in the normal school, Toronto, 1853-57; examiner in Toronto University 1854-57; super-

intendent of grammar (classical) schools in the Province of Ontario, 1853-63; pastor of Central Presbyterian Church at Hamilton, 1857-70; and since 1870 has been a pastor of the Collegiate Reformed Dutch Church, New-York City. He assisted in preparing a full series of school-books, 1866-68; edited the American edition of the English translation of Meyer on *Acts*, New-York, 1883; has contributed to various periodicals, and published a few sermons and addresses.

**OSBORN, Henry Stafford, LL.D.** (Lafayette College, Easton, Penn., 1864), Presbyterian; b. in Philadelphia, Penn., Aug. 17, 1823; graduated at the University of Pennsylvania, Philadelphia, 1841, and at Union Theological Seminary, New-York City, 1845; was stated supply at Coventry, R.I., 1845-46; pastor at Hanover Court House, Va., 1846-49; Richmond, Va., 1849-53; Liberty, Va., 1853-58; stated supply at Salem, Va., 1858-59; pastor at Belvidere, N.J., 1859-66; professor in Lafayette College, Easton, Penn., 1866-70; since 1870 has been at Oxford, O., stated supply, 1870-71, 1873 to date; professor in Miami University, Oxford, O., 1871-73. He is the author of *Biblical Tables*, Philadelphia, 18—; *Palestine, Past and Present*, 1858; *Little Pilgrims in the Holy Land*, 1859; *Teachers' Guide to Palestine*, 1868; *New Descriptive Geography of Palestine*, Oxford, O., 1877; *Ancient Egypt in the Light of Modern Discoveries*, Chicago, 1883. \*

**OSGOOD, Howard, Baptist**; b. on Magnolia Plantation, parish of Plaquemines, La., Jan. 4, 1831; graduated at Harvard College, Cambridge, Mass., 1850; was pastor at Flushing, N.Y., 1856-58; New York, 1860-65; professor in Crozer Theological Seminary, Chester, Penn., 1868-74, and in Rochester (N.Y.) Theological Seminary since 1875. He has been since 1874 a member of the Old-Testament Revision Company. He translated Lange's general and special Introduction to *Exodus*, *Leviticus*, and *Numbers*, in the American Lange series, New York, 1876.

**OSWALD, Johann Heinrich, Lic. Theol., D.D.** (both Münster, 1843 and 1855), Roman Catholic; b. at Dorsten, Westphalia, Germany, June 3, 1817; studied theology in the seminary at Münster, and in the University of Bonn; became *privat-docent* at Münster, then professor in the Semin. Theodorianum at Paderborn; then went to his present professorship at Braunsberg. He is the author of *Die dogmatische Lehre von den heiligen Sacramenten der katholischen Kirche*, Münster, 1856, 2 vols., 4th ed. 1877; *Eschatologie*, Paderborn, 1868, 4th ed. 1879; *Die Lehre von der Heiligung*, 1873, 3d ed. 1885; *Die Erlösung in Christo Jesu*, 1878, 2 vols., 2d ed. 1886; *Die religiöse Urgeschichte der Menschheit, das ist der Urstand des Menschen, der Sündenfall im Paradiese und die Erbsünde, nach der Lehre der katholischen Kirche*, 1881; *Angelologie*, 1883; *Schöpfungslehre im allgemeinen und in besonderer Beziehung auf den Menschen*, 1885; besides other minor treatises.

**OTTO, (Johann) Karl (Theodor), Ritter von Otto** (by the Emperor Franz Joseph I. at Vienna, July 18, 1871, raised to the hereditary nobility), Ph.D. (Jena, 1841), Lic. Theol. (hon., Königsberg, 1844), D.D. (hon., Königsberg, 1848), German Protestant; b. Oct. 4, 1816; studied philosophy and theology at Jena, 1838-41; became *privat-docent* of historical theology and exegesis of the

New Testament at Jena, 1841; professor extraordinary of theology there, 1848; since 1851 has been ordinary professor of church history in the evangelical theological faculty at Vienna. From 1852-61 he was ordinary professor of New-Testament exegesis; from 1863-67 was member of the imperial educational council. Since 1841 he has been a member of the Societas Latina Jenensis, since 1848 of the Societas Hagana, since 1870 of the Society for the History of Protestantism in Austria. He is a knight of the Greek Order of the Saviour (1858), of the Austrian Order of the Iron Crown, third class (1871), of the Grand Duke of Saxony Order of the White Hawk, first division (1872), of the Prussian Order of the Red Eagle, third class (1873), received the Austrian (1862) and the Grand Duke of Saxony's (1857) gold *Verdienst-Medaille für W. u. K.* Since 1869 he has been an Austrian Imperial *Regierungsrath*; since 1876 has been president of the examining commission for Protestant ministers at Vienna. He is the author of *De Justini Martyris scriptis et doctrina*, Jena, 1841; *De Victorino Strigelio liberioris mentis in ecclesia lutherica vindice*, 1843; *De epistola ad Diognetum S. Justini philosophi et martyris nomen prae ferente*, 1845, 2d ed. Leipzig, 1852; *Zur Charakteristik des heiligen Justinus, Philosophen und Märtyrers*, Wien, 1852; *Des Patriarchen Gennadios von Constanti-nopel Confession, kritisch untersucht u. herausgegeben, Nebst einem Excurs über Arethas Zeitler*, 1864; *De gradibus in theologia*, 1874. He edited the posthumous commentaries of Baumgarten Crusius upon *Matthew* (Jena, 1844), *Mark* and *Luke* (1845). But his chief work is his edition of the works of the Christian apologists of the second century, *Corpus apologetarum Christianorum seculi secundi*, Jena, 1842-72, 9 vols. (vols. i.-v., *Justin Martyr*, 1842-48, 3d ed. 1876-81; vol. vi., *Tatian*, 1851; vol. vii., *Athenagoras*, 1857; vol. viii., *Theophilus of Antioch*, 1861; vol. ix., *Hermias, Quadratus, Aristides, Aristo, Militades, Melito, Apollinaris*, 1872). He shares in editing *Jahrbuch der Gesellschaft für die Geschichte des Protestantismus in Oesterreich*, Wien and Leipzig, 1880, sqq.; and contributed to it the article, *Die Anfänge der Reformation im Erzherzogthum Oesterreich* (1880, 1883). His principal other articles are: *Beziehungen auf die Johanneischen und Paulinischen Schriften bei Justinus Martyr und dem Verfasser des Briefes an Diognetos* (in Illgen's *Zsch. f. d. hist. Theol.*, 1841, 1842, 1843, 1844, 1859); *Der dem Patriarchen Gennadios von Constanti-nopel beigelegte Dialog über die Hauptstücke des christl. Glaubens* (in same, 1850, 1864); *Justinus der Apologet* (in *Ersch. u. Gruber* sect. ii., Th. 30); *De inscriptione et atate Apologie Athenagorica* (in *Zsch. f. d. hist. Theol.*, 1856); *Florianus*, etc. (in Piper's *Die Zeugen der Wahrheit*); *Ueber den apostol. Gruss* (in *Jahrb. f. deutsche Theol.*, 1867); *Haben Barnabas, Justinus und Irenaeus den zweiten Petrusbrief* (3, 8) *benutzt?* (in *Zsch. f. wiss. Theol.*, 1877); *Ueber das Zeitalter des Erzbischofs Arethas* (in same, 1878).

**OVERBECK, Franz Camillo, Ph.D.** (Leipzig, 1860), D.D. (hon., Jena, 1870), Swiss Protestant; b. in St. Petersburg, Nov. 4 (16), 1837; studied at Leipzig and Göttingen, 1856-60; became *privat-docent* at Jena, 1861; professor extraordinary of theology at Basel, 1870; ordinary professor, Basel, 1871. He edited the fourth edition of *De Wette* on *Acts* (Leipzig, 1870), and has written *Quaestionum*

*Hippolytearum specimen*, Jena, 1864; *Ueber Entstehung und Recht einer rein historischen Betrachtung der Neutestam. Schriften in der Theologie*, Basel, 1871, 2d ed. 1874; *Ueber die Christlichkeit unserer heutigen Theologie. Eine Streit- und Friedensschrift*, Leipzig, 1874; *Studien zur Geschichte der alten Kirche*, 1st part, Schloss-Chemnitz, 1875; *Zur Geschichte des Kanons*, 1880.

**OXENDEN, Right Rev. Ashton, D.D.** (by decree of Convocation, 1869), Church of England; b. at Broome, near Canterbury, Sept. 25, 1808; educated at University College, Oxford; graduated B.A. 1833; was ordained deacon 1833, priest 1834; was rector of Pluckley, Kent, 1818-69; lord bishop of Montreal and metropolitan of Canada, 1869-78; rural dean of Canterbury, 1879-81; since 1879, vicar of Hackington (or St. Stephen's), near Canterbury. He is the author of numerous devotional works, many of which have had large sales on both sides of the Atlantic. The following may be mentioned; *Cottage Sermons*, 1853; *The Earnest Communicant*, 1856; *The Pathway of Safety*, 1856; *The Christian Life*, new ed. 1870; *Our Church and its Services*, new ed. 1868; *The Parables of our Lord*, new ed. 1808; *Portraits from the Bible*,

1872, 2 vols.; *The Earnest Churchman*, 1878; *Short Comments on the Gospels, for Family Worship*, 1885.

**OXENHAM, Henry Nutcombe**, Roman Catholic; b. at Harrow, Eng., Nov. 15, 1829; educated at Balliol College, Oxford; graduated B.A. (second-class in classics) 1850, M.A. 1851; held curacies from 1854 to 1857; joined the Roman-Catholic Church in 1857, and was successively in the London Oratory (1859-60), professor at St. Edmund's College, Ware (1860), and master at the Oratory School, Birmingham, 1861; resigned at Christmas of that year. He is the author of numerous review articles, of the English translation of Döllinger's *First Age of the Church* (London, 1866, 3d ed. 1877) and *Lectures on Re-union of the Churches* (1872), and of vol. 2 of Hefele's *History of the Councils of the Church* (1876); and of the following original works: *Poems*, 1854, 3d ed. 1871; *Church Parties*, 1857; *Catholic Doctrine of the Atonement*, 1865, 3d ed. 1881; *Recollections of Oberammergau*, 1872, 2d ed. 1880; *Catholic Eschatology and Universalism*, 1876, 2d ed. 1878; *Short Studies in Ecclesiastical History and Biography*, 1884; *Short Studies, Ethical and Religious*, 1885.

## P.

**PACKARD, Joseph, D.D.** (Kenyon College, Gambier, O., 1847), Episcopalian; b. at Wiscasset, Me., Dec. 23, 1812; graduated at Bowdoin College, Brunswick, Me., 1831, and studied (1833) in Andover (Mass.) Theological Seminary; since 1836 has been professor of biblical learning in the Protestant-Episcopal Seminary of Virginia, near Alexandria, and is now dean. He contributed the commentary on *Mulachi* to the American edition of Lange, and was one of the American revisers of the Old Testament (1870-85).

**PADDOCK, Right Rev. Benjamin Henry, S.T.D.** (Trinity College, Hartford, Conn., 1867), Episcopalian, bishop of Massachusetts; b. at Norwich, Conn., Feb. 29, 1828; graduated at Trinity College, Hartford, Conn., 1848, and at the General Theological Seminary, New-York City, 1852; was assistant teacher in the Episcopal Academy of Connecticut, Cheshire, 1848-49; assistant minister at the Church of the Epiphany, New-York City, while deacon, 1852-53; rector of St. Luke's, Portland, Me., 1853, but withdrew after three months on account of climate; was rector of Trinity, Norwich, Conn., 1853-60; of Christ Church, Detroit, Mich., 1860-69; of Grace Church, Brooklyn Heights, Long Island, N.Y., 1869-73; consecrated bishop, 1873. He is the author of sundry articles in reviews and periodicals, canonical digests, sermons, charges (1876, 1879, 1880), etc.: among which may be mentioned, *Ten Years in the Episcopate*, 1883; *The First Century of the Diocese of Massachusetts*, 1885; *The Pastoral Relation*, etc.

**PADDOCK, Right Rev. John Adams, S.T.D.** (Trinity College, Hartford, Conn., 1870), Episcopalian, missionary bishop of Washington Territory; b. at Norwich, Conn., Jan. 19, 1825; graduated at Trinity College, Hartford, Conn., 1845, and at the General Theological Seminary, New-York City, 1849; was rector of Christ Church, Stratford, Conn., 1849-55; of St. Peter's, Brooklyn, N.Y., 1855-80; consecrated bishop, 1880. Since his work began, the number of churches in his diocese has doubled; a Church hospital has been erected; and two Church schools built, costing about sixty thousand dollars, and endowed with one hundred thousand dollars. He is the author of *History of Christ Church, Stratford, Conn.*, 185-; occasional sermons and addresses.

**PAINE, Levi Leonard, D.D.** (Yale College, New Haven, Conn., 1875), Congregationalist; b. at Holbrook (formerly East Randolph), Mass., Oct. 10, 1832; graduated at Yale College, New Haven, Conn., 1856; was tutor there, 1859-61; pastor at Farmington, Conn., 1861-70; and since 1871 has been professor of ecclesiastical history in Bangor (Me.) Theological Seminary; has published some addresses and sermons.

**PAINE, Timothy Otis, LL.D.** (Colby University, Waterville, Me., 1875), New-Jerusalem Church (Swedenborgian); b. at Winslow, Kennebec County, Me., Oct. 13, 1821; graduated at Waterville College (now Colby University), Me., 1847. Since 1856 he has been pastor of the Swedenborgian

Church at Elmwood, Plymouth County, Mass.; since July 3, 1866 (the date of its organization), teacher of Hebrew in the theological school of the General Convention of the New Jerusalem Church in the United States, now located at Boston, Mass. "In all these thirty years he can hardly be said to have taken vacations, or made exchanges with ministers; working through summer, autumn, winter, and spring, again and again, with only one end never for a day out of view, trying to answer the one question: How did the holy forms described in the Scriptures look? He began his study before 1847, but received the first leading thought on the sabbath afternoon of Dec. 26, 1852." He is the author of *Solomon's Temple, or the Tabernacle; The First Temple; House of the King, or House of the Forest of Lebanon; Idolatrous High Places; The City on the Mountain* (Rev. xxi.); *The Oblation of the Holy Portion; and The Last Temple* (with 21 plates of 61 figures, accurately copied by the lithographer from careful drawings made by the author), Boston, 1861; *Solomon's Temple and Capitol, Ark of the Flood and Tabernacle, or The Holy Houses of the Hebrew, Chaldee, Syriac, Samaritan, Septuagint, Coptic, and Itala Scriptures* (with 42 full plates and 120 text-cuts, being photographic reproductions of the original drawings made by the author), Boston and New York, 1885.

**PALMER, Benjamin Morgan, D.D.** (Oglethorpe University, Milledgeville, Ga., 1852), LL.D. (Westminster College, Fulton, Mo., 1870), Presbyterian (Southern Church); b. in Charleston, S.C., Jan. 25, 1818; graduated at the University of Georgia, 1838, and at the Theological Seminary, Columbia, S.C., 1841; became pastor of the First Presbyterian Church, Savannah, Ga., 1841; of the First Presbyterian Church, Columbia, S.C., 1843; of the First Presbyterian Church, New Orleans, La., December, 1856. His church seats fourteen hundred persons, and numbered in 1886 six hundred communicants. He was professor of church history and polity in the Columbia (S.C.) Theological Seminary, 1853-56; was moderator of the First Southern Assembly, Augusta, Ga., 1861. He has declined elections to professorships in three theological seminaries; viz., of Hebrew at Danville, Ky. (1853), of pastoral theology at Princeton, N.J. (1860), of the same at Columbia, S.C. (1881); also the chancellorship of the South-Western Presbyterian University, Clarksville, Tenn. (1874); and calls at different times to churches in Macon (Ga.), Charleston (S.C.), Philadelphia, Baltimore, and New York. He was a director of the Columbia Theological Seminary, S.C., 1842-56, and has been a director in the South-Western Presbyterian University, Clarksville, Tenn., since 1873, and in Tulane University, New Orleans, La., since its organization in 1882. He has been commissioner to ten General Assemblies (three of them before the Civil War); since 1847 one of the editors and contributors of *The Southern Presbyterian Review*, Columbia, S.C., of which he was one of

the founders. He is the author of *The Life and Letters of Rev. James Henley Thornwell, D.D., LL.D.*, Richmond, 1875; *Sermons*, New Orleans, La., 1875-76, 2 vols.; *The Family in its Civil and Churchy Aspects*, New York, 1876; and addresses, sermons, pamphlets, etc.

**PALMER, Ven. Edwin, D.D.** (Oxford, 1878), archdeacon of Oxford, Church of England; b. at Mixbury, Oxfordshire, July 18, 1824; entered Balliol College, Oxford, 1842; obtained the Hertford and Ireland scholarships, 1843; the chancellor's prize for Latin verse, 1844, and for the Latin essay, 1847; graduated B.A. (first-class classics) 1845, M.A. 1850; in Balliol College was fellow, 1845-67; philological lecturer, 1858-66; tutor, 1866-70; was Corpus professor of the Latin language and literature in the University of Oxford, 1870-78; ordained deacon 1854, priest 1868; was select preacher to the University of Oxford, 1865-66, 1873-71; became archdeacon of Oxford, and canon of Christ Church, 1878. He was a member of the New-Testament Company of Revisers of the Authorized Version, 1873-81; and edited the Greek Testament with the Revisers' Readings, published by the Clarendon Press, Oxford, 1881.

**PALMER, Ray, D.D.** (Union College, Schenectady, N.Y., 1852), Congregationalist; b. at Little Compton, R.I., Nov. 12, 1808; fitted for college at Phillips Academy, Andover, Mass.; graduated at Yale College, New Haven, Conn., 1830; taught the higher classes in a private seminary for young ladies in New-York City, 1830-31; was associated with Professor E. A. Andrews in the New Haven (Conn.) Young Ladies' Institute (which was one of the earliest attempts in this country to furnish young ladies advantages as nearly as possible equal to those of the other sex), 1831; licensed to preach by the New Haven West Association, 1832; was pastor of the Central Congregational Church, Bath, Me., 1835-50; during this period was on the board of overseers of Bowdoin College, Brunswick, Me., and took an active interest in education and literature; in 1847 he made a tour through Europe, notes of which were published in *The Christian Mirror* of Portland, Me.; was pastor of the First Congregational Church, Albany, N.Y., 1850-66; secretary of the American Congregational Union at New York, 1866-78, during which time more than six hundred church edifices were erected by the aid of the society. He was on the board of visitors of the Andover (Mass.) Theological Seminary, 1865-78, and regularly attended its examinations and business meetings. He has of late years lived in literary retirement at Newark, N.J. His printed discourses and other publications in pamphlet form are quite numerous. He has often written for the higher periodicals articles critical, philosophical, and miscellaneous, and very widely for the leading religious papers. His hymns are familiar to the whole English-speaking world, and some of them have been translated into many languages; his best known hymn, "My faith looks up to Thee," into twenty or more. Not to mention some smaller early volumes, he has written: *Spiritual Growth, or Aid to Growth in Grace*, Boston and Philadelphia, 1839, republished and entitled *Closet Hours*, Albany, 1851; *Remember Me, or The Holy Communion*, Boston, 1855, new ed. New York, 1873; *Hints on the Formation of Religious Opinions*, New

York, 1860, new ed. 1877, republished in London and Edinburgh; *Hymns and Sacred Pieces*, New York, 1865; *Hymns of my Holy Hours*, 1868; *Home, or the Unlost Paradise*, 1868; *Earnest Words on True Success in Life*, 1873; *Complete Poetical Works*, 1876; *Voices of Hope and Gladness*, New York and London, 1880.

**PARET, Right Rev. William, D.D.** (Hobart College, Geneva, N.Y., 1867), Episcopalian, bishop of Maryland; b. in New-York City, Sept. 23, 1826; graduated at Hobart College, Geneva, N.Y., 1849; studied theology under Bishop De Lancey; became successively rector of St. John's Church, Clyde, N.Y., 1852; of Zion Church, Pierrepont Manor, N.Y., 1851; of St. Paul's, East Saginaw, Mich., 1861; of Trinity Church, Elmira, N.Y., 1866; of Christ Church, Williamsport, Penn., 1868; of Church of the Epiphany, Washington, D.C., 1876; bishop of Maryland, 1885.

**PARK, Edwards Amasa, D.D.** (Harvard University, Cambridge, Mass., 1814); b. at Providence, R.I., Dec. 29, 1808; graduated at Brown University, Providence, R.I., 1826; at Andover (Mass.) Theological Seminary, 1831; was pastor at Braintree, Mass., 1831-33; professor of mental and moral philosophy at Amherst College, Mass., 1835-36; professor of sacred rhetoric at Andover (Mass.) Theological Seminary, 1836-47; professor of Christian theology at Andover, 1847-81. He held a professorship at Andover forty-five years. In theology he has adopted the tenets set forth in the creed of Andover Theological Seminary (see article "Andover Theological Seminary," *Schaff-Herzog Encyclopaedia*, vol. i., pp. 81, 82). These articles are often called "New-England Theology" (see *Encyclopaedia*, vol. ii., pp. 1634-1638). In 1842-43 he spent sixteen months in Switzerland and Germany. In 1862-63 he spent the larger part of sixteen months in Germany. In 1869-70 he spent about sixteen months in England, Italy, Egypt, Palestine, and Greece. He began to write for the religious periodicals in 1828. Since that time he has written for *The American Quarterly Register*, *The Spirit of the Pilgrims*, *American Quarterly Observer*, *American Biblical Repository*, *The Congregational Quarterly*, *Christian Review*, *Bibliotheca Sacra*, *Smith's Dictionary of the Bible* (American edition), *McClintock and Strong's Cyclopaedia*, *Schaff-Herzog Encyclopaedia*. In 1811 Professor B. B. Edwards and Professor Park founded the *Bibliotheca Sacra*: Professor Edwards was editor-in-chief from 1814 to 1851; Professor Park was editor-in-chief from 1851 till 1884. Thus he was an editor of the work for forty years, and was concerned in the publication of forty volumes. He has published sixteen pamphlets. Among these are: a *Memorial of Rev. Charles B. Storrs, D.D.*, president of Western Reserve College (Boston, 1833); of Professor Moses Stuart (Andover, 1852); Professor B. B. Edwards (Andover, 1852); Rev. Joseph S. Clark, D.D. (Boston, 1861); Rev. Richard S. Storrs, D.D., pastor at Braintree, Mass. (Boston, 1874); Rev. Samuel C. Jackson, D.D. (Andover, 1878); Rev. Leonard Woods, D.D., LL.D., president of Bowdoin College (Andover, 1880). His last pamphlet was on *The Associate Creed of Andover Theological Seminary* (Boston, 1883, pp. 98). He was one of the editors and translators of *Selections from German Literature*, Andover, 1839; edited *The Writings of Rev. William Bradford*

*Homer*, 1812, 2d ed. with an introductory essay of forty-nine pages, 1819; *The Preacher and Pastor* (to which he wrote an introduction of thirty-six pages), 1845; *The Writings of Professor B. B. Edwards* (to which was prefixed a memoir of 370 pages), Boston, 1853; published a *Memoir of the Life and Character of Samuel Hopkins, D.D.*, 1852, 2d ed. 1854 (which was also prefixed to the works of Dr. Hopkins). In connection with Professor Austin Phelps, D.D., and Dr. Lowell Mason, he compiled and edited *The Sabbath Hymn-Book*, New York, 1858 (between the years 1858 and 1866, with the appendages of tunes for congregational worship, it reached a circulation of about 120,000); in connection with the *Hymn Book* he, with Drs. Austin Phelps and Daniel L. Furber, published a volume entitled *Hymns and Choirs*, Andover, 1860 (of this work, an essay of sixty-one pages on *The Text of Hymns* was written by Professor Park). He edited *The Attainment, Discourses and Treatises by Edwards, Smalley, Macy, Emmons, Griffin, Burge, and Weeks, With an Introductory Essay* [of eighty pages], Boston, 1860; wrote a *Memoir of Nathaniel Emmons*, 1861 (which was prefixed to the theological works of Dr. Emmons in 6 vols. 8vo.). His last publication is a volume of fourteen *Discourses on some Theological Doctrines as related to the Religious Character*, Andover, 1885.

**PARKER, Edwin Pond, S.T.D.** (Yale College, New Haven, Conn., 1872), Congregationalist; b. at Castine, Me., Jan. 13, 1836; graduated at Bowdoin College, Brunswick, Me., 1856, and at Bangor Theological Seminary, Me., 1859; since Jan. 11, 1860, has been pastor of the Second Church in Hartford, Conn.

**PARKER, Joseph, D.D.**, Congregationalist; b. at Hexham, Northumberland, Eng., April 9, 1830; educated at University College, London, and privately; entered the Congregational ministry, and became successively pastor at Banbury (Oxfordshire), 1853; Manchester (Cavendish Chapel), 1858; and of the City Temple, London, 1869. In 1884 he was chairman of the Congregational Union. His church seats more than two thousand persons, and is largely attended. His sermons are taken down in short-hand. He has published *Emmanuel*, Lond., 1859; *Hidden Springs*, 1861; *Wednesday Evenings at Cavendish Chapel*, *Homiletic Hints*, 1865; *Ecce Deus, Essays on the Life and Doctrine of Jesus Christ*, 1868, 5th ed. 1875; *Springdale Abbey, Extracts from the Letters and Diaries of an English Preacher*, 1869; *The Paraclete*, 1874, new ed. 1876; *The Gospel by Matthew* (homiletic analysis), 1869; *Ad Clerum*, 1870; *Pulpit Notes, with Introductory Essay on the Preaching of Jesus Christ*, 1873; *The Priesthood of Christ*, 1876; *Adam, Noah, and Abraham*, 1880; *The Inner Life of Christ, as revealed in the Gospel of Matthew*, 1881-82, 3 vols.; *Apostolic Life*, 1882-84, 3 vols.; *The People's Bible: Discourses on Holy Scripture*, 1885 seq., to be completed in 25 vols.; *Tyne Chyld, my Life and Ministry, partly in the Daylight of Fact, partly in the Linelight of Fancy*, 1883, 2d ed. 1885; *Weaver Stephen, Olds and Eecns in English Religion*, 1885. Almost all these works have been republished in America.

**PARKURST, Charles Henry, D.D.** (Amherst College, Mass., 1880), Presbyterian; b. at Framingham, Mass., April 17, 1842; graduated at Amherst College, Mass., 1866; studied theology

in Halle (1869) and Leipzig (1872-73); was principal of high school, Amherst, 1867; professor in Williston Seminary, Easthampton, Mass., 1870-71; pastor (Congregational) at Lenox, Mass., 1871-80; and since 1880 has been pastor of the Madison-square Presbyterian Church, New-York City. He is the author of articles in different periodicals; and *Forms of the Latin Verb illustrated by the Sanscrit*, Boston, 1870; *The Blind Man's Creed, and other Sermons*, New York, 1883; *Pattern in the Mount, and other Sermons*, 1885.

**PARRY, Right Rev. Edward, D.D.** (Oxford, 1870), bishop suffragan of Dover (suffragan to the archbishop of Canterbury), Church of England; b. at Government House, Sydney, New South Wales, in the year 1830; entered Balliol College, Oxford, 1849; graduated B.A. (first-class classics) 1852, M.A. 1855; ordained deacon 1854, priest 1855; was tutor of the University of Durham, 1853-56; curate of Sonning, Berkshire, 1856; domestic chaplain to the bishop of London, 1857-59; rector of Acton, Middlesex, and rural dean, 1856-69; bishop suffragan, 1870 (one of the first two suffragan bishops consecrated in the Anglican Church for three hundred years). Since 1870 he has been commissary to the bishop of Madras; since 1874, same to the bishop of Gibraltar. He is the author of *A Memoir of Rear-Admiral Sir W. Edward Parry* (his father), London, 1856; *An Ordination Sermon preached in Whitehall Chapel*, 1857; *Memorials of Commander Parry, R.N.* (his brother), 1870, 2d ed. 1879; *A Sermon preached in Canterbury Cathedral after Dean Alford's Funeral*, 1871.

**PASSAGLIA, the Abbé Carlo, D.D.**, Roman Catholic; b. at Price de San Paolo, near Lucca, Italy, in the year 1814; educated at Rome; became a Jesuit, and professor of theology in the Roman University. He edited the dogmatic theology of Petavius; wrote *A Commentary on the Prerogatives of St. Peter*, Ratisbon, 1850; *On the Eternity of Future Punishment*; in defence of the immaculate conception; but particularly a Latin pamphlet urging the Pope to renounce the temporal power (Rome, 1861), which was put upon the Index, and obliged him to leave Rome. He was made by Victor Emmanuel a theological professor at Turin; in 1863 sat in the Italian Parliament. In November, 1882, he made his peace with the Holy See, and resumed his priestly functions.

**PATERSON, Hugh Sinclair, M.D.** (Glasgow, 1862), Presbyterian; b. at Campbelltown, Argyllshire, Feb. 26, 1832; educated at the University of Glasgow; entered the ministry of the Free Church, 1854; became minister of Free St. Mark's, Glasgow, 1854; removed to London in 1872 as minister of Belgrave Presbyterian Church; in 1880 came to his present charge, Trinity Presbyterian Church, Notting Hill, London. He has edited *Dickinson's Quarterly* (1878-81); since January, 1880, *The British and Foreign Evangelical Review* (quarterly); and since Nov. 3, 1881, *Word and Work* (weekly). He is the author of *Studies in Life, The Human Body and its Functions, and Health Studies* (all in 1880, several thousands sold, republished in 1 vol., *Life, Function, and Health*, 1881); "In defence:" *The Earlier Scriptures*, 1883; *The Fourfold Life*, 1884; *Crosses and Crowns*, 1884; *Christ and Criticism*, 1884; *Faith and Unfaith, their Claims and Conflicts*, 1885.

**PATON, John Brown, D.D.** (University of Glasgow, 1882), Congregationalist; b. in Loudon Parish, Ayrshire, Scotland, Dec. 17, 1830; educated at Springhill Theological College, affiliated with London University, where he graduated B.A. 1849 (Old-Testament honors examination, 1850); won Dr. Williams divinity scholarship, 1851; graduated M.A. (both in classics and philosophy), and gold medal in philosophy, 1853; became pastor of Congregational Church at Sheffield, 1854; principal of the Congregational Institute, Nottingham, 1863. He was editor of *The Eclectic Review*, 1859-62; and consulting editor of *Contemporary Review* since 1882. In theology, especially in apologetic tendencies, he is allied to Dörner; in his doctrine of the Church, an Independent. He is the author of *Evangelization of Town and Country*, London, 1861; "*Inspiration*," *Criticism of Theories of J. D. Morell and Professor F. Newman*, 1862; *A Review of the "Vie de Jésus"* containing *Discussions on the Doctrine of Miracle, the Mythical Theory, and the Authenticity of the Gospels*, 1864; *The Origin of the Priesthood in the Church*, 1875; *Supernatural Religion: a Criticism*, 1878; *The Inner Mission of Germany, and its Lessons to us*, 1885; *The Inner Mission of the Church* (in one volume with *Women's Work in the Church and The Present State of Europe in Relation to the Spread of the Gospel*), 1885; *The Twofold Alternative* (containing *Religion or Atheism and A Priesthood or a Brotherhood*), 1885; *Evening Schools under Healthy Conditions*, 1886; *Contemporary Controversies on the Doctrine of the Church and the Relations of Church and State*, 1886.

**PATTERSON, Robert Mayne, D.D.** (College of New Jersey, Princeton, 1880), Presbyterian; b. in Philadelphia, Penn., July 17, 1832; graduated from the Philadelphia High School, 1849, and (after five years' reporting in United-States Senate, and special study) from Princeton (N.J.) Theological Seminary, 1859; pastor at Great Valley, Penn., 1859; South Church, Philadelphia, 1867; editor of Philadelphia Pan-Presbyterian Council in 1880; member of the Philadelphia and Belfast Councils; editor of *Presbyterian Journal*, 1881; author of several volumes and of review articles, and of papers read to Philadelphia and Belfast Councils.

**PATTISON, Thomas Harwood, D.D.** (Madison University, Hamilton, N.Y., 1880), Baptist; b. at Launceston, Cornwall, Eng., Dec. 14, 1838; graduated at Regent's Park Baptist College, London, 1862; pastor at Newcastle-on-Tyne and Rochdale, Eng., 1865; New Haven, Conn., 1875; Albany, N.Y., 1879; professor of homiletics and pastoral theology in Rochester (N.Y.) Theological Seminary, 1881. He contributed to *Religious Republics*, London, 1869; published *Present-Day Lectures*, 1872; and is the American correspondent of *The Freeman*, a London Baptist journal.

**PATTON, Alfred Spencer, D.D.** (Madison University, Hamilton, N.Y., 1865), Baptist; b. in Suffolk, Eng., Dec. 12, 1825; came to America when a child; graduated at Columbian University, Washington, D.C., 1848; became pastor at West Chester, Penn., 1848; Hadlodonfield, N.E., 1852; Hoboken, N.J., 1854; Roxbury, Mass., 1859; Utica, N.Y., 1863; retired from pastorate, 1872, and has ever since been editor and proprietor of *The Baptist Weekly*, New-York City. In 1862 and 1863 he was chaplain of the Massachusetts Senate.

**PATTON, Francis Landey, D.D.** (Hanover Col-

lege, Ind., 1872), LL.D. (Wooster University, O., 1878), Presbyterian; b. at Warwick, Island of Bermuda, Jan. 22, 1843; graduated at Princeton (N.J.) Theological Seminary, 1865; pastor Eighty-fourth-Street Church, New-York City, 1865; at Nyack, 1867; pastor South Church, Brooklyn, 1871; professor of theology in the Presbyterian Theological Seminary, Chicago, Ill., 1871; and of relations of philosophy and science to religion, Theological Seminary, Princeton, 1881. He is also professor of ethics in the College of New Jersey, Princeton. He was pastor-elect of the Jefferson-Park Church, Chicago, 1874, and pastor 1879-81; editor of *The Interior*, 1873-6; and moderator of the General Assembly at Pittsburgh, Penn., in 1878. Besides numerous articles in periodicals, he has published *Inspiration of the Scriptures*, Philadelphia, 1869; *Summary of Christian Doctrine*; and is one of the editors of *The Presbyterian Review*.

**PATTON, William Weston, D.D.** (Indiana Asbury University, Greencastle, Ind., 1863), LL.D. (University of the City of New York, 1882), Congregationalist; b. in New-York City, Oct. 19, 1821; graduated at the University of the City of New York, 1839, and at Union Theological Seminary, New-York City, 1842; became pastor of Phillips Congregational Church, Boston, Mass., 1843; of the Fourth Church, Hartford, Conn., 1846; of the First Church, Chicago, Ill., 1857; was editor of *The Advance*, Chicago, Ill., 1867-72; lecturer on modern scepticism at Oberlin (O.) and Chicago (Ill.) Congregational theological seminaries, 1874-77; since 1877, president of Howard University, Washington, D.C., and in its theological department professor of natural theology and evidences of Christianity. He took an earnest part in the anti-slavery movement; was chairman of the committee which presented to President Lincoln, Sept. 13, 1862, the famous memorial from Chicago asking for a proclamation of emancipation; was vice-president of the North-Western Sanitary Commission during the Civil War, and as such made repeated visitations of the Eastern and Western armies, and published various pamphlet reports; visited Great Britain and the Continent on behalf of the freedmen in 1866. He is the author of *The Young Man*, Hartford, Conn., 1817 (republished as *The Young Man's Friend*, Auburn, N.Y., 1850); *Conscience and Law*, New York, 1850; *Slavery and Infidelity*, Cincinnati, 1856; *Spiritual Victory*, Boston, 1871; *Prayer and its Remarkable Answers*, Chicago, 1875, 20th ed. New York, 1885; and numerous articles in the various theological magazines.

**PAXTON, John R., D.D.** (Union College, Schenectady, N.Y., 1882), Presbyterian; b. at Canonsburg, Penn., Sept. 18, 1813; graduated at Washington and Jefferson College, Washington, Penn., 1836, and at Western Theological Seminary, Allegheny, Penn., 1869; became pastor at Churchville, Md., 1871; of Pine-street Church, Harrisburg, Penn., 1874; of New-York-avenue Church, Washington, D.C., 1878; of West Church, New-York City, 1882.

**PAXTON, William Miller, D.D.** (Jefferson College, Canonsburg, Penn., 1860), LL.D. (Washington and Jefferson College, Washington, Penn., 1883), Presbyterian; b. in Adams County, Penn., July 7, 1821; graduated at Pennsylvania College,

Gettysburg, 1813, and at Princeton (N.J.) Theological Seminary, 1848 (having studied law after leaving college); was pastor at Greencastle, Penn., 1848-50; of First Church, Pittsburgh, Penn., 1851-65; professor of sacred rhetoric in the Western Theological Seminary, Allegheny, Penn., 1860-67; pastor of First Church, New-York City, 1860-83; and since has been professor of ecclesiastical, homiletical, and pastoral theology in the Princeton (N.J.) Theological Seminary. From 1872 to 1875 he was lecturer on sacred rhetoric in Union Theological Seminary, New-York City. He was moderator of the General Assembly of the Presbyterian Church at Madison, Wis., in 1880. He has published a *Memorial of Rev. Francis Herron, D.D.*, Pittsburgh, 1861.

**PAYNE, Charles Henry, D.D.** (Dickinson College, Carlisle, Penn., 1870), **L.L.D.** (Ohio State University, Athens, O., 1876), Methodist; b. at Taunton, Mass., Oct. 24, 1830; graduated at Wesleyan University, Middletown, Conn., 1856; studied theology in the Biblical Institute, Concord, N.H. (now the Boston School of Theology); was pastor from 1857 until 1876, when he became president of Ohio Wesleyan University, Delaware, O. He was a member of the committee to revise the hymn-book of the Methodist-Episcopal Church, 1876; of the Ecumenical Methodist Conference, London, September, 1881; and of the General Conference of the Methodist-Episcopal Church, 1880 and 1884. He is the author of *Guides and Guards in Character Building*, New York, 1883, 6th ed. 1886, republished London, 1884; and of the pamphlets, *The Social Glass and Christian Obligation*, 1868; *Shall our American Sabbath be a Holiday, or a Holy-day?* Philadelphia, 1872; *Daniel, the Uncompromising Young Man*, New York, 1872.

**PAYNE-SMITH, Very Rev. Robert**, Dean of Canterbury, Church of England; b. in Gloucestershire, in November, 1818; educated at Pembroke College, Oxford; graduated B.A. (second-class in classics) 1841, M.A. 1843; Boden Sanscrit scholar, 1840; Pusey and Ellerton Hebrew scholar, 1843; was ordained deacon 1843, priest 1844; and became successively head master of the Kensington proprietary school (1853), sub-librarian of the Bodleian Library, Oxford (1857), canon of Christ Church, Oxford, and regius professor of divinity, and rector of Ewelme (1865), and dean of Canterbury (1871). He was Bampton lecturer in 1869, and an Old-Testament reviser (1870-84). He is the author, translator, and editor of *S. Cyrilli Alex. comment. in Lucae evangel. quæ supersunt Syriace*, Oxford, 1858; *St. Cyril's Commentary on St. Luke's Gospel*, in English, 1859, 2 vols.; *Ecclesiastical History of John, Bishop of Ephesus* (translated), 1860; *The Authenticity and Messianic Interpretation of the Prophecies of Isaiah vindicated*, 1862; *Catalogus codicum Syriacorum et Carshunicorum in bibliotheca Bodleiana*, 1864; *Thesaurus Syriacus*, 1868 sqq.; *Prophecy a Preparation for Christ* (Bampton Lecture), 1869; commentary on *Jeremiah*, in *Bible (Speaker's) Commentary*; on *Isaiah*, in *S. P. G. Commentary*; and on *Genesis*, in *Bishop Ellicott's Commentary*.

**PEABODY, Andrew Preston, D.D.** (Harvard College, Cambridge, Mass., 1852), **L.L.D.** (University of Rochester, N.Y., 1863), Unitarian; b. at Beverly, Mass., March 19, 1811; graduated at

Harvard College, Cambridge, Mass., 1826, and at the theological seminary in connection with it, 1832; was pastor at Portsmouth, N.H., 1833-60; professor of Christian morals, and preacher to Harvard University, 1860-81. He edited *The North-American Review*, 1852-61; and has published, besides articles, sermons, etc., *Lectures on Christian Doctrine*, Boston, 1844, 3d ed. 1857; *Christian Consolations*, 1846, 6th ed. 1872; *Conversation, its Faults and Graces*, 1856, 3d ed. 1882; *Christianity the Religion of Nature* (Lowell Lectures), 1864; *Sermons for Children*, 1866, 2d ed. 1867; *Reminiscences of European Travel*, New York, 1868; *Manual of Moral Philosophy*, 1873; *Christianity and Science* (Union Seminary Lectures), 1874; *Christian Belief and Life*, Boston, 1875; *Baccalaureate Sermons*, 1883; and translations of Cicero's *De officiis* (1883) and *De senectute* (1884); *De Amicitia and Scipio's Dream*, 1884; *Plutarch on the Delay of the Divine Justice*, 1885; A translation of Cicero's *Tusculan Disputations* (On the contempt of death, On bearing pain, etc.), 1886.

**PECK, Thomas Ephraim, D.D.** (Hamden-Sidney College, Prince-Edward County, Va., 1867), **L.L.D.** (Washington and Lee University, Lexington, Va., 1883), Presbyterian; b. at Columbia, S.C., Jan. 29, 1822; graduated at South-Carolina College, Columbia, 1840; pastor in Baltimore, 1846-60; professor of church history and polity in Union Theological Seminary, Hamden-Sidney, Va., 1860-83, and since of systematic and pastoral theology. He has published review articles and sermons.

**PEIRCE, Bradford Kinney, D.D.** (Wesleyan University, Middletown, Conn., 1868), Methodist; b. at Royalton, Windsor County, Vt., Feb. 3, 1819; graduated at Wesleyan University, Middletown, Conn., 1841; received into New-England Conference, Methodist-Episcopal Church, 1843; was editor *Sunday-school Messenger* and *Sunday-school Teacher*, Boston, 1844-45; agent of American Sunday-School Union, 1854-56; senator from Norfolk County in Massachusetts Legislature, 1855-56; superintendent and chaplain of State Industrial School for Girls, Lancaster, Mass., 1856-62; chaplain of House of Refuge, New-York City, 1863-72; and since has been editor of *Zion's Herald*, Boston. He is a trustee of Boston University (since 1874), of Wellesley College (since 1876), and of Cushing Academy, Ashburnham, Mass. (since 1877), and was of Wesleyan University, Middletown, Conn., from 1870 to 1881. He is the author of *Temptation*, Boston, 1840, 2d ed. New York, 1844; *One Talent improved*, New York, 1845; *The Eminent Dead*, Boston, 1846 (second and subsequent editions at Nashville, Tenn.); *Bible Scholar's Manual*, New York, 1847; *Notes on the Acts*, 1848; *Questions upon Acts, Genesis, and Exodus*, 1845; *The Token of Friendship*, Boston, 1850; a series of reports upon Juvenile Reform and Industrial School, Lancaster, Mass., 1856-61; edited, by order of Legislature of Massachusetts, in 1856, a new edition, with additional notes and newspaper articles published at the time, of the debates and proceedings of the convention of the Commonwealth of Massachusetts, held in the year 1783, which ratified the Constitution of the United States, octavo, printed by the State; a series of chaplain's reports of House of Refuge, 1862-72; *Life in Woods, or Adventures of Audubon*, N.Y.,



1863; collection of hymns and ritual for House of Refuge, New York, 1861; *Trials of an Inventor: Life and Discoveries of Charles Goolgeur*, 1866; *Stories from Life which the Chaplain Told*, Boston, 1866; *Sequel to Stories from Life*, 1867; *The Word of God Opened*, New York, 1868, 2d ed. 1871; *A Half-Century with Juvenile Offenders*, New York, 1869; *Under the Cross*, Boston, 1869; *The Young Sufferer and his Home - Biographical Sketch of Thomas Edmondston*, New York, 1870; *The Chaplain with the Children*, 1870; *Hymns of the Happy Life*, 1871; various articles.

**PELHAM, Hon. and Right Rev. John Thomas, D.D.** (*per Literas Regius*, 1857), lord bishop of Norwich; b. in London, June 21, 1811; educated at Christ Church, Oxford; graduated B.A. 1832, M.A. 1857; ordained deacon 1834, priest 1835; was rector of Berg Apton, Norfolk, 1837-52; perpetual curate of Christ Church, Hamstead, 1852-55; rector of St. Marylebone, London, 1855-57; consecrated bishop, 1857.

**PELOUBET, Francis Nathan, D.D.** (University of Tennessee, Knoxville, Tenn., 1884), Congregationalist; b. in New-York City, Dec. 2, 1831; graduated at Williams College, Williamstown, Mass., 1853, and from the theological seminary, Bangor, Me., 1857; was pastor of Congregational church at Lanesville (1857-60), Oakham (1861-66), Attleboro' (1866-71), and Natick (1871-83), all in Massachusetts. He is the author (with Mrs. Mary A. Peloubet) of *Select Notes on the International Sunday-school Lessons*, Boston, 1875 sqq. (12 vols. to 1886 inclusive, circulation over 230,000 vols.); *International Question Book*, 1874 sqq. (two grades, senior and intermediate, 26 vols.); *Sunday-school Quarterly*, 1880 sqq.; *Intermediate Quarterly*, 1881 sqq. (circulation of question-books and quarterlies over 1,370,000); *Smith-Peloubet Bible Dictionary* (a revision, with additions to date, of Smith's condensed *Dible Dictionary*), Philadelphia, 1884; *Select Songs for the Sunday School and Social Meetings*, New York, 1884; occasional discourses, and temperance lesson-leaves.

**PENDLETON, James Madison, D.D.** (Denison University, Granville, O., 1863), Baptist; b. in Spotsylvania County, Va., Nov. 20, 1811; was pastor at Bowling Green, Ky., 1837-57, professor of theology, Union University, Murfreesboro', Tenn., 1857-61; pastor at Hamilton, O., 1862-65, and at Upland, Penn., 1865-83. He has never had a collegiate education, but received an honorary A.M. from Georgetown College, Ky., 1811. He is the author of *Three Reasons why I am a Baptist*, Cincinnati, O., 1853, last ed. St. Louis, Mo., 1884; *Sermons*, Nashville, Tenn., 1859; *Church Manual*, Philadelphia, 1868 (10 editions of 500 copies each); *Christian Doctrines*, 1878, 13th ed. 1885 (each edition 500 copies); *Distinctive Principles of Baptists*, 1881, 3d ed. 1885 (each edition 500 copies); with Rev. Dr. G. W. Clark, *Brief Notes on the New Testament*, 1884; *The Atonement of Christ*, 1885. His *Three Reasons* was translated into Welsh.

**PENICK, Right Rev. Charles Clifton, D.D.** (Kenyon College, Gambier, O., 1877), Episcopalian, retired bishop; b. in Charlotte County, Va., Dec. 9, 1813; studied in Hampden-Sidney College, Va., and graduated at the Theological Seminary of Virginia, near Alexandria, 1869; was rector of Emmanuel Church, Goodson, Va.,

1869-70; of St. George's Church, Mount Savage, Md., 1870-73; of the Church of the Messiah, Baltimore, Md., 1873-77; bishop of Cape Palmas and parts adjacent, Africa, 1877-83; since 1883 has been rector of St. Andrew's Church, Louisville, Ky. He entered the Confederate army in 1861, and served through the war. He founded Cape Mount Station, Liberia, West Africa. He is the author of *More than a Prophet*, New York, 1880.

**PENTECOST, George Frederick, D.D.** (Lafayette College, Easton, Penn., 1881), Congregationalist; b. at Albion, Ill., Sept. 23, 1812; apprenticed to a printer at fifteen; went to Kansas Territory at seventeen, was there as printer for a year; then became private secretary to Govs. Denver and Wash, then clerk in United-States District Court and in Supreme Court of the Territory; studied law; entered Georgetown College, Ky., but left it in 1862, and joined the Eighth Kentucky Union Cavalry under Col. Bristow (subsequently general, and secretary of the treasury under President Grant). He left the service in 1864, with the rank of captain. Since 1864 he has held the following pastorates: First Baptist Church, Greencastle, Ind., 1864-66; First Baptist Church, Evansville, Ind., 1866-68; First Baptist Church, Covington, Ky., 1868-69; Hanson-place Baptist Church, Brooklyn, N.Y., 1869-72; Warren-avenue Baptist Church, Boston, Mass., 1872-77; evangelist, 1877-81; since 1881 has been pastor of Tompkins-avenue Congregational Church, Brooklyn, N.Y. He has been three times abroad, always on invitation to preach and do evangelistic work, twice with Mr. Moody. He is the author of *Angel in Marble*, Boston, 1876, 3d ed. 1884, London 1884; *In the Volume of the Book*, New York, 1879, 3d ed. 1880, London, 1881; *Out of Egypt*, London, 1884, New York, 1885 (the last two books have had a joint circulation of 40,000 copies); many tracts and pamphlets; since 1885, editor of *Words and Weapons for Christian Workers* (monthly), New York, 1885 sqq.

**PEROWNE, Very Rev. John James Stewart, D.D.** (Cambridge, 1873), Church of England; b. at Burdwan, Bengal, India, March 13, 1823; was Crosse scholar, and educated at Corpus Christi College, Cambridge; graduated B.A. 1845, M.A. 1848, B.D. 1856; was members' prizeman (Latin essay) in 1844, 1846, 1847, and Tyrwhitt's Hebrew scholar in 1848; ordained deacon 1847, priest 1848; was examiner for classical tripos, 1851-52; select preacher to the university, 1853, 1861, 1873, 1876, 1879, and 1882; vice-principal of St. David's College, Lampeter, 1862-72; examining chaplain to the bishop of Norwich, 1865-78; prebendary of St. Andrew's, and canon of Llandaff Cathedral, 1869-78; pro-rector in theology in Trinity College, Cambridge, 1872-78; fellow of Trinity College, 1873-75; Hulsean professor of divinity, 1875-78. In 1868 he was Hulsean lecturer; in 1871-75, Margaret preacher; in 1874-76, Whitehall preacher. He was a member of the Old-Testament company of Bible-revisers, 1870-84, and of the royal commission on ecclesiastical courts, 1881-83. In 1875 he was appointed honorary chaplain to the Queen; and in 1878, dean of Peterborough. He is the author of *The Book of Psalms, a New Translation, with Notes, Critical and Exegetical*, London, 1864-68, 2 vols. 6th ed. 1886; *Immortality* (Hulsean Lectures), 1869; *Sermons*, 1873. He is the editor

of *The Cambridge Bible for Schools*, 1877 sqq., to which series he contributed the notes on *Josiah*, 1878.

**PERRIN, Lavalette, D.D.** (Yale College, New Haven, Conn., 1869). Congregationalist; b. at Vernon, Conn., May 15, 1816; graduated at Yale College, New Haven, Conn., 1840, and at Yale Theological Seminary, 1843; was pastor at Goshen, Conn., 1843-57; of First Church, New Britain, Conn., 1858-70; since 1872, pastor of the Third Church, Torrington, Conn.; since 1876, annalist of General Conference of Congregational Churches of Connecticut; since 1880, treasurer of National Council of Congregational Churches; since 1882, member of corporation of Yale College. He took the initiatory steps in organizing the State Conference in 1867, and the Connecticut Congregational Club, Dec. 18, 1876; projected and is agent of the Memorial Hall estate in Hartford, Conn. He is conservative in doctrinal, and progressive in practical, theology; accepting the old creeds, and favoring such new measures as accord with them. He has published several sermons on various subjects.

**PERRY, George Gresley**, Church of England; b. at Churchill, Somerset, Dec. 21, 1820; scholar of Corpus Christi College, Oxford, 1837; graduated B.A. (second-class classics) 1840, M.A. (Lincoln College) 1843; was fellow of Lincoln College, 1842-52, in which was tutor, 1847-52; master of the schools, 1847-48; ordained deacon 1844, priest 1845; has been rector of Waddington, Lincolnshire, since 1852; rural dean of Longoboby; canon and prebendary of Milton Manor in Lincoln Cathedral since 1861; proctor for diocese of Lincoln, 1867-81; proctor in the Convocation of Canterbury. He is a moderate Anglican. He is the author of *History of the Church of England from the Death of Elizabeth to the Present Century*, London, 1861-64, 3 vols.; *Victor: a Tale of the Great Persecution*, 1864; *Life of Bishop Grosseteste*, 1865; *History of the Crusades*, 1865, 3d ed. 1872; *Croyland Abbey*, 1867; *Christian Fathers*, 1870; *Vox cœlestis Anglicane*, 1870; *Student's Manual of English Church History*, part i. 1881, part ii. 1877, 3d ed. 1885; *Life of St. Hugh, Bishop of Lincoln*, 1879; *The Reformation in England*, 1886.

**PERRY, Right Rev. William Stevens, S.T.D.** (Trinity College, Hartford, Conn., 1869); **LL.D.** (William and Mary College, Williamsburg, Va., 1876), **D.C.L.** (University of Bishops' College, Lennoxville, Can., 1885), Episcopalian, bishop of Iowa; b. at Providence, R.I., Jan. 22, 1832; graduated at Harvard College, Cambridge, Mass., 1854; studied theology first at the Alexandria Theological Seminary, Va., then privately with Rev. Drs. A. H. Vinton, Boston, and J. S. Stone, Brookline, Mass.; became assistant minister at St. Paul's, Boston, Mass., 1857; rector of St. Luke's, Nashua, N.H., 1858; of St. Stephen's, Portland, Me., 1861; of St. Michael's, Litchfield, Conn., 1864; of Trinity, Geneva, N.Y., 1869; president of Hobart College, Geneva, N.Y., April, 1876; bishop, Sept. 10, 1876. He was deputy from New Hampshire to the General Convention, 1859; from the diocese of Maine, 1862, at which convention he was made assistant secretary; succeeded to the secretaryship, 1865; was elected secretary to the House of Clerical and Lay Deputies in the General Convention, 1868, 1871, and

1874; historiographer of the American Church, 1868; professor of history in Hobart College, 1871-73. With Dr. J. Cotton Smith he edited *The Church Monthly*, Boston, 1864. A full list of his numerous and valuable writings down to date is given in Batterson's *Sketch-book of the American Episcopate*, Philadelphia, 2d ed. 1855. Leaving out sermons, charges, and minor publications, of these may be mentioned, *Historical Sketch of the Church Missionary Association of the Eastern District of Massachusetts*, Boston, 1859; *Journals of the General Convention of the Protestant-Episcopal Church of the United States of America* (with illustrative historical notes and appendices by the Rev. Francis L. Hawks and the Rev. William Stevens Perry), vol. 1. (all published), Philadelphia, 1861; *Bishop Seabury and Bishop Provoost: an Historical Fragment*, privately printed, 1862; *Documentary History of the Protestant-Episcopal Church in South Carolina*, Francis L. Hawks and William Stevens Perry editors, No. 1 (all published), 1862; *The Collects of the Church*, privately printed, 1863, 2d ed. 1878; *The Connection of the Church of England with Early American Colonization*, Portland, 1863; *Bishop Seabury and the "Episcopal Recorder": a Vindication*, privately printed, 1863; *A Century of Episcopacy in Portland* (a sketch of the history of the Episcopal Church in Portland, Me., from the organization of St. Paul's, Falmouth, Nov. 4, 1763, to the year 1883), Portland, 1863; *Documentary History of the Protestant-Episcopal Church in the United States of America* (containing numerous hitherto unpublished documents concerning the Church in Connecticut), Francis L. Hawks and William Stevens Perry editors, New York, 1863-64, 2 vols.; *Liturgical Worship. Sermons on the Book of Common Prayer, by Bishops and Clergy of the Protestant-Episcopal Church*, New York, 1864 (edited, the course planned, and one of the sermons delivered, by William Stevens Perry); *A Memorial of the Rev. Thomas Mather Smith, D.D.*, privately printed, 1866; *A History of the Book of Common Prayer, with a Rationale of its Offices*, by Francis Proctor (with an introductory chapter on the *History of the American Liturgy*, by William Stevens Perry), New York, 1868, new ed. London and New York, 1881; *Questions on the Life and Labors of the Great Apostle*, 1869; *The Churchman's Year-Book*, Hartford, 1870; do., 1871; *Historical Collections of the American Colonial Church*, vol. i., Virginia, 1871; do., vol. ii., Pennsylvania, 1872; do., vol. iii., Massachusetts, 1873; do., vol. iv., Maryland, 1878; do., vol. v., Delaware, 1878; *Life Lessons from the Book of Proverbs*, New York, 1872, 4th ed. 1885; *A Sunday-school Experiment*, 1871, 3d ed. 1877; *Handbook of the General Convention*, 1871, 4th ed. 1881; *Journals of the General Convention, 1785 to 1855*, 3 vols.; *Historical Notes and Documents illustrating the Organization of the Protestant-Episcopal Church in the United States of America, 1874*; *The Re-union Conference at Bonn, 1875. A Personal Narrative*, 1876; *The American Cathedral*, 1877; *Missions and Missionary Bishoprics in the American Church* (a paper read before the Church Congress held at Stoke-upon-Trent, Eng., October, 1875), privately printed, 1877; *Scriptural Reasons for the Use of Forms of Prayer*, Davenport, 1878; *The Second Lambeth Conference: a Personal Narrative*, 1879; *A Brief Account of the Proceedings of the*

*General Convention held in the City of Boston 1877, New York, 1880; Some Summer Days Abroad, Davenport, 1880; Ober-Ammergau in 1875 und 1880, privately printed, 1881; Easter with the Poets, Davenport, 1881; The Church's Year, Davenport, 1881; Catechetical Instruction, with an introduction, 1882; The Church's Growth and the Church's Needs in Iowa, 1882; Griswold College: Shall it be built up? a few words to Churchmen, 1883; A Pastoral about the Leuten fast, 1883; Historical Sketch of the Protestant-Episcopal Church, 1784-1884, New York, 1884; A Discourse on the Centenary of the Consecration of Bishop Seabury, 1884; The Election of the First Bishop of Connecticut, an historical review, 1885; The Men and Measures of the Massachusetts Conventions of 1784-85, a centenary discourse, Boston, 1885; The History of the American Episcopal Church, 1587-1883, vol. i., The Planting and Growth of the American Colonial Church, 1587-1783, Boston, 1885; do., vol. ii., The Organization and Progress of the American Church, 1783-1883, Boston, 1885; Ten Episcopal Addresses, 1877-86.*

**PETERKIN, Right Rev. George William, D.D.** (Kenyon College, Gambier, O., and Washington and Lee University, Lexington, Va., both 1878), Episcopalian, first bishop of West Virginia; b. at Clear Spring, Md., March 21, 1811; studied at the University of Virginia, Charlottesville, 1838-59; graduated at the Theological Seminary of Virginia, near Alexandria, 1868; ordained deacon 1868, priest 1869; became rector of St. Stephen's Church, Culpepper, Va., 1869; of Memorial Church, Baltimore, Md., 1873; consecrated bishop, 1878.

**PETERS, George Nathaniel Henry, Lutheran** (Wittenberg Synod); b. at New Berlin, Union County, Penn., Nov. 30, 1825; graduated at Wittenberg College, Springfield, O., 1850; pastor at Woodbury, Springfield, Xenia, and Plymouth, O., but long since retired. He is a conservative premillennarian; and, besides numerous articles, has published, as the result of thirty years' labor, *The Theocratic Kingdom of our Lord Jesus Christ*, New York, 1884, 3 vols.

**PETERS, John Punnett, Ph.D.** (Yale College, New Haven, Conn., 1876), Episcopalian; b. in New-York City, Dec. 16, 1852; graduated at Yale College, New Haven, Conn., A.B., 1873; studied theology at Yale Divinity School, and Oriental languages at Berlin (1879-81) and Leipzig (1882-83); was tutor in Yale, 1876-79; ordained priest, 1877; chaplain of American Episcopal Church at Dresden, 1881-82; assistant minister at St. Michael's Church, New-York City, 1883-84; and since September, 1884, has been professor of Old-Testament languages and literature in the Protestant-Episcopal Divinity School, Philadelphia, Penn. He translated Muller's *Political History of Recent Times*, New York, 1883; and edited, with Rev. E. T. Bartlett, *The Scriptures for Young People*, 1886.

**PFLIEDERER, Otto, D.D.** (*honoris causa*, Jena, 1870), German Protestant; b. at Stetten, near Cannstatt, Wurtemberg, Sept. 1, 1839; studied under Baur at Tübingen, 1857-61; became pastor at Heilbronn, 1868; superintendent at Jena 1870, and the same year ordinary professor of theology, and *Kirchenrath*; went to Berlin as professor of theology, 1875. He belongs to the historical, crit-

ical, dogmatic, and liberal school of Baur. He is the author of *Die Religion, ihr Wesen und ihre Geschichte*, Leipzig, 1869, 2 vols., 2d ed. 1878; *Moral und Religion, gekrönte Preisschrift*, Haarlem, 1870; *Der Paulinismus*, Leipzig, 1873; *F. G. Fichte, Lebensbild eines deutschen Denkers und Patrioten*, Stuttgart, 1877; *Religionsphilosophie auf geschichtlicher Grundlage*, Berlin, 1878, 2d ed. 1883-84, 2 vols.; *Zur religiösen Verständigung*, 1879; *Grundriss der christlichen Glaubens- und Sittendehre*, 1880, 3d ed. 1886; *Lectures on the Influence of the Apostle Paul on the Development of Christianity* (Hibbert Lectures for 1885), London, 1885.

**PHELPS, Austin, D.D.** (Amherst College, Mass., 1850), Congregationalist; b. in West Brookfield, Mass., Jan. 7, 1820; graduated at the University of Pennsylvania, Philadelphia, 1837; was pastor of Pine-street Church, Boston, Mass., 1842-48; and professor of sacred rhetoric in Andover (Mass.) Theological Seminary, 1848-79. He has published *The Still Hour*, Boston, 1859; *Hymns and Choirs*, Andover, 1860; *The New Birth*, Boston, 1867; *Sabbath Hours*, 1870; *Studies of the Old Testament*, 1879; *The Theory of Preaching*, 1881; *Men and Books*, 1882; *My Portfolio*, 1882; *English Style*, 1883; *My Study*, 1885; and numerous articles.

**PHELPS, Sylvanus Dryden, D.D.** (Madison University, Hamilton, N.Y., 1851), Baptist; b. at Suffield, Conn., May 15, 1816; graduated at Brown University, Providence, R.I., 1844; at Yale Divinity School, New Haven, Conn., 1847; was pastor of First Baptist Church, New Haven, Conn., 1846-74; of Jefferson-street Church, Providence, R.I., 1874-76; and since has been proprietor and editor of *The Christian Secretary*, Hartford, Conn. He has published *Eloquence of Nature, and other Poems*, Hartford, 1812; *Sunlight and Heartlight* (poems), New York, 1856; *Holy Land; a Year's Tour*, 1863, republished under title, *Bible Lands*, Chicago, 1869, 11th ed. 1877; *The Poet's Song for the Heart and the Home*, 1867; *Rest Days in a Journey to Bible Lands; Sermons preached in the Four Quarters of the Globe*, 1886.

**PHILLIPS, Philip, Methodist layman**; b. in Chantauqua County, N.Y., Aug. 13, 1834; brought up on the farm of a neighbor; early attracted attention by his singing, received his first musical education at the country singing-school, and later from Dr. Lowell Mason; began his first singing-school at Alleghany, N.Y., in 1853; conducted such schools subsequently in adjacent towns and cities. His parents were Baptists, and he was one himself from 1852 to 1860; but in 1860 he and his wife (whom he had married that year) joined the Methodist Church at Marion, O., and have ever since been in that denomination. He brought out his first musical publication, *Early Blossoms*, in 1860, and sold twenty thousand copies of it. In 1861 he moved to Cincinnati, and opened a music-store. His next book, *Musical Leaves*, Cincinnati, 1862, sold to the extent of seven hundred thousand copies. During the war he entered vigorously into the work of the Christian Commission, and raised much money for it by his *Home Songs*, and his personally conducted "services of song" in different parts of the country. He then issued *The Singing Pilgrim*, and since other books. In 1866 his music-store in Cincinnati was burned, and he moved his business to New York. In 1868 he first visited England, and successfully held ser-

vices of song in all parts of the United Kingdom. He prepared *The American Sacred Songster* for the British Sunday-school Union, of which eleven hundred thousand copies have been sold. He has since held his praise and Bible-reading services in all parts of the world. He is the only man who has belted the entire globe with his voice in song, conducting 574 services during the journey. See PHILIP PHILLIPS: *Song Pilgrimage around and throughout the World*, with biographical sketch by Alexander Clark, Chicago, 1880, London, 1883.

**PHILPOTT, Right Rev. Henry, D.D.** (Cambridge, 1847), lord bishop of Worcester, Church of England; b. at Chichester, Nov. 17, 1807; educated at St. Catharine's College, Cambridge; graduated B.A. (senior wrangler, and Smith's prizeman, and first-class classical tripos) 1829, M.A. 1832; ordained deacon 1831, priest 1833; was fellow of his college, assistant tutor, then tutor, and then master with a canonry of Norwich annexed, 1845-60; chaplain to his late Royal Highness the Prince Consort, 1854-60; vice-chancellor of the University of Cambridge, 1856-58; consecrated bishop, 1861; has been since 1861 clerk of the closet to the Queen; and is also provincial chaplain of Canterbury.

**PICK, Bernhard, Ph.D.** (University of New-York City, 1877), Lutheran; b. at Kempen, Prussia, Dec. 19, 1842; educated at Breslau and Berlin; graduated at Union Theological Seminary, New-York City, 1868; became pastor at New York, 1868; North Buffalo, N.Y., 1869; Syracuse, N.Y., 1870; Rochester, N.Y., 1874; Allegheny, Penn., 1881. He became member of the German Oriental Society of Halle-Leipzig, 1877, and of the Society of Biblical Literature and Exegesis (U.S.A.), 1881. Since 1872 he has been a constant contributor to McClintock and Strong's *Cyclopaedia*, translated Delitzsch's *Jewish Artisan Life in the Time of Jesus*, New York, 1883; is author of *Luther as a Hymnist*, Philadelphia, 1875; *Jüdisches Volkstheben zur Zeit Jesu*, Rochester, N.Y., 1880; *Luther's "Ein feste Burg" in Nineteen Languages*, 1880, 2d ed. (in twenty-one languages) Chicago, 1883; *Index to Lange's Commentary on the Old Testament*, New York, 1882; and of articles in reviews, etc.

**PIEPER, Franz Augustus Otto**, Lutheran (Missouri Synod); b. at Carwitz, Pommerania, Germany, June 27, 1852; graduated at North-western University, Watertown, Wis., 1872, and at Concordia Seminary, St. Louis, Mo., 1875; was pastor at Manitowoc, Wis., 1875-78; and since has been professor of theology in Concordia Seminary. He is the author of *Das Grundbekenntniß der evangelisch-lutherischen Kirche*, St. Louis, Mo., 1880.

**PIERCE, George Foster, D.D.**, bishop of the Methodist-Episcopal Church South; b. in Greene County, Ga., Feb. 3, 1811; d. near Sparta, Ga., Sept. 3, 1881; he was the son of the famous Lovick Pierce; studied law, but abandoned it for the ministry, and in 1831 was received into the Georgia Conference of the Methodist-Episcopal Church. After filling various important appointments in South Carolina and Georgia, he became in 1848 president of Emory College, Ga., and so remained until 1854, when he was elected a bishop. He was a very influential man in his denomination. He was the author of *Incidents of Western Travel*, edited by T. O. Summers, Nashville, 1857; and numerous sermons.

**PIERCE, Right Rev. Henry Niles, D.D.** (University of Alabama, Tuscaloosa, 1863), LL.D. (William and Mary College, Williamsburg, Va., 1869), Episcopalian, bishop of Arkansas; b. at Pawtucket, R.I., Oct. 19, 1820; graduated at Brown University, Providence, R.I., 1842; was rector of St. John's, Mobile, Ala., 1857-68; of St. Paul's, Springfield, Ill., 1868-70; consecrated bishop, 1870. Besides occasional sermons, essays, addresses, etc., he has written *The Agnostic, and other Poems*, New York, 1884.

**PIERSON, Arthur Tappan, D.D.** (Knox College, Galesburg, Ill., 1874), Presbyterian; b. in New-York City, March 6, 1837; graduated at Hamilton College, Clinton, N.Y., 1857, and at Union Theological Seminary, New-York City, 1860; pastor at Binghamton, N.Y., 1860; Waterford, N.Y., 1863; Detroit, Mich., 1869; Indianapolis, 1882; and Philadelphia (Bethany Church), 1883. He is a frequent contributor to periodicals.

**PICOU, Francis, D.D.** (Trinity College, Dublin, 1878), Church of England; b. at Baden-Baden, Germany, Jan. 8, 1832; educated at Trinity College, Dublin; graduated B.A. 1853, divinity testimonium 1854, M.A. 1857, B.D. 1878; was ordained deacon 1855, priest 1856; curate of Stoke Talmage, Oxfordshire, 1855-56; chaplain to Bishop Spencer at Marboeuf Chapel, Paris, 1856-58; curate of St. Philip, Regent Street, and of St. Mary, Kensington, London, 1858-60; perpetual curate of St. Philip, Regent Street, London, 1860-69; vicar of Doncaster, 1869-75; rural dean of Doncaster, 1870-75; honorary chaplain in ordinary to the Queen, 1871-74; became chaplain in ordinary, 1874; vicar and rural dean of Ilalifax, 1875; canon of Ripon Cathedral, 1885. He has held "missions" in England and America (1885), and many "retreats." He is the author of *Faith and Practice* (sermons), London, 1865; *Early Communion*, 1877; *Addresses to District Visitors and Sunday-school Teachers*, 1880; *Addresses delivered on Various Occasions*, 1883.

**PIPER, Karl Wilhelm Ferdinand**, German Protestant; b. at Stralsund, May 7, 1811; studied at Berlin and Göttingen, 1829-33; was *repentant* at Göttingen, 1833; *privat-docent* at Berlin, 1840; professor extraordinary, 1842; and since 1849 director of the Christian Archaeological Museum, which he had himself founded. From 1850 to 1870 he edited the *Evangelischer Kalender* (Berlin); and has written much upon Christian archaeology, of which may be mentioned, *Geschichte des Osterfestes*, Berlin, 1845; *Mythologie der christlichen Kirche*, Weimar, 1847-51, 2 vols.; *Einleitung in die monumentale Theologie*, Gotha, 1867; *Evangelischer Kalender*, Berlin, 1875.

**PIRIE, Very Rev. William Robinson, D.D.** (King's College and University of Aberdeen, 1846), principal of Aberdeen University, Church of Scotland; b. in the manse of Slains, Aberdeenshire, July 26, 1804; d. at Chanonry, Old Aberdeen, Nov. 3, 1885. He matriculated at King's College and University of Aberdeen, 1816, and attended all the classes, but did not graduate, it being unusual and almost useless at that time to do so; became minister of Dyce, Aberdeenshire, 1830; professor of divinity at Marischal College and University of Aberdeen, 1843; professor of divinity and church history in Aberdeen University, 1860; principal of the university, 1877.

He was moderator of the General Assembly of the Church of Scotland, 1864; author of the Patronage Abolition Act in Church of Scotland; first chairman of school board of Aberdeen under Education Act of 1872. He was a conservative in politics. He was the author of *Inquiry into the Constitution of the Human Mind*, Aberdeen, 1858; *Natural Theology*, Edinburgh, 1868; *Philosophy of Christianity*, 1872; pamphlets upon *Position, Principles, and Prospects of the Church of Scotland* (Edinburgh, 1884), and upon other church questions, which went through many editions.

**PITCHER, James**, Lutheran; b. at Knox, Albany County, N.Y., Oct. 11, 1845; graduated at Hartwick Seminary, N.Y., 1869, and since 1872 has been president.

**PITRA, His Eminence Jean Baptiste, D.D.**, cardinal of the Roman-Catholic Church; b. at Champforgeuil, near Autun, Aug. 31, 1812; was early consecrated; taught rhetoric in the seminary at Autun; entered the order of St. Benedict, and lived in the abbey of Solesmes. There he devoted himself to historical research. In 1858 he was sent by the Pope to Russia to study the Slavic liturgy, and on his return was in the service of the Propaganda. On March 16, 1863, he was created a cardinal priest of the Holy Roman Church; in 1869 he became librarian of the Vatican; and in 1879 he was raised to the rank of cardinal bishop of Frascati. He is the author of *Histoire de Saint Leger*, Paris, 1846; *Vie du R. P. Libermann*, 1853, 2d ed. 1873; *Spicilegium Solesmense*, 1852-60, 5 vols. (a monumental work of immense value, as it is a treasure-house of hitherto unprinted documents relating to ecclesiastical history, the result of a visit to nearly all the great European libraries); *Juris ecclesiastici Græcorum historia et monumenta*, Rome, 1861; *Triodion katanacticon*, 1879 (these two volumes are the result of four years' journeys and of special study since 1858, when he was directed by the Pope to devote his attention to the ancient and modern canons of the Oriental churches); *Hymnographie de l'Eglise grecque*, 1867.

**PITZER, Alexander White, D.D.** (Arkansas College, Ark., 1876), Presbyterian (Southern Church); b. at Salem, Roanoke County, Va., Sept. 14, 1834; studied at Virginia Collegiate Institute (now Roanoke College), 1848-51; graduated at Hampden-Sidney College, Prince Edward County, Va., 1851; studied at Union Theological Seminary, Prince Edward County, Va., 1851-55, and at Danville Theological Seminary, Ky., 1855-57, and graduated 1857; was pastor at Leavenworth, Kan., 1857-61; Sparta, Ga., 1862-65; Liberty, Va., 1866-67; organized Central Presbyterian Church, Washington, D.C., in 1868, and has since been its pastor; since 1875 has been professor of biblical history and literature in Howard University in the same city. Since 1865 he has been a trustee of Hampden-Sidney College; since 1872, stated clerk of presbytery of Chesapeake; since 1873, president of the Washington-City Bible Society by annual unanimous re-election (was chairman of special committee of the society to report on the Canterbury revision, and reported favorably; under his presidency the city has been twice canvassed); since 1874, secretary of the Washington-City branch of the Evangelical Alliance. He was a member of the Prophetic Conference in New York,

1878, and suggested and aided in preparing the Doctrinal Basis, which was unanimously adopted. He introduced in the Southern General Assembly held at Atlanta, Ga., in 1882, resolutions to establish fraternity with the Northern Assembly, and aided in passage of the same. He favors the union of American Presbyterians on the basis of consensus of Presbyterian creeds. He is the author of *Ecce Deus Homo* (published anonymously), Philadelphia, 1867; *Christ, Teacher of Men*, 1877; *The New Life not the Higher Life*, 1878; contributions to reviews (*North-American, Presbyterian, Southern Presbyterian, Southern, Homiletic*), magazines (*Catholic Presbyterian, Pulpit Treasury*), and newspapers (*New-York Observer, Christian Observer, Presbyterian, New-York Evangelist*); *Journal*, Philadelphia.

**PLATH, Karl Heinrich Christian, Lic. Theol.** (Berlin, 1869), Lutheran; b. at Bromberg, Sept. 8, 1829; educated at Halle (1849-52), Bonn (1852-53), and at Wittenberg Theological Seminary (1854-56); was preacher at Halle, and gymnasial teacher, 1856-63; third secretary of the Berlin Mission, 1863-71; first secretary of Gossner's Mission, Berlin, since 1871; private-docent in University, 1869; titular professor, 1883. He visited India in winter of 1877-78 on behalf of Gossner's Mission. He is author of *Leben des Freiherrn von Canstein*, Halle, 1861; *Sieben Zeugen des Herren von allerley Volk*, Berlin, 1867; *Die Erziehung der Völker im Lichte der Missionsgeschichte*, 1867; *Drei Neue Missionsfragen*, 1868; *Die Missionsgedanken des Freiherrn von Leibnitz*, 1869; *Missions-Studien*, 1870; *Die Bedeutung der Atlantik-Pazifik Eisenbahn für das Reich Gottes*, 1871; *Die Kulturhistorische Bedeutung der Kolksmission in Ostindien*, 1876; *Gossner's Mission unter Hindus und Kolks am Neujahr 1878*, 1879; *Nordindische Missionseindrücke*, 1879, 2d ed. 1881; *Eine Reise nach Indien für kleine und grosse Leute beschrieben*, 1880; *Welche Stellung haben die Glieder der christlichen Kirche dem modernen Judenthum gegenüber einzunehmen? 1881*; *Was machen wir Christen mit unsern Juden? Nördlingen*, 1881; *Shakespeares Kaufmann von Venedig. Ein Beitrag zum Verständnisse der Judenfrage*, Greifswald, 1883.

**PLUMB, Albert Hale, D.D.** (Brown University, Providence, R.I., 1882), Congregationalist; b. at Gowanda, Erie County, N.Y., Aug. 23, 1829; graduated at Brown University, Providence, R.I., 1855, and at Andover Theological Seminary, Mass., 1858; became pastor of First Church, Chelsea, Mass., 1858; and of Walnut-avenue Church, Boston Highlands, Mass., 1872.

**PLUMMER, Alfred, D.D.** (Durham, 1882), Church of England; b. at Hworth parsonage, on the Tyne, Feb. 17, 1811; was Gifford exhibitioner of Exeter College, Oxford; first-class in moderations in 1861; graduated B.A. (second-class classics) 1863, M.A. (of Trinity College) 1866; ordained deacon, 1866; fellow of Trinity College, 1861-71; tutor and dean, 1867-71; master of the schools, 1868; pro-rector, 1873; master of University College, Durham, 1871; senior proctor, 1877. In June, 1871, he bore the degree of D.D. by diploma sent by the University of Oxford to Dr. von Dollinger, one of whose last students he had been (1870 and 1872), and whom he had met at the Bonn re-union conferences of 1874 and 1875. Dr. Plummer translated Dollinger's *Fables respecting the Popes*, London, 1871; *Prophecies and*

the *Prophetic Spirit*, 1873; and *Hippolytus and Calistus*, Edinburgh, 1876 (each with additional original matter); and has also published *Intemperate Criticism*, Durham, 1879; and written on *St. Peter and Jude*, in *Ellicott's Commentary*, London, 1879; on *St. John's Gospel* (1880, 2d ed. 1884) and *Epistles* (1883), in *The Cambridge Bible*; on *St. John's Gospel*, in *Cambridge Greek Testament*, 1882; and the *Historical Introduction in The Pulpit Commentary*, London, 1880.

**PLUMPTRE**, Very Rev. Edward Hayes, D.D. (Glasgow, 1875). Church of England; b. in London, Aug. 6, 1821; was scholar of University College, Oxford; graduated B.A. (double first-class) 1841. M.A. 1847. He was fellow of Brasenose College, 1844-47; assistant preacher at Lincoln's Inn, 1851-53; select preacher at Oxford, 1851-53, 1864-66, 1872-73; chaplain of King's College, London, 1847-68; professor of pastoral theology there, 1853-63; dean of Queen's College, London, 1855-75; prebendary of Portpool, in St. Paul's Cathedral, 1863-81; professor of exegesis in King's College, London, 1863-81; examining chaplain to the bishop of Gloucester and Bristol, 1865-67; Boyle lecturer, 1866-67; rector of Pluckley, Kent, 1869-73; Grinfield lecturer on the Septuagint at Oxford, 1872-74; examiner in school of theology at Oxford, 1872-73; vicar of Bickley, Kent, 1873-81; principal of Queen's College, London, 1875-77; examining chaplain to the late archbishop of Canterbury, 1879-82. On Dec. 21, 1881, he was installed dean of Wells. He was a member of the Old-Testament company of revisers, 1870-74. He has been a frequent contributor to theological and literary journals. In *Smith's Dictionaries* he wrote many articles; for *The Bible (Speaker's) Commentary* he wrote the comments on *The Book of Proverbs* (1873); for *Bishop Ellicott's New-Testament Commentary for English Readers*, those on the first three Gospels, the *Acts*, and *Second Corinthians* (1877); for the same's *Old-Testament Commentary*, those on *Isaiah*, *Jeremiah*, and *Lamentations* (1883-84); for *The Cambridge Bible*, those on *Ecclesiastes*, *James*, *Peter*, and *Jude*. and for *Dr. Schaff's Popular Commentary on the New Testament*, those on *First and Second Timothy* (1883). He edited *The Bible Educator*, 1875. He has likewise published *The Calling of a Medical Student* (4 sermons), 1819; *The Study of Theology and the Ministry of Souls* (3 sermons), 1853; *King's College Sermons*, 1860; *Dangers Past and Present*, 1862; *Sophocles* (translation), 1865, 2d ed. 1867; *Æschylus* (translation), 1868; *St. Paul in Asia Minor and the Syrian Antioch*, 1877; *The Epistles to the Seven Churches*, 1877, 2d ed. 1879; *Movements in Religious Thought*, 1879; *Biblical Studies*, 1870, 4th ed. 1884; *Introduction to the New Testament*, 1883; *Things New and Old*, 1881; *Theology and Life* (sermons), 1884; *Spirits in Prison, and other Studies on Life after Death*, 1881, 3d thousand 1885; *Life and Letters of Thomas Ken, Bishop of Bath and Wells*, 1888, 2 vols.

**PLUNKET**, Right Hon. and Most Rev. William Conyngham, Lord, D.D. (Trinity College, Dublin, 1876). lord archbishop of Dublin, Glendalough, and Kildare, Church of Ireland, second son of Lord Plunket; b. in Dublin, Ireland, in the year 1828; succeeded to the title on the death of his father in 1871; graduated B.A. at Trinity College, Dublin, 1853, M.A. 1861; was ordained

deacon 1857, priest 1858; was rector of Kilmoylan and Cummer, Tuam, 1858-64; chaplain and private secretary to the bishop of Tuam, and treasurer of St. Patrick's Cathedral, Dublin, 1864-67; precentor of St. Patrick's, 1869-77; consecrated lord bishop of Meath, 1876; translated to archbishopric of Dublin, 1884.

**POOR**, Daniel Warren, D.D. (College of New Jersey, Princeton, 1857), Presbyterian; b. at Tillingally, Ceylon, Aug. 21, 1818; graduated at Amherst (Mass.) College, 1837; studied the next two years in Andover (Mass.) Theological Seminary; was pastor (Congregational) at Fairhaven, Mass., 1843-49; Newark, N.J. (Presbyterian), 1849-69; and at Oakland, Cal., 1869-71; professor of church history in the San Francisco (Cal.) Theological Seminary, 1871-76; and since has been corresponding secretary of the Presbyterian Board of Education, Philadelphia. He translated and edited, in connection with Dr. Wing, Kling's commentary on *Corinthians* in the American edition of Lange, New York, 1868.

**POPE**, William Burt, D.D. (Edinburgh, 1876), Methodist; b. at Horton, N.S., Feb. 19, 1822; studied theology at Richmond College, Eng.; from 1841 to 1867 was a Methodist pastor; and since 1867 has been professor of theology in Didsbury College, Manchester. In 1877 he was president of the British Wesleyan Conference. He is the author of a translation of *Stier's Words of the Lord Jesus, and of the Risen Saviour*, Edinburgh, 10 vols.; also of *Discourses on the Kingdom and Reign of Christ*, London, 1869; *Person of Christ* (Fernley Lecture), 1st and 2d ed. 1875; *A Compendium of Christian Theology*, 1875-76, 3 vols.; *The Prayers of St. Paul*, 1876; *Discourses, chiefly on Lordship of the Incarnate Redeemer*, 1st to 3d ed. 1880; *Sermons, Addresses, and Charges of a Year*, 1878; *A Higher Catechism of Theology*, 1883, 2d ed. 1884.

**PORTER**, Josias Leslie, D.D. (Edinburgh, 1864), LL.D. (Glasgow, 1864), D.Litt. (Queen's University, Ireland, 1881), Presbyterian; b. at Burt, County Donegal, Ireland, Oct. 4, 1823; graduated at Glasgow, B.A. 1842, M.A. 1843; studied theology at the Free Church College and University, both Edinburgh, 1843-45; in the Presbyterian Church of England, pastor at Newcastle-on-Tyne, 1846-49; missionary of the Presbyterian Church of Ireland in Damascus, 1849-59; professor of biblical criticism in the Assembly's College, Belfast, Ireland, 1860-77; appointed by the British Parliament commissioner of education in Ireland, 1878; and by the Queen, president of Queen's College, Belfast, and senator of the Queen's University, 1879; and in 1880 senator of the Royal University of Ireland. He was moderator of the Irish General Assembly, 1875; was largely engaged in preparing the great scheme of intermediate education in Ireland, 1878-79, and in framing the constitution and the educational courses of the Royal University, 1881-84. He has travelled very extensively in Palestine, Syria, Arabia, Asia Minor, Turkey, Egypt, North Africa, Europe, and America, 1849-80. He is the author of *Five Years in Damascus, with Travels and Researches in Lebanon, Palmyra, and Hauran*, London, 1855, 2 vols., 2d ed. 1870; *Hand-book for Syria and Palestine* (Murray's), 1858, 2 vols., 3d ed. 1875; *The Pentateuch and the Gospels*, Edinburgh, 1864; *The Giant Cities of Bashan, and Holy Places of*

*Syria*, 1865; *The Life and Times of Henry Cooke*, D. D., LL. D. (his father-in-law), London, 1871, 3d ed. Belfast, 1877; *The Pen and Study Bibl.*, 1876; numerous articles in the *Bibliotheca Sacra*, Andover, U. S. A.; *Journal of Sacred Literature*, London; *Smith's Dictionary of the Bible*; *Kitto's Cyclopaedia of Biblical Literature*, ed. W. L. Alexander; *Encyclopaedia Britannica*, 8th ed.; numerous pamphlets, reviews, and lectures. He edited *Kitto's Bible Readings*, Edinburgh, 1866; and *Brauer's Bible*, London, 1873.

**PORTER, Noah, D. D.** (University of New-York City 1858, Edimb. 1886), LL. D. (Western Reserve College, O., 1870; Trinity College, Hartford, Conn., 1871), Congregationalist; b. at Farmington, Conn., Dec. 14, 1811; graduated at Yale College, New Haven, Conn., 1831; was master of Hopkins Grammar School, New Haven, 1831-33; tutor at Yale, 1833-35; pastor at New Milford, Conn., 1836-43; at Springfield, Mass., 1843-46; Clark professor of metaphysics and moral philosophy at Yale College, 1846-71; president of Yale College, 1871-86. He is the author of *Historical Discourse at Farmington, Nov. 4, 1840* (commemorating two-hundredth anniversary of its settlement), Hartford, 1841; *The Educational Systems of the Puritans and Jesuits compared*, New York, 1851; *The Human Intellect*, 1868, 3d ed. 1876; *Books and Reading*, 1870, 6th ed. 1881; *American Colleges and the American Public*, 1870, 2d ed. 1878; *Elements of Intellectual Science*, 1871, 2d ed. 1876; *Sciences of Nature versus the Science of Man*, 1871; *Evangeline: the Place, the Story, and the Poem*, 1882; *Science and Sentiment*, 1882; *The Elements of Moral Science, Theoretical and Practical*, 1885; *Bishop Berkeley*, 1885; *Kant's Ethics, a Critical Exposition*, Chicago, 1886. He was the principal editor of the revised editions of Webster's *Unabridged Dictionary*, Springfield, Mass., 1861 and 1880.

**POST, George Edward, M. D.** (University of New-York City, 1860), Presbyterian; b. in New-York City, Dec. 17, 1838; graduated at the New-York Free Academy (now the College of the City of New York), 1851; studied medicine; graduated at the Union Theological Seminary, New-York City, 1861; was chaplain in the United-States Army, 1861-63; from 1863 till 1868 was a missionary at Tripoli, Syria; and since has been professor of surgery in the Protestant College at Beirut. He contributed to the American edition of *Smith's Dictionary of the Bible*, and is an authority in biblical natural history.

**POTTER, Right Rev. Henry Codman, D. D.** (Union College, Schenectady, N. Y., 1865; Trinity College, Hartford, Conn., 1883), LL. D. (Union College, Schenectady, N. Y., 1881), Episcopalian, assistant bishop of New York; b. at Schenectady, N. Y., May 25, 1835; graduated from the Protestant-Episcopal Theological Seminary of Virginia, 1857; became rector of Christ Church, Greensburgh, Penn., 1857; St. John's Church, Troy, N. Y., 1859; assistant minister of Trinity Church, Boston, 1866; rector of Grace Church, New-York City, 1868; assistant bishop of New York (with the right of succession), October, 1883. He has published *Sisterhoods and Deaconesses at Home and Abroad*, New York, 1871; *Gates of the East, a Winter in Egypt and Syria*, 1876; *Sermons of the City*, 1881.

**POTTER, Right Rev. Horatio, D. D.** (Trinity

College, Hartford, Conn., 1838, LL. D. (Hobart College, Geneva, N. Y., 1856), D. C. L. (Oxford, 1860), Episcopalian, bishop of New York; b. at Beekman (now Lagrange), Dutchess County, N. Y., Feb. 9, 1802; graduated at Union College, Schenectady, N. Y., 1820; was rector at Saco, Me., 1828-33; at St. Peter's, Albany, 1833-54; provisional bishop of New York 1854-61, bishop 1861. He has published numerous sermons, charges, etc.

**POWER, Frederick Duglison, Disciple;** b. near Yorktown, York County, Va., Jan. 23, 1851; graduated at Bethany College, Bethany, W. Va., 1871; became pastor at Charlottesville, Va., 1874; adjunct professor of ancient languages, Bethany College, 1874; pastor Vermont-avenue Christian Church, Washington, D. C. (the late President Garfield's church), 1875. He was chaplain of the Forty-seventh Congress.

**PRATT, Lewellyn, D. D.** (Williams College, Williamstown, Mass., 1877), Congregationalist; b. in Essex, Conn., Aug. 8, 1832; graduated at Williams College, Williamstown, Mass., 1852; became professor of natural science, National College, Washington, D. C., 1865; of Latin, Knox College, Galesburg, Ill., 1869; pastor at North Adams, Mass., 1871; professor of rhetoric at Williams College, 1876; professor of practical theology at Hartford (Conn.) Theological Seminary, 1880. He has published various magazine and review articles.

**PREGER, Johann Wilhelm, D. D.** (Erlangen, 1874), German Protestant; b. at Schweinfurt, Aug. 25, 1827; studied at Erlangen and Berlin; became professor in the Munich Protestant preachers' seminary, 1850; and since 1851 has been professor of religion and history in the Munich gymnasium. In 1868 he was elected a member of the Bavarian Academy of Sciences. He is the author of *Die Geschichte der Lehre vom geistlichen Amte auf Grund der Geschichte der Rechtfertigungslehre*, Nördlingen, 1857; *Matthias Flacius Illyricus und seine Zeit*, Erlangen, 1859-61, 2 vols.; *Die Briefe Heinrich Susos nach ein. Handschrift des XV. Jahrh.*, Leipzig, 1867; *Dantes Matheka*, 1873; *Das Evangelium aeternum und Joachim von Floris*, 1874; *Geschichte der deutschen Mystik im Mittelalter*, 1874-81, 2 vols.; *Beiträge zur Geschichte der Waldesier*, München, 1875; *Tractat des David von Augsburg über die Waldesier*, 1878; *Beiträge u. Erörterungen zur Geschichte des Deutschen Reiches in den Jahren 1330-34*, 1880; *Ueber die Anfänge d. kirchenpolitischen Kampfes unter Ludwig dem Baier*, 1882.

**PRENTISS, George Lewis, D. D.** (Bowdoin College, Brunswick, Me., 1851), Presbyterian; b. at Gorham, Me., May 12, 1816; graduated at Bowdoin College, Brunswick, Me., 1835, and was assistant in Gorham Academy, 1836-37. He studied theology at the universities of Halle and Berlin (1839-41), enjoying the friendship of Tholuck in the former place; and became pastor of the South Trinitarian Church, New Bedford, Mass., April, 1845. In April, 1851, he was installed pastor of the Mercer-street Presbyterian Church, New-York City; resigned on account of ill health in the spring of 1858, and sought rest in Europe for the next two years. On his return, the "Church of the Covenant," Murray Hill, New-York City, was gathered by him; and he remained its pastor from the spring of 1862 until April, 1873, when he resigned to become Skinner and McAlpin professor of pastoral theology, church polity, and mission-

work, in Union Theological Seminary, New-York City; and this position he now occupies. Besides numerous sermons, addresses, and articles in periodicals, he has published *A Memoir of Sergeant S. Prentiss* (his brother), New York, 1855, 2 vols., new ed. 1879; *A Discourse in Memory of Thomas Harcey Skinner, D.D., LL.D.*, 1871; *The Life and Letters of Elizabeth Prentiss* (his wife), 1882.

**PRESSENSÉ, Edmond (Dehaut) de, D.D.** (hon., Breslau 1869, Montauban 1876, Edinburgh 1884), French Protestant; b. in Paris, Jan. 24, 1824; studied arts at the University of Paris; theology under Vinet at Lausanne (1842-45), and under Tholuck and Neander at Halle and Berlin (1846-47); was pastor of the Free Evangelical Congregation of the Taitbout at Paris, 1847-70; deputy to the National Assembly from the Department of the Seine, 1871-76; elected a life senator of France, 1883. He is president of the Synodical Commission of the Free Church of France, in whose organization he took a prominent part, and active in the Evangelical Alliance and in the evangelization of France. He is a chevalier of the Legion of Honor. Since 1854 he has edited the *Revue chrétienne*, Paris, which he founded. Of his numerous publications may be mentioned, *Conférences sur le christianisme dans son application aux questions sociales*, Paris, 1849; *Du catholicisme en France*, 1851; *Le Rédempteur*, 1854, 2d ed. 186— (English trans., *The Redeemer, Discourses*, Edinburgh, 1864, Boston, 1867; German trans., *Der Erlöser*, Gotha, 1883; also in Swedish and Dutch); *La Famille chrétienne*, 1856, 2d ed. 18— (German trans., Leipzig, 1864); *Histoire des trois premiers siècles de l'Eglise chrétienne*, 1858-77, 4 vols. (German trans. by Ed. Fabarius, Leipzig, 1862-78, 6 parts; English trans. by Annie Harwood, London and New York, 1869-78, 4 vols.); *Discours religieux*, 1859; *L'Ecole critique et Jésus Christ*, 1863; *Le pays de l'Evangile*, 1864, 3d ed. 187— (English trans., *The Land of the Gospel, Notes of a Journey in the East*, London, 1865); *L'Eglise et la Révolution française*, 1864, 2d ed. 1867 (English trans., *Religion and the Reign of Terror. or, The Church during the French Revolution*, trans. by J. P. Lacroix, New York, 1868; by T. Stroyau, London, 1869); *Jésus Christ, son temps, sa vie, son œuvre*, 1866, 7th ed. 1884 (English trans. by Annie Harwood, London, 1866, 4th ed. 1871; German trans. by Ed. Fabarius, Halle, 1866); *Etudes évangéliques*, 1867-68, 2 series (English trans. by Annie Harwood, *Mystery of Suffering, and other Discourses*, London, 1868; German trans., *Evangelische Studien*, Halle, 1869, 2d vol. 1884); *La vraie Liberté* (four discourses), 1869; *Rome and Italy at the Opening of the Ecumenical Council* (trans. from the French), New York, 1870; *Le Concile du Vatican, son histoire et ses conséquences politiques et religieuses*, 1872 (German trans. by Ed. Fabarius, *Das Vaticanische Concil*, Nördlingen, 1872); *La liberté religieuse en Europe depuis 1870*, 1874; *Le devoir*, 1875; *La question ecclésiastique en 1877*, 1878; *L'apostolat missionnaire*, 1879; *Etudes contemporaines*, 1880 (English trans. by A. H. Holmden, *Contemporary Portraits*, New York, 1880); *Les origines*, 1882 (English trans., *Study of Origins; Problems of Being and Duty*, London, 1883; German trans. by Ed. Fabarius, *Die Ursprünge*, Halle, 1884).

**PRESTON, Thomas Scott**, Roman Catholic; b. at Hartford, Conn., July 23, 1824; graduated

at Trinity College, Hartford, Conn., 1843; entered the Protestant-Episcopal ministry, 1846; became a Roman Catholic, 1849, and priest 1850; domestic prelate of his Holiness, 1881; and is now vicar-general and chancellor of the diocese of New York, and parish priest of St. Ann's. He is the author of *Ark of the Covenant, Discourses upon the Joys, Sorrows, and Glories of the Mother of God*, New York, 1860; *Life of Mary Magdalen*, 1861; *Sermons for the Seasons*, 1864; *Lectures on Christian Unity*, 1866; *Purgatorial Manual*, 1867; *Reason and Revelation*, 1868; *Christ and the Church*, 1870; *Lectures upon the Devotion to the Sacred Heart of Jesus Christ*, 18—; *The Vicar of Christ*, 18—; *The Divine Sanctuary: Series of Meditation upon the Most Sacred Heart of Jesus*, 1878; *Divine Paraclete*, 1880; *Protestantism and the Bible*, 1880; *Protestantism and the Church*, 1882; *God and Reason*, 1884; *Watch on Calvary*, 1885.

**PRIME, Edward Dorr Griffin, D.D.** (Jefferson College, Canonsburg, Penn., 1857), Presbyterian; b. at Cambridge, N.Y., Nov. 2, 1814; graduated at Union College, Schenectady, N.Y., 1832, and at Princeton (N.J.) Theological Seminary, 1838; was pastor at Scotchtown, N.Y., 1839-51; American chaplain at Rome, winter of 1854-55; since 1853 has been co-editor of *The New-York Observer*. He has published *Around the World*, New York, 1872 (several editions); *Forty Years in the Turkish Empire* (memoirs of Dr. William Goodell), 1875, 6th ed. 1883.

**PRIME, Samuel Irenæus, D.D.** (Hampton Sidney College, Va., 1854) Presbyterian; b. at Ballston, Saratoga County, N.Y., Nov. 4, 1812; d. while on a vacation trip, at Manchester, Vt., Saturday, July 18, 1885. He was educated in the academy at Cambridge, N.Y., and at Williams College, Williamstown, Mass.; graduated from the latter, 1829; and studied theology at Princeton (N.J.) Theological Seminary, 1832-33. He ever afterwards remained a firm friend and active supporter of his literary and of his theological alma mater. He was pastor at Ballston Spa 1833-35, and at Matteawan, N.J., 1837-40. He became editor of *The New-York Observer* in 1840, and continued to occupy this position till his death, being at the same time the chief proprietor of this old and influential family paper, which is read in all parts of the United States, as well as in many reading-rooms of Europe. He was for some time corresponding secretary and one of the directors of the American Bible Society, corresponding secretary of the Evangelical Alliance, president of Wells College, and a trustee of Williams College. He took an active and leading part in all the affairs of the Presbyterian Church, and in the Christian and philanthropic enterprises of the age. He repeatedly visited Europe. He wrote a number of books which had an extraordinary circulation at home and abroad (see list below). Among these we mention *Travels in Europe and the East*; *The Bible in the Levant*; *The Alhambra and the Kremlin*; *Life of Samuel F. B. Morse*, the *Irenæus Letters* (from *The New-York Observer*); and especially the *Power of Prayer* (1859, enlarged 1873), and *Prayer and its Answer* (1882). The *Irenæus Letters* are unique, and show an extraordinary faculty of clothing every-day topics and experiences with a fresh interest, and extracting from them lessons of prac-



tical wisdom. He left a third series, of an autobiographical character, which were published after his death (in *The New-York Observer*, 1886).

Dr. Prime was an indefatigable worker till within a few days of his death; and hardly a week passed without one of his *Ireneus Letters*, so highly prized by the readers of the *Observer*. His health, however, began to fail some years before his death.

With the Evangelical Alliance of America, founded in 1866, he was closely identified almost from the beginning. He attended the fifth General Conference at Amsterdam in 1867, read there the report on Religion in America, prepared by the late Dr. Henry B. Smith, and extended an invitation to the European Alliances to hold the sixth General Conference in the city of New York. The invitation was cordially accepted. On his return from Europe, he was elected one of the corresponding secretaries of the American Alliance, and served it in that capacity without any compensation till Jan. 28, 1881. He took a very prominent share in the preparations for the great New-York Conference, which, after two vexatious postponements, was held in the autumn of 1873. It is still well remembered as the first international and inter-continental religious meeting in America, and its influence for good reached every country on the globe. He advocated the cause of the Alliance, — which is the cause of Christian union and religious liberty, — in *The Observer*, and at many public meetings. He was very active in the anti-Romish controversy.

Dr. Prime was a wise counsellor, a man of an uncommon amount of common-sense, executive ability, and sound judgment, of quick wit, rich humor, and a hopeful temperament. He was eloquent in speech, and had a fluent, easy, and racy pen. Possessed of a generous heart, strong convictions, and large catholicity, he was one of the leaders of public opinion, and, altogether, one of the most untiring and useful writers and workers of his age and country. His genial humor, generous sympathy, and inexhaustible fund of illustrations and anecdotes, made him one of the most agreeable of friends and companions; and his company will long be missed in the social circles which he used to grace and delight with his presence.

On account of growing infirmities, he resigned his active secretaryship of the Evangelical Alliance, Jan. 28, 1881; but continued to attend the meetings regularly, and accepted the appointment of honorary corresponding secretary, which was offered him unanimously at the seventeenth annual meeting, Jan. 26, 1885. After his death a special meeting was called on Monday, July 27, where a suitable paper, prepared by Dr. King, was presented, adopted, and entered on the minutes. And on Tuesday, Jan. 5, 1886, an interesting memorial service in his honor was held at Association Hall, New-York City, in which Rev. Drs. R. S. Storrs (Congregationalist), E. Bright (Baptist), and J. M. Buckley (Methodist) made appreciative addresses to a large representative audience. See report in *The New-York Observer*, Jan. 11, 1886.

Many of his publications were anonymous; but he was the acknowledged author of the following volumes, most if not all of which have passed

through several editions: *The Old White Meeting-house, or Reminiscences of a Country Congregation*, New York, 1815; *Life in New York*, 1845; *Annals of the English Bible*, abridged from Anderson, and continued to the Present Time, 1849; *Thoughts on the Death of Little Children*, 1850; *Travels in Europe and the East*, 1885; *Power of Prayer* (history of the Fulton-street prayer-meeting, New-York City), 1859; *The Bible in the Levant; or, the Life and Letters of the Rev. C. N. Righter, Agent of the American Bible Society in the Levant*, 1859; *Letters from Switzerland*, 1860; *Memoirs of the Rev. Nicholas Murray, D.D.* (Kirwan), Boston, 1862; *Five Years of Prayer* [in the Fulton-street prayer-meeting] with the Answers, New York, 1864; *Walking with God, Life hid with Christ*, 1872; *Songs of the Soul, gathered out of many Lands and Ages*, 1873; *Alhambra and the Kremlin, Journey from Madrid to Moscow*, 1873; *Fifteen Years of Prayer in the Fulton-street Prayer-meeting*, New York, 1873; *Under the Trees*, 1874; *Life of Samuel F. B. Morse*, 1875; *Prayer and its Answer illustrated in the first Twenty-five Years of the Fulton-street Prayer-meeting*, 1882; *Ireneus Letters*, 3 series 1882 (with portrait), 1885 (with sketch of Dr. Prime's life), 1886 (containing his autobiography in the form of letters). PHILIP SCHAFF.

**PRINS, Johannes Jacobus, D.D.** (Leiden, 1838), Dutch theologian; b. at Langezwaag, in the year 1814; studied in Amsterdam and at Leiden; was Reformed pastor at Emmes-Binnendyks (Utrecht), 1838; Alkmaar and Rotterdam, 1843-55; professor of exegetical and practical theology at Leiden, 1855-76, till 1885 (retired) of N. T. criticism and hermeneutics, and of history of primitive Christian literature, in the same university. He was a member of the synod, university preacher, and is one of the directors of The Hague Society for the Defence of the Christian Religion. He was one of the synodical translators of the New Testament. He is the author of *Disputatio theologica inauguralis de locis Evangelistarum, in quibus Jesus baptisni ritum subisse traditur* (his D.D. dissertation), Amsterdam, 1838; and in Dutch of "Manual of Elementary Religious Instruction," 1842; "Manual of Bible Knowledge," 1851, 2 parts; "The Reality of the Resurrection," 1861; "The Lord's Supper in the Corinthian Church of St. Paul's Day," 1868; "Ecclesiastical Law of the Reformed Church of the Netherlands," 1870; "The Epistle to the Galatians," 1878, etc.

**PUAUX, François**, French Protestant; b. at Vallon Ardèche, Dec. 24, 1806; practised law for a while, but turned to theology, and was pastor successively at Lunery, Rochfort, and Mulhouse. He has been a voluminous author. Among his works may be mentioned, *Anatomie du papisme*, Paris, 1845; *Histoire de la Réformation française*, 1857-61, 7 vols.

**PUENJER, (Georg Christian) Bernhard, Ph.D.** (Jena, 1871), D.D. (hon., Heidelb., 1883), Protestant theologian; b. at Friedrichsgalekoog, Schleswig-Holstein, June 7, 1850; d. at Jena, May 13, 1885. He was educated at Jena, Erlangen, Zurich, and Kiel, 1870-71; became *privat-docent* in the theological faculty of Jena, 1878; professor extraordinary, 1880. He was the author of *De M. Serveti doctrina*, Jena, 1876; *Geschichte der christlichen Religionsphilosophie seit der Reformation*, Braunschweig, 1880-83, 2 vols.; *Die Aufgaben des heutigen Prot-*

*estantismus*, Jena, 1855 (pp. 23); and founder and editor of the *Theologischer Jahresbericht*, Leipzig, 1852-55 (now conducted by Professor R. L. Lipsius).

**PULLMAN, James Minton, D.D.** (St. Lawrence University, Canton, N.Y., 1879), Universalist; b. at Portland, Chautauqua County, N.Y., Aug. 21, 1836; graduated at St. Lawrence Divinity School, Canton, N.Y., 1860; was pastor First Universalist Church, Troy, N.Y., 1861-68; of Sixth Universalist Church (Our Saviour), New-York City, 1868-85; since 1885 of First Universalist Church, Lynn, Mass. He organized and was first president of the Young Men's Universalist Association of New-York City, 1869; was secretary of the Universalist General Convention, 1868-77, and chairman of the publication board of the New-York State Convention, 1869-74; trustee of St. Lawrence University, Canton, N.Y., 1870-85; president "Children's Country Week," 1883-85; president of the Alumni Association of St. Lawrence University, 1885-86; since 1885, trustee of New-England Conservatory of Music, and president of the Associated Charities of Lynn, Mass. Under him the new Church of Our Saviour, New-

York City (dedicated 1874), was built. His theological standpoint is "the ethical interpretation of Christianity, as opposed to the magical interpretation; belief in the perfectibility of man (no evil is remediless); the inexorableness of the Divine love; the complete success of Jesus Christ (here and elsewhere), and the final moral harmony of the universe (evil completely eradicated and overcome)." His publications are sermons, lectures, pamphlets, and review articles.

**PUREY-CUST, Very Rev. Arthur Perceval, D.D.** (Oxford, 1880), dean of York, Church of England; b. in England, in the month of February, 1828; educated at Brasenose College, Oxford; graduated B.A. 1850, M.A. (All Souls' College) 1854, B.D. 1880; ordained deacon 1851, priest 1852; was fellow of All Souls' College, 1850-54; curate of Northchurch, 1851-53; rector of Cheddington, 1853-62; rural dean of Mursley, 1858-62; vicar of St. Mary, and rural dean of Reading, 1862-75; vicar of Aylesbury, 1875-76; archdeacon of Buckingham, 1875-80; since 1874 he has been honorary canon of Christ Church, Oxford; and since 1880, dean of York.

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Q.

**QUINTARD, Right Rev. Charles Todd, M.D.** (University of the City of New York, 1846), **S.T.D.** (Columbia College, New-York City, 1866), **LL.D.** (Cambridge, Eng., 1867), Episcopalian, bishop of Tennessee; b. at Stamford, Conn., Dec. 22, 1824; appointed physician in New-York Dispensary, 1847; professor of physiology and pathological anatomy in the Medical College, Memphis, Tenn.,

1851; ordained deacon 1854, priest 1855; became rector of the Church of the Advent, Nashville, Tenn., 1858; was chaplain in the Confederate army during the civil war; consecrated bishop, 1865; was vice-chancellor of the University of the South, 1866-72. He is the author of occasional sermons, charges, tracts, and letters, and of *Preparation for Confirmation*, New York, 187-

## R.

**RADSTOCK, Granville A. W. Waldegrave**, lord, Irish peer, lay evangelist, Church of England; b. in England in the year 1833; succeeded to his title in 1857. After graduating from Oxford (Balliol College), he planned a political career for himself; but, being converted, he consecrated his talents and his property to gospel work, and for the past quarter of a century has been a lay evangelist at home and abroad. He carried on an important work among the Russian nobility until his expulsion from the country. He has also labored in Scandinavia. A volume of his addresses was published, London, 1872.

**RAEBIGER, Julius Ferdinand**, German Protestant; b. at Lohsa, April 20, 1811; studied at Leipzig and Breslau, 1829-34; became *privat-docent* at Breslau, 1838; professor extraordinary, 1847; ordinary professor, 1859. Among his publications may be mentioned, *Ethice librorum apocryphorum V. T.*, Breslau, 1838; *Kritische Untersuchungen über den Inhalt der korinther Briefe*, 1847; *De christologia Paulina contra Baurium commentatio*, 1852; *Theologik oder Encyklopädie der Theologie*, Leipzig, 1880 (English trans., *Encyclopedia of Theology*, Edinburgh, 1885, 2 vols.).

**RAINY, Robert, D.D.** (Glasgow, 18—, Edinburgh, 18—), Free Church of Scotland; b. in Glasgow, Jan. 1, 1826; graduated at its university, 1843; and studied theology at New College, Edinburgh, completing the course in 1848; became minister of the Free Church at Huntly, 1851; of the Free High Church, Edinburgh, 1854; professor of church history in New College, Edinburgh, 1862; principal, 1871. He is the author of *Three Lectures on the Church of Scotland*, Edinburgh, 1872, 5th ed. 1884; *The Delivery and Development of Christian Doctrine* (Cunningham Lectures), 1874; *The Bible and Criticism*, London, 1878; various pamphlets, and occasional publications.

**RALSTON, Thomas Neely, D.D.** (Wesleyan University, Florence, Ala., 1857), Methodist Church South; b. in Bourbon County, Ky., March 21, 1806; studied at the Baptist College of Georgetown, Ky., but did not graduate; was received into the Kentucky Conference in 1827; was a member of the General Conference of the Methodist-Episcopal Church at Baltimore in 1810, before the division; member of the Convention at Louisville, Ky., in 1815, which organized the Methodist-Episcopal Church South, and of the general conferences of that church at Petersburg, Va., in 1816 (was secretary), at St. Louis, Mo., in 1850, and at Columbus, Ga., in 1851. He was chairman of the committee to revise the Discipline of the Methodist-Episcopal Church South; was principal of the Methodist Female Collegiate High School at Lexington, Ky., 1843-47. He edited *The Methodist Monthly* (Lexington, Ky.), for 1851. He is the author of *Elements of Divinity*, Louisville, Ky., 1847, several later editions, republished, revised and enlarged by addition of *Evidences, Morals, and Institutions of Christianity* (also pub-

lished separately, 18—), Nashville, Tenn., 1871, 3d ed. 1875 (the book in its first form was translated into Norwegian, 1858, in its enlarged form into Chinese, 1886); (under pseudonym, "Eureka") *Eecce Unitas; or, A Plea for Christian Unity*, Cincinnati, O., 1875; *Bible Truths*, Nashville, Tenn., 1881.

**RAND, William Wilberforce, D.D.** (University of the City of New York, 1883), Reformed (Dutch); b. at Gorham, Me., Dec. 8, 1816; graduated at Bowdoin College, Brunswick, Me., 1837, and at Bangor Theological Seminary, Me., 1840; licensed by Waldo Congregational Association, Me., 1840; pastor of the Reformed Dutch Church of Canastota, N.Y., 1841-44; editor of the American Tract Society, New-York City, 1848-72; publishing secretary of the same since 1872. He is the author of *Songs of Zion*, New York, 1851 (88,000 copies printed), revised and enlarged, 1865 (80,000 copies printed); *Dictionary of the Bible for General Use*, 1860 (206,000 copies have been printed), enlarged and largely re-written, 1880; other smaller books.

**RANDOLPH, Right Rev. Alfred Magill, D.D.** (William and Mary College, Williamsburg, Va., 1875), Episcopalian, assistant bishop of Virginia; b. at Winchester, Frederick County, Va., Aug. 31, 1836; graduated at William and Mary College, Williamsburg, Va., 1855, and at the Theological Seminary of Virginia, 1858; became rector of St. George's, Fredericksburg, Va., 1860; of Emmanuel Church, Baltimore, Md., 1867; bishop, 1875.

**RANKE, Ernst, D.D.** (*hon.*, Marburg, 1851), **Ph.D.** (Erlangen, 1816), Evangelical German theologian; b. at Wiehe, Thuringia, Sept. 10, 1814; studied at Leipzig (1834), Berlin (1835-36), and Bonn (1836-37); was private tutor in his brother's family, 1837-39; pastor at Buchau, 1840-50; and professor of theology at Marburg, 1850 to date. He is a Lutheran, but favors the union of the Lutheran and Reformed churches. He is *consistorialrath*. He is the author of *Das kirchliche Perikopensystem aus den ältesten Urkunden der römischen Liturgie*, Bayreuth, 1847; *Das Buch Tobias metrisch übersetzt*, Bayreuth, 1847; *Kritische Zusammenstellung der . . . neuen Perikopenkreise*, 1850; *Der Fortbestand d. herkom. Perikopenkreises*, Gotha, 1859; and editor of *Fragmente versionis Latinae antithronymiarum Prophetarum Hosea, Amosi, Michi, aiorum e cod. uscu. eruit. atque annotat. erit. instruit*, Marburg, 1856-58, 2 parts; *Marburger Gesangbuch von 1549 mit verwandten Liederdecken hserg. u. historisch-kritisch erläutert*, 1862; *Codex Fuldensis. N. T. lat. . . . prolegomenis intraludit. commentariis adornavit*, 1868; *Par palimpsestorum Wircelburgensium*, Vienna, 1871; *Fragmenta antiq. ev. Luciani ver. Lat.*, 1874; *Chorgesänge zum Preis der h. Elizabeth, aus mittelalterl. Antiphonarien hserg.*, Leipzig, 1883-84, 2 parts. He has also written poems: *Gedichte*, Erlangen, 1848; *Zuruf an das deutsche Volk*, 1849; *Carmina academica*, Marburg, 1860; *Lieder aus grosser Zeit*, 1870, 2d ed. 1875; *Horr Lyrica*, Vienna, 1874; *Die Schlacht im Teutoburger*

Wald, Marburg, 1876; *Rhythmica*, Vienna, 1881; *De Laude Nivis* (a Latin poem), Marburg, 1886.

**RANKE, Leopold von**, b. at Wiehe, Thuringia, Dec. 21, 1795; d. in Berlin, Sunday, May 23, 1886; studied at Leipzig; was appointed head teacher in the Frankfort (on the Oder) gymnasium in 1818; and since 1825 has been professor of history at the University of Berlin. In 1827 he was sent by the Prussian government to Vienna, Venice, and Rome, to conduct historical researches. In 1841 he was appointed historiographer of Prussia; in 1848, elected a member of the Frankfort National Assembly; and in 1866, ennobled. He was an historian of the first rank, and continued his labors till his ninety-first year. Of those more immediately relating to theological study, which have been translated, may be mentioned, *The History of the Roman and Germanic Peoples, from 494 to 1535*; *The Popes of Rome, their Church and their State, especially of the Conflict with Protestantism in the Sixteenth and Seventeenth Century*, 3 vols.; *German History in the Times of the Reformation*; *A History of England, principally in the Seventeenth Century*; *French History: Universal History*, vol. 1, trans. 1884 (the sixth part of the *Weltgeschichte*, extending to the death of Otto the Great, appeared in 1885).

**RAUSCHENBUSCH, Augustus**, Baptist; b. at Altena, Southern Westphalia, Germany, Feb. 13, 1816; studied at Berlin and Bonn; in 1841 was installed pastor of the Lutheran Church at Altena; in 1850 joined the Baptists in America, and was assistant secretary (for the Germans) of the American Tract Society; then pastor of a German Baptist Church in Gasconade County, Mo.; and in 1858 professor of the German department of the Rochester Theological Seminary. From 1848 to 1864 he was editor of the German monthly paper and the German Almanac of the American Tract Society, and prepared numerous German books and tracts for the society. Since he has largely contributed to the German Baptist weekly paper, *Der Seufzler*, and to several other Baptist periodicals.

**RAUWHENHOFF, Lodewijk Willem Ernst, D.D.** (Leiden, 1852), Dutch theologian; b. at Amsterdam, July 27, 1828; studied theology at Amsterdam and Leiden, 1846-52; became pastor at Mydrecht (Utrecht) 1852, Dordrecht 1856, Leiden 1859; professor in the University of Leiden, 1860; of church history, history of doctrine, and patristics, 1860-81; of theological encyclopædia and philosophy of religion, 1881 to date. With A. Kuenen and A. D. Loman he has, since 1867, edited the *Theologisch Tijdschrift*, Leiden, 1867 sqq. He is the author of *De loco Paulino qui est de Acaia* (his D.D. dissertation), Leiden, 1852; and in Dutch of "Christian Independence," Dordrecht, 1857; "The Heroes of History," 1862; "History of Protestantism," 1865-71, 3 vols.; "The Old Faith and the New" (against Strauss), 1873 (German trans. by F. Nippold, Leipzig, 1873); "State and Church," 1875; and numerous articles in different periodicals.

**RAWLINSON, George**, Church of England; b. at Chadlington, Oxfordshire, Eng., Nov. 23, 1815; entered Trinity College, Oxford; wrote the Denyer theological prize essay in 1842 and 1843; graduated B.A. (first-class in classics) 1838, M.A. (Exeter College) 1841; ordained deacon 1841,

priest 1842; was fellow of Exeter College, 1840-46; tutor, 1842-46; sub-rector, 1844-45; curate of Merton, Oxfordshire, 1846-47; classical moderator at Oxford, 1852-54; public examiner, 1855-57, 1868-79, 1875-79; Bampton lecturer, 1859. Since 1861 he has been Camden professor of ancient history to the university; since 1872, a canon of Canterbury; since 1873, proctor in convocation. Canon Rawlinson is a moderate High Churchman, but anxious in no way to narrow the liberty of opinion which has historically been claimed and allowed within the Anglican communion. In politics he is a moderate (or Conservative) Liberal. He supported Mr. Gladstone in all his Oxford contests, and received his canonry from the Crown on the recommendation of Mr. Gladstone as prime minister. In the elections of 1885, however, he found himself unable to support the (advanced) Liberal candidates. He is well known as a speaker in the Convocation of Canterbury, at church congresses, and elsewhere. Besides numerous articles in reviews and magazines (*Contemporary*, *Princeton*, etc.), in Smith's *Dictionary of the Bible*, Cassell's *Bible Educator*, and in ninth edition *Encyclopædia Britannica*, commentaries on *Kings*, *Ezra*, *Nehemiah*, and *Esther* in *The Bible (Speaker's) Commentary* (1872-73), on *Exodus* in Bishop Eliott's *Commentary* (1882), and on *Erodus*, *Ezra*, *Nehemiah*, and *Esther* in *The Pulpit Commentary* (1880-82), he is the author of *The History of Herodotus*, a new English version with copious notes (in conjunction with Sir Henry Rawlinson and Sir Gardner Wilkinson), London, 1858-60, 4 vols., 5th ed. 1881; *The Historical Evidences of the Truth of the Scripture Records* (Bampton lectures), 1859, 2d ed. 1860; *The Contrasts of Christianity with Heathen and Jewish Systems* (in nine sermons), 1861; *The Five Great Monarchies of the Ancient Eastern World*, 1862-67, 4 vols., 2d ed. 1870; *A Manual of Ancient History*, Oxford, 1870, 2d ed. 1880; *Historical Illustrations of the Old Testament*, London, 1871; *The Sixth Great Oriental Monarchy (Parthia)*, 1873; *The Seventh (the Sasanians)*, 1876; *St. Paul in Damascus and Arabia*, 1877; *The Origin of Nations*, 1878; *A History of Egypt*, 1881, 2 vols.; *The Religions of the Ancient World*, 1882; *Egypt and Babylon from Scripture and Profane Sources*, 1884.

**RAYMOND, Miner, D.D.** (Wesleyan University, Middletown, Conn., 1851), LL.D. (North-western University, Evanston, Ill., 1884), Methodist; b. in New-York City, Aug. 29, 1811; educated at the Wesleyan Academy, Wilbraham, Mass.; became teacher in the same, 1834; received honorary M.A. from Wesleyan University, 1840; pastor in Massachusetts (Worcester, Boston, and Westfield), 1841; principal of the Wesleyan Academy, 1848; professor of systematic theology in Garrett Biblical Institute, Evanston, Ill., 1864. He has been a member of six general conferences. He published a *Systematic Theology*, Cincinnati, O., 1877, 3 vols.

**REDFORD, Robert Ainslie**, Congregationalist; b. at Worcester, Eng., March 21, 1828; studied at Glasgow University, Spring Hill College, Birmingham; and graduated at London University, M.A. 1852, LL.B. 1862; was pastor of Congregational Church at Newcastle-on-Tyne, 1853-55; Hull, 1855-73; Streatham Hill, London, 1873-76; since 1876, of Union Church, Putney, London;

since 1873 he has been professor of systematic theology and apologetics in New College, London. He is the author of *Sermons*, London, 1869; *The Christian's Plea against Modern Unbelief, a Handbook of Christian Evidence*, 1881, 2d ed. 1882; *Prophecy, its Nature and Evidence*, 1882; *The Authority of Scripture*, 1883; *Studies in the Book of Jonah*, 1883; *Primer of Christian Evidence*, 1884; *Four Centuries of Silence, or from Malachi to Christ*, 1885; has contributed to commentaries upon *Genesis*, *Leviticus*, *Nehemiah*, and *Acts*, in *Pulpit Commentary*, 1881 sqq.

**REED, Villeroy Dibble, D.D.** (Union College, Schenectady, N.Y., 1858), Presbyterian; b. at Granville, Washington County, N.Y., April 27, 1815; graduated at Union College, Schenectady, N.Y., 1835; studied at Auburn (N.Y.) and Princeton (N.J.) Theological Seminaries, 1835-36; was pastor at Stillwater, N.Y., 1839-41; Lansingburgh, N.Y., 1844-58; president of Alexander College, Dubuque, Io., 1858; stated supply at Buffalo, N.Y., 1858-60; Cohoes, N.Y., 1860-61; pastor at Camden, N.J., 1861-84. He was appointed in 1866 one of the Old School Assembly's Committee of fifteen on Re-union, and was its secretary. He has been president of the Presbyterian Board of Ministerial Relief from its organization in 1876. He has published only occasional sermons.

**REICHEL, Right Rev. Charles Parsons, D.D.** (Trinity College, Dublin, 1858), lord bishop of Meath, Church of Ireland; b. at Fulnee, near Leeds, Yorkshire, Eng., in the year 1816; was scholar of Trinity College, Dublin, Ireland, 1841; graduated B.A. (senior moderator classics) 1843, divinity testimonium (first-class) 1844, M.A. 1847, B.D. 1853; was ordained deacon and priest, 1846; was professor of Latin, Queen's College, Belfast, 1850-61; Donellan lecturer at Trinity College, Dublin, 1851; vicar of Mullingar, 1861-75; rector of Trim, and archdeacon of Meath, 1875-85; select preacher at Cambridge, Eng., 1876 and 1883, and at Oxford 1880-82; professor of ecclesiastical history, Trinity College, Dublin, 1878; prebendary of Tipper, and canon of St. Patrick's Cathedral, Dublin; dean of Clonmacnois, 1882-85; consecrated bishop, 1885. He is a member of the Senate of Trinity College, Dublin. He is the author of *The Nature and Offices of the Church* (Donellan Lectures), London, 1856; *Sermons on the Lord's Prayer*; *Lectures on the Prayer-book*; *Sermons on Modern Infidelity*, London, 1864; *The Resurrection, God or Baal* (two sermons), 1878; *Origins of Christianity, etc.*, *Sermons before the Universities of Oxford and Dublin*, 1882; *Short Treatises on the Ordinal*; and a number of occasional discourses.

**REID, John Morrison, D.D.** (University of the City of New York, 1858), LL.D. (Syracuse University, N.Y., 1883), Methodist; b. in New-York City, May 30, 1829; graduated at the University of the City of New York, 1849; became principal of Mechanics Institute School of the city, 1849-44; Methodist pastor, 1841; president of Genesee College, Lima, N.Y., 1858; editor of *Western Christian Advocate*, Cincinnati, O., 1864; of *Northwestern Christian Advocate*, Chicago, 1868; corresponding secretary of the Missionary Society of the Methodist-Episcopal Church, New-York City, 1872. He is the author of *Missions and Missionary Societies of the Methodist-Episcopal Church*, New

York, 1879, 2 vols.; (editor of) *Doomed Religions*, 1881; multitudinous tracts, magazine and other articles.

**REID, William James, D.D.** (Monmouth College, Ill., 1874), United Presbyterian; b. at South Argyle, Washington County, N.Y., Aug. 17, 1834; graduated at Union College, Schenectady, N.Y., 1855, and at Allegheny (U.P.) Theological Seminary, Penn., 1862; has been pastor of the First United Presbyterian Church, Pittsburg, Penn., since 1862; principal clerk of the General Assembly of the United Presbyterian Church since 1875; was corresponding secretary of the United Presbyterian Board of Home Missions, 1868-72. He is the author of *Lectures on the Revelation*, Pittsburg, Penn., 1878; *United Presbyterianism*, 1881, 2d ed. 1883; various sermons and pamphlets.

**REIMENSYDER, Junius Benjamin, D.D.** (Newberry College, Newberry, S.C., 1880), Lutheran (General Synod); b. at Staunton, Va., Feb. 24, 1812; graduated at Pennsylvania College, Gettysburg, Penn., 1861, and at the Gettysburg Theological Seminary, 1865; became pastor at Lewistown, Penn., 1865; Philadelphia (St. Luke's), 1867; Savannah, Ga. (Ascension), 1874; New-York City (St. James), 1881. He was delegate to General Council of the Lutheran Church, Jamestown, N.Y., 1874; to General Synod (South), Staunton, Va., 1876, and Newberry, S.C., 1878; to General Council (North) from General Synod (South), bearing fraternal greetings, Bethlehem, Penn., 1876; to General Synod (North), Springfield, O., 1883, and Harrisburg, Penn., 1885. He is the author of *Howeward, or the Race for the Crown of Life*, Philadelphia, 1874, 4th ed. 1877; *Christian Unity* (sermon), Savannah, Ga., 1875; *Duelling* (sermon), 1878; *Doom Eternal, the Bible and Church Doctrine of Everlasting Punishment*, Philadelphia, 1880; *Spiritualism* (sermon), New York, 1882; *Lutheran Literature, Distinctive Traits and Excellencies*, 1883; *Luther, Work and Personality of, Biographical Sketch*, 1883; *Usefulness after Death* (sermon), New York, 1885; *Six Days of Creation, Lectures on the Mosaic Account of the Creation, Fall, and Deluge*, Philadelphia, 1886.

**REINKENS, Joseph Hubert, D.D.** (Munich, 1850), Old-Catholic bishop; b. at Birtscheid, near Aachen, Prussia, March 1, 1821; became priest, 1848; *privat-docent* at Breslau, 1850; professor extraordinary, 1854; ordinary professor, 1857. He joined Dollinger in the Nuremberg declaration (Aug. 26, 27, 1870) against the infallibility dogma; and on Aug. 14, 1873, was ordained an Old-Catholic bishop, with his residence at Bonn. He is the author of *De Clemente presbytero Alexandrino*, Breslau, 1851; *Helarius von Poitiers*, Schaffhausen, 1864; *Martin von Tours*, 1866; *Die Geschichtsphilosophie des h. Augustinus*, 1866; *Papst und Papsttum*, Munster, 1870; *Die päpstlichen Dekrete vom 18. Juli, 1870*, 1874; *Revelation und Kirche*, Bonn, 1876 (3 editions); *Ueber Einheit der katholischen Kirche*, Würzburg, 1877; *Melchior von Diessenbruck*, Leipzig, 1881; *Lehrbuch über Toleranz*, 1883.

**REISCHLE, Max Wilhelm Theodor**, German Protestant; b. in Vienna, June 18, 1858; educated at the theological seminary ("Stift") at Tübingen, 1876-80, and at Berlin and Göttingen, 1882-84; was vicar at Gmund, 1881-82; repeated at Tübingen since 1883. He belongs to the school of Ritschl.

**RENAN, Joseph Ernst**, b. at Tréguier, Côtes du Nord, Feb. 27, 1823; was educated at the Seminary of St. Sulpice, Paris, where he studied with avidity Hebrew, Arabic, and Syriac, but abandoned the intention of becoming a priest. In 1845 his *Etude de la langue grecque au moyen âge*, was crowned by the institute. In 1848 he gained the Volney prize for a memoir upon the Shemitic languages by his *Histoire générale et systèmes comparés des langues Sémitiques*, 1855, 2d ed. 1858, 2 vols. In 1848 he was sent by the Académie des Inscriptions to Italy; in 1856, elected a member; in 1860, sent on a mission to Syria; in 1862, appointed professor of Hebrew at the College of France; in 1863, published his *Life of Jesus*; was in consequence dismissed from his professorship, and not re-instated until 1870. In 1860 he was appointed to the Legion of Honor; in July, 1881, made a commander. In 1878 he was elected a member of the French Academy; in April, 1881, director; in June, 1883, vice-rector (manager) of the College of France. Of his works may be mentioned, translations of Job (1859), *Song of Songs* (1860), *Ecclesiastes* (1882); essays, *Essais de morale et de critique*, 1853, 3d ed. 1867; *Etudes d'histoire religieuse*, 1857, 7th ed. 1864 (English trans. by O. B. Frothingham, *Studies of Religious History and Criticism*, New York, 1864); his collaboration on vol. xxiv. of *Histoire littéraire de la France*. Orientalia, *Mission en Phénicie*, 1865-74, *Rapport sur les progrès de la littérature orientale et sur les ouvrages relatifs à l'Orient*, 1868; *Corpus inscriptionum semiticarum*, 1881 sqq. Of more general interest are his *Averroës et l'averroïsme*, 1852, 2d ed. 1860; *Les dialogues philosophiques*, 1876; *Caliban*, 1878; and especially the remarkable series upon the "Histoire des origines du christianisme," *Vie de Jésus* (1863), *Les Apôtres* (1866), *Saint Paul et sa mission* (1869), *L'Antéchrist* (1871), *Les évangiles et la seconde génération chrétienne* (1877), *L'Eglise chrétienne* (1879), *Marc Aurèle et la fin du monde antique* (1881); the Hibbert lectures for 1880: *The Influence of the Institutions, Thought, and Culture of Rome on Christianity and the Development of the Catholic Church* (English trans., London, 1880, 3d ed. 1885); and his semi-autobiography, *Souvenirs d'Enfance et de jeunesse*, 1883 (English trans., *Recollections of my Youth*, London and New York, 1883).

**RENOUF, Peter Le Page**, Roman-Catholic layman; b. in the isle of Guernsey, 1824; educated at Pembroke College, Oxford; entered the Church of Rome, 1842; became professor of ancient history and Eastern languages on the opening of the Catholic University of Ireland, 1855, but in 1864 one of her Majesty's inspectors of schools. He is the author of several works in Egyptology, and of *The Condemnation of Pope Honorius*, London, 1868 ("furiously attacked by the Roman-Catholic press, and placed on the Index"); *The Case of Honorius reconsidered with Reference to Recent Apologies*, 1869; *Lectures on the Origin and Growth of Religion as illustrated by the Religion of Ancient Egypt* (Hibbert lectures for 1879), 1880, 2d ed. 1885.

**REUSCH, Franz Heinrich**, Lic. Theol. (Münster, 1819), D.D. (Münster, 1859). Old Catholic; b. at Brilon in Westphalia, Germany, Dec. 4, 1825; student at Bonn, Tübingen, and Munich, 1843-47; consecrated priest at Cologne, 1849; chaplain in Cologne, 1849-53; became *repentant* in

the theological "convictorium," and *privat-docent* at Bonn, 1854; professor extraordinary of theology there, 1858; ordinary professor, 1861. He was suspended, then excommunicated (March, 1872), by the archbishop of Cologne for refusing acceptance to the Vatican Decrees (1871). He played a prominent part in the organization of the Old-Catholic movement, 1871. He was rector of the Bonn University in 1873. From 1866 to 1877 he edited the *Theologische Literaturblatt*. He is the author of *Erklärung des Buches Baruch*, Freiburg, 1853; *Das Buch Tobias*, 1857; *Liber Sapientie græce secundum exemplar Vaticanum*, 1858; *Lehrbuch der Einleitung in das Alte Testament*, 1859, 4th ed. 1870; *Observationes criticae in Librum Sapientie*, 1861; *Bibel und Natur*, 1862, 4th ed. 1876 (English trans., *Nature and the Bible*, Edinburgh, 1886, 2 vols.); *Libellus Tobit e Codice Sinaitico editus et recensitus*, Bonn, 1870; *Luis de Leon und die spanische Inquisition*, 1873; *Berichte über die Unions-Conferenzen zu Bonn*, 1874, 1875; *Predigten*, 1876; *Gebetbuch*, 1877; *Die biblische Schöpfungsgeschichte*, 1877; *Die deutschen Bischöfe und der Aberglaube*, 1879; *Der Process Galilei's und die Jesuiten*, 1879; *Der Index der verbotenen Bücher*, 1883-85, 2 vols.; minor writings, articles in periodicals, etc.

**REUSS, Eduard (Wilhelm Eugen)**, Lic. Theol. (Strassburg, 1829), D.D. (hon., Jena, 1843), Ph.D. (hon., Halle, 1875), LL.D. (Georgetown College, Georgetown, Ky.), Protestant theologian; b. at Strassburg, July 18, 1804 (29 Messidor XII.); studied at Strassburg, first philology 1819-22, then theology there and at Göttingen and Halle 1822-26, and Oriental literature at Paris under De Sacy 1827-28; became *privat-docent* in the theological faculty at Strassburg, 1828; professor extraordinary, 1834; ordinary professor, 1836, and so remains. Of his numerous works may be mentioned, *De statu literarum theologiarum per sæcula VII. et VIII.*, Strassburg, 1825; *De libris Veteris Testamenti apocryphis plebi non negandis*, 1829; *Ideen zur Einleitung in das Evangelium Johannis*, 1840; *Geschichte der heiligen Schriften, Neues Testament*, Halle, 1842, 5th ed. Braunschweig, 1874 (Eng. trans. by Edward L. Houghton, Boston, 1881, 2 vols.); *Altes Testament*, Braunschweig, 1881; *Die johanneische Theologie*, Jena, 1847; *Fragments littéraires et critiques relatifs à l'histoire de la bible française I.-VIII.*, Strassburg, 1851-67; *Histoire de la théologie chrétienne au siècle apostolique*, 1852, 2 vols., 3d ed. 1864 (trans. into Dutch, Haarlem, 1854; Swedish, Stockholm, 1866; English, London, 1872); *Die deutsche Historienbibel vor Erfindung d. Bücherdrucks*, Jena, 1859; *L'Épître aux Hébreux*, Strassburg, 1860; *Ruth*, 1861; *Les Sibylles chrétiennes*, 1861; *Histoire du canon des saintes Ecritures dans l'Eglise chrétienne*, 1862, 2d ed. 1863 (English trans., Edinburgh, 1884); *Das Buch Hiob*, 1869; *Bibliotheca N. T. græci*, Braunschweig, 1872; *La Bible, Traduction nouvelle avec commentaire*, Paris, 1874-80, 13 parts in 17 vols.; *Reden an Theologie-Studierende*, Leipzig, 1878, 2d ed. Braunschweig, 1879. With Professors Baum and Cunitz, he edited the first twenty volumes of the monumental edition of *Calvin's Opera*, Braunschweig, 1863 sqq. (since alone), but he furnished throughout the *Prolegomena*. It is to be completed in about forty-five volumes (vol. xxxi., 1886).

**REUTER, Hermann Ferdinand, Lic. Theol.** (Berlin, 1843), Ph.D. (hon., Greifswald, 1865), Lutheran; b. at Hildesheim, Aug. 30, 1817; studied at Göttingen and Berlin; became *privat-docent* at Berlin, 1843; professor extraordinary of church history at Breslau, 1852; D.D. from Kiel, 1853; ordinary professor at Greifswald, 1855; professor at Breslau 1866, and at Göttingen 1876. In 1869 he became a royal consistorial councillor, and in 1881 abbot of Bursfeld. He is the author of *Johannes von Salisburg*, Berlin, 1842; *Abhandlungen zur systematischen Theologie*, 1855; *Geschichte Alexanders III. und der Kirche seiner Zeit*, 1846, 1 vol., 2d ed. 1860-61, 3 vols.; *Geschichte der religiösen Aufklärung im Mittelalter*, 1875-77, 2 vols.

**REVEL, Albert, Waldensian;** b. at Torre Pellice, Waldensian Valley, Italy, Jan. 2, 1837; educated in the Waldensian college of his native place, in the Waldensian theological school at Florence, and in the New College (Free Church), Edinburgh; was ordained in 1861; became professor of Latin and Greek literature in the Waldensian college at Torre Pellice, 1861, and professor of biblical literature and exegesis in the Waldensian Church, Florence, 1870. Since 1880 he has been a member of the Oriental Academy of the Royal Institute of Florence. He is the author of *L'Epistola di S. Jacobo*, Florence, 1868; *L'Epistola di S. Clemente Romano á Corinti*, 1869; *Antichità bibliche*, 1872; *Teoria del culto*, 1875; *Le origini del Papato*, 1875; *Cento lezioni sulla vita di Gesù*, 1875; *Storia letteraria dell'antico Testamento*, Poggibonsi, 1879; *Manuale per lo studio della lingua ebraica*, Florence, 1879; *I Salmi*; versione e commento sopra i Salmi i.-xl., 1880; *Il Nuovo Testamento, tradotto sul testo originale*, 1881.

**REVILLE, Albert, D.D.** (Leyden, 1862), French Protestant; b. at Dieppe, Seine-Inférieure, Nov. 4, 1826; studied at Dieppe, Geneva, and Strassburg, and in 1848 became a bachelor in theology; was pastor of the Walloon Church at Rotterdam, 1851-72, and then resided near Dieppe, engaged in philosophical studies, until, in 1880, he was called to the chair of the history of religions in the College of France, Paris. He is the author of *Manuel d'histoire comparée de la philosophie et de la religion* (after Scholten), 1859 (English trans., *Manual of Religious Instruction*, London, 1861); *De la rédemption*, Paris, 1860; *Essai de critique religieuse*, 1860; *Études critiques sur l'Évangile selon Saint Matthieu*, 1862; *Théodore Parker, sa vie et ses œuvres*, 1869; *Manuel d'instruction religieuse*, 1863, 2d ed. 1866; *Apollonius*, English trans., London, 1866; *Histoire du dogme de la divinité de Jésus Christ*, 1869, 2d ed. 1876 (English trans., *History of the Doctrine of the Deity of Jesus Christ*, London, 1870); *The Devil, his origin, greatness, and decadence*, English trans., 1871, 2d ed. 1877; *The Song of Songs*, English trans., 1873; *Protogènes de l'histoire des religions*, 1881 (English trans., 1884); *The Native Religions of Mexico and Peru*, English trans., 1884 (Hibbert lectures for 1884).

**REYNOLDS, Henry Robert, D.D.** (Edinburgh University, 1869), Congregationalist; b. at Romsey, Hampshire, Eng., Feb. 26, 1825; educated at Coward College and University College; graduated at London University B.A. 1843; became pastor at Halsted, Essex, 1846; at Leeds, 1849; president of Countess of Huntingdon's College, Cheshunt, Herts, 1860. He is the author of *Brynaudd*

*of the Divine Life*, London, 1858, 3d ed. 1860; *Notes of the Christian Life*, 1865; *John the Baptist* (Congregational Union lecture for 1874), 1871, 2d ed. 1876; *Philosophy of Prayer, and other Essays*, 1882; joint author of *Yes and No, Glimpses of the Great Conflict*, 1860, and of commentary on *Hosea* and *Amos* in Bishop Ellicott's *Old-Testament Commentary*, 1881; author of commentary on the *Pastoral Epistles in Expositor* (first series), and of exposition, commentary, and introduction to the *Gospel of John in the Pulpit Commentary*; joint editor and compiler of *Psalms, Hymns, and Passages of Scripture for Christian Worship*, 1853; editor of *Ecclesia, Church Problems considered in a Series of Essays*, 1870, 2d ed. 1871 (contributed essay on "The Forgiveness and Absolution of Sin"); second series, 1871 (essay, *The Holy Catholic Church*); for eight years (1866-74) edited with Rev. Dr. Allon *The British Quarterly Review*, for five years, *The Evangelical Magazine*. Besides his contributions to periodicals, he has written for Kitto's *Cyclopadia* and Smith and Wace's *Dictionary of Christian Biography*.

**RICE, Edwin Wilbur, D.D.** (Union College, Schenectady, N.Y., 1881), Congregationalist; b. at Kingsborough, N.Y., July 21, 1831; graduated at Union College, Schenectady, N.Y., 1854; and studied in Union Theological Seminary, New York City, 1855-57; taught, 1857-58; was missionary of American Sunday-school Union, 1859-64, ordained in 1860; superintendent of its missions, 1861-70; assistant secretary of missions, and assistant editor of periodicals, Philadelphia, 1871-78; editor, 1878, and of periodicals and publications since 1879. He planned and prepared the lesson papers of the American Sunday-school Union, 1872 sqq.; the *Scholar's Handbook on the International Lessons*, 1874 sqq.; wrote the geographical and topographical articles in Schaff's *Bible Dictionary*, Philadelphia, 1880, 3d ed. 1885; edited Paxton Hood's *Great Revival of the Eighteenth Century*, 1882; Kennedy's *Four Gospels*, 1881; and has independently produced, *Pictorial Commentary on St. Mark*, 1881, 2d ed. 1882; *Historical Sketch of Sunday Schools*, 1886.

**RICHARDSON, Ernest Cushing**, Congregationalist; b. at Woburn, Mass., Feb. 9, 1860; graduated at Amherst College, Mass., 1880, and at the Hartford Theological Seminary, Conn., 1883; was assistant librarian of Amherst College, 1879-80; assistant librarian of Hartford Theological Seminary, 1882-84; since 1881 librarian, and since 1885 assistant secretary, of the American Library Association. He is the author of several papers in the *Proceedings* of the American Library Association (1885 and 1886), one in the *Journal of the Society of Biblical Exegesis* (1886), and various notes, articles, or reviews in the *Library Journal*, New York, and *Bibliotheca Sacra*, Oberlin, O.

**RIDDLE, Matthew Brown, D.D.** (Franklin and Marshall College, Lancaster, Penn., 1870), Congregationalist; b. in Pittsburg, Penn., Oct. 17, 1836; graduated at Jefferson College, Canonsburg, Penn., 1852, and from New Brunswick (N.J.) Theological Seminary, 1859; was chaplain Second New-Jersey Regiment, 1861; Reformed (Dutch) pastor at Hoboken, N.J., 1862-65; at Newark, 1865-69; in Europe, 1869-71; since 1871 has been professor of New-Testament exegesis in Hartford (Conn.) Theological Seminary. He was

a member of the New-Testament Revision Company. He translated and edited *Galatians*, *Ephesians*, and *Colossians*, in the American edition of Lange's *Commentary*; wrote (with Dr. Schaff) upon *Matthew*, *Mark*, and *Luke* (1879), *Romans* (1882), alone upon *Ephesians* and *Colossians* (1882), in Schaff's *Illustrated Popular Commentary*; upon *Mark* (1881), *Luke* (1883), and *Romans* (1884) in Schaff's *International Revision Commentary*; edited *Mark* and *Luke* (1884) in American edition of Meyer's *Commentary*; revised and edited Robinson's *Greek Harmony of the Gospels* (Boston, 1885), and Robinson's *English Harmony* (1886); edited portions of vols. vii., viii. of Bishop Coxe's edition *Ante-Nicene Fathers*, contributing the *Teaching of the Twelve Apostles and Second Clement*. With Rev. Dr. J. E. Todd he prepared the notes on the International Sunday-school Lessons (New Testament), 1877 to 1881, for the Congregational Publishing Society, Boston.

**RIDGAWAY, Henry Bascom, D.D.** (Dickinson College, Carlisle, Penn., 1869), Methodist; b. in Talbot County, Maryland, Sept. 7, 1830; graduated at Dickinson College, Carlisle, Penn., 1849; was successively pastor in Virginia, Baltimore (Md.), Portland (Me.), New-York City, and Cincinnati (O.); professor of historical theology in Garrett Biblical Institute, Evanston, Ill., 1882-84, and since of practical theology. He was fraternal delegate to the Methodist-Episcopal Church South, 1882; and one of the regular speakers in the Methodist Centennial Conference at Baltimore, 1881. He is the author of *The Life of Alfred Cookman*, New York, 1871; *The Lord's Land, a Narrative of Travels in Sinai and Palestine* (1873, 1874), 1876; *The Life of Bishop Edward S. Janes*, 1882; *Bishop Beverly Waugh*, 1883; *Bishop Matthew Simpson*, 1885.

**RIEHM, Eduard (Carl August), Lic. Theol.** (Heidelberg, 1853), **D.D.** (hon., Halle, 1864), German Protestant theologian; b. at Diersburg, in Baden, Dec. 20, 1830; studied at Heidelberg and Halle; became city curate at Durlach, 1853; garrison preacher at Mannheim, 1854; *privat-docent* at Heidelberg, 1858; professor extraordinary there, 1861; the same at Halle, 1862; ordinary professor there, 1866. A believer in revelation, he claims freedom for critical study of the Bible. He was a member of the Luther Bible Revision Commission, 1865-81; rector of the University of Halle-Wittenberg, 1881-82. He is the author of *Die Gesetzgebung Moses im Lande Moab*, Gotha, 1854; *Der Lehrbegriff des Hebräerbriefes*, Basel and Ludwigsburg, 1858-59, 2 parts, 2d ed. 1867; *De natura et notione symbolica Cheruborum*, 1864; *Die besondere Bedeutung des A.T. für die religiöse Erkenntnis und das religiöse Leben der christlichen Gemeinde*, Halle, 1864; *Hermann Hupfeld*, 1867; *Das erste Buch Mose nach der deutschen Uebersetzung D. Martin Luthers in recidirten Text, mit Erläuterungen*, 1873; *Initium Theologie Lutheri S. exempli scholiorum quibus D. Lutherus Psalterium interpretari capit* (part 1, Septem Psalmi penitentiales, Textum originale nunc primum de Lutheri autographo exprimentum curavit), 1874; *Zur Erinnerung an D. Carl Bernhard Hundeshagen*, Gotha, 1874; *Die Messianischen Weissagungen*, 1875, second edition 1885; *Der Begriff der Sühne im Alten Testament*, 1877; *Kirche und Theologie*, Halle, 1880; *Religion und Wissenschaft* (rector's oration), Gotha,

1881; *Der biblische Schöpfungsbereich*, Halle, 1881; *Zur Revision der Lutherbibel, ueber die messianischen Stellen des Alten Testaments*, 1882; *Luther als Bibelübersetzer*, Gotha, 1884. He edited the second edition of Hupfeld, *Die Psalmen*, Gotha, 1867-71, 4 vols.; and a *Handwörterbuch des biblischen Alterthums*, Bielefeld, 1875-84, pp. 1,849, 1 vol.; and (1865) has been joint editor of the quarterly *Theologische Studien und Kritiken*.

**RIGG, James Harrison, D.D.** (Dickinson College, Carlisle, Penn., 1864), Wesleyan; b. at Newcastle-on-Tyne, Eng., Jan. 16, 1821; educated at Old Kingswood School; taught there and in other schools, 1835-45; entered the Wesleyan ministry in 1845; in 1866 was elected a member of the "Hundred," and in 1868 principal of the Wesleyan Training College, Westminster, London. In 1878 he was chosen president of the Wesleyan Conference. His name is associated with the admission of laymen into the conference that year, and with the Thanksgiving Fund initiated at the same time, which has realized over three hundred thousand pounds for Methodist work. He was one of the original members of the London school board, and is now a member of the Royal Commission on Education. He was English correspondent of *The New Orleans Christian Advocate*, 1851-52, and of *The Christian Advocate*, New York, for many years. He is the editor of *The London Quarterly Review*. He is the author of *The Principles of Wesleyan Methodism*, London, 1850; *Connexionalism and Congregational Independency*, 1851; *Modern Anglican Theology*, 1857, 3d ed. 1879; *The Churchmanship of John Wesley*, 1868, 2d ed. 1879; *Essays for the Times on Ecclesiastical and Social Subjects*, 1866; *National Education*, 1873; *The Living Wesley as he was in his Youth and in his Prime*, 1875; *Connexional Economy of Wesleyan Methodism*, 1879; *Discourses and Addresses on Leading Truths of Religion and Philosophy*, 1880; *The Sabbath and the Sabbath Law before Christ*, 1881 (2 editions); *The Character and Life-Work of Dr. Pusey*, 1883; *Was Wesley a High Churchman? or, John Wesley, the Church of England, and Wesleyan Methodism*, 1883.

**RIGGENBACH, Bernhard Emil, Ph.D.** (Tübingen, 1874), **Lic. Theol.** (Basel, 1876), Swiss Reformed; b. at Karlsruhe, Oct. 25, 1848; studied at Basel and Tübingen, 1867-71; was ordained 1874; pastor at Arisdorf, Baselland, 1872-81; in the penitentiary, Basel, since 1885; *privat-docent* of New Testament and practical theology at Basel since 1882. His theological standpoint is positive biblical. He is the author of *Johann Eberlin von Günzburg und sein Reformprogramm. Ein Beitrag zur Geschichte des xxi. Jahrhunderts*, Tübingen, 1874; *Taschenbuch für die schweizerischen reformirten Geistlichen*, Basel, 1876 sqq. (xi. Jahrgang, 1886); *Das Chronikon des Konrad Pellican, zur vierten Säkularfeier der Universität Tübingen herausgegeben*, 1877; *Das Armenwesen der Reformation*, 1882; *Frauen gestalten aus der Geschichte des Reiches Gottes*, 1st and 2d ed. 1881 (Danish trans., 1885); numerous articles in *Herzog und den Allg.-Deutsche Biographie*.

**RIGGENBACH, Christoph Johannes**, Swiss Protestant theologian; b. at Basel, Oct. 8, 1818; studied at Basel, Berlin, and Bonn, 1836-41; became pastor in Bennwil, Baselland, 1843; ordinary



professor of theology at Basel, 1851; and, in 1878, president of the missions committee. Besides many sermons, he has published *Vorlesungen über das Leben Jesu*, Basel, 1858; *Der Kirchengesang in Basel seit der Reformation*, 1870; *Der sogenannte Brief des Barnabas*, 1873; and the comments upon *Thessalonians* in Lange's *Commentary*.

**RIGGS, Elias, D.D.** (Hanover College, Ind., 1853), **LL.D.** (Amherst College, Mass., 1871), Presbyterian; b. at New Providence, N.J., Nov. 19, 1810; graduated at Amherst College, Mass., 1829, and at Andover Theological Seminary, Mass., 1832; was missionary of the A. B. C. F. M. in Greece (at Athens and Argos), 1832-38; in Smyrna, Asia Minor, 1838-53; since that in Constantinople. He has made but one visit to the United States (in 1856). Being detained in New York for electrotyping an Armenian Bible, he taught Hebrew in the Union Theological Seminary (1857-58), and was invited to become professor in that department. The translation of the Scriptures into the Turkish language, after having engaged the labors of many others, was in 1873 placed by the British and Foreign Bible Society and the American Bible Society in the hands of a committee consisting at first of the Revs. W. G. Schauffler, D.D. (of the American Bible Society, formerly of the A. B. C. F. M.), George T. Herrick, Elias Riggs, D.D. (of the A. B. C. F. M.), and Robert H. Weakley (of the Church Missionary Society), as a result of whose labors, and those of native Turkish scholars, the entire Bible was published in both Arabic and Armenian characters in 1878. Experience having shown the need of retouching this version in a way to render it more intelligible to common readers, the same Bible societies, in 1883, consented to the organization of a larger committee (comprising so far as practicable the members of the former committee), and placed this work in their hands. The revised Turkish version, the work of this large committee, was issued 1886. Dr. Riggs is the author of *A Manual of the Chaldee Language, containing a Grammar* (chiefly translation of Winer), *Chrestomathy, and a Vocabulary*, Andover, Mass., 1832 (revised edition, New York, 1858, and since several editions); *The Young Forester, a Brief Memoir of the Early Life of the Swedish Missionary Fjeldstedt* (Massachusetts Sabbath-school Society); *Grammatical Notes on the Bulgarian Language*, Smyrna, 1844; *Grammar of the Modern Armenian Language, with a Vocabulary*, Smyrna, 1847, second edition, Constantinople, 1856; *Grammar of the Turkish Language as written in the Armenian Character*, Constantinople, 1856; *Translation of the Scriptures into the Modern Armenian Language*, completed with the aid of native scholars, Smyrna, 1853 (reprinted in many editions in Constantinople and New York); *Translation of the Scriptures into the Bulgarian Language*, completed with the aid of native scholars throughout, and on the New Testament of the Rev. Dr. Albert L. Long (now professor in Robert College), Constantinople, 1871 (several editions, Constantinople and Vienna); *A Harmony of the Gospels* (in Bulgarian), Constantinople, 1880; *A Bible Dictionary* (in Bulgarian), 1884; minor publications, such as tracts, hymns, and collections of hymns, in Greek, Armenian, and Bulgarian.

**RIGGS, James Stevenson**, Presbyterian; b. in

New-York City, July 16, 1853; graduated at the College of New Jersey, Princeton, 1874; studied at Leipzig, 1875; graduated at Auburn Theological Seminary, N.Y., 1880; became pastor at Fulton, N.Y., 1880; adjunct professor of biblical Greek in Auburn Theological Seminary, 1881.

**RITSCHL, Albrecht, Ph.D.** (Halle, 1843), **Lic. Theol.** (Bonn, 1846), **D.D.** (*hon.*, Bonn, 1855), **LL.D.** (Göttingen, 1881); b. in Berlin, March 25, 1822; studied at Bonn and Halle; became *privat-docent* at Bonn, 1846; professor extraordinary there, 1852; ordinary professor, 1859; professor at Göttingen, 1864; consistorial councillor, 1874. He thus describes his theological standpoint: "In strictest recognition of the revelation of God through Christ; most accurate use of the Holy Scripture as the fountain of knowledge of the Christian religion; view of Jesus Christ as the ground of knowledge for all parts of the theological system; in accord with the original documents of the Lutheran Reformation respecting those peculiarities which differentiate its type of doctrine from that of the middle ages."<sup>1</sup> He is a determined opponent of Protestant scholasticism, is the only living German theologian who has a "school;" but since 1881, he says, he has been in the position of the prophet Jeremiah (Jer. xviii. 18). He is the author of *Doctrina Augustini de creatione mundi, peccato, gratia* (*Diss. inauguralis*), Halle, 1843; *Das Evangelium Marcions und das kanonische Evangelium des Lucas*, Tübingen, 1846; *Die Entstehung der altkatholischen Kirche*, Bonn, 1850, 2d ed. (entirely worked over; standpoint of the Tübingen school, adopted in the first, abandoned), 1857; *Ueber das Verhältniss des Bekenntnisses zur Kirche, Ein Votum gegen die neulutherische Doctrin*, 1854; *Die christliche Lehre von der Rechtfertigung und Versöhnung*, 1870-74, 3 vols., 2d ed. 1882-83 (Christian trans., vol. i., *A Critical History of the Christian Doctrine of Justification and Reconciliation*); *Die christliche Vollkommenheit*, Göttingen, 1874; *Schleiermachers Reden über die Religion und ihre Nachwirkungen auf die evang. Kirche Deutschlands*, Bonn, 1874; *Unterricht in der christlichen Religion*, 1875, 3d ed. 1886; *Ueber das Gewissen*, 1876; *Theologie u. Metaphysik. Zur Verständigung u. Abwehr*, 1881; *Geschichte des Pietismus*, 1880 sqq., 3d and last vol. 1886.

**RITSCHL, Otto, Lic. Theol.** (Halle, 1885), German Protestant theologian, son of the preceding; b. at Bonn, June 26, 1860; studied at Bonn, Göttingen, and Giessen, 1878-81; became *privat-docent* of theology at Halle, 1885. He is the author of *De epistulis Cypriani, dissertatio inauguralis*, Halle, 1885; *Cyprian von Karthago und die Verfassung der Kirche, eine Kirchengeschichtliche und Kirchenrechtliche Untersuchung*, Göttingen, 1885.

**ROBERTS, William, D.D.** (University of the city of New York, 1863), Welsh Calvinistic Methodist; b. at Llanerchymedd, Wales, Sept. 25, 1802; after education at Presbyterian Collegiate Institute, Dublin, Ireland, was pastor and

<sup>1</sup> "In strengster Anerkennung der Offenbarung Gottes durch Christus, gemässster Benützung der heiligen Schrift als Erkenntnisgrund der christlichen Religion, Verwendung Jesu Christi als des Erkenntnisgrundes für alle Glieder des Systems, im Einklang mit den Grundsätzen der lutherischen Reformation in Hinsicht des eigenthümlichen von der Theologie des Mittelalters abweichenden Lehrtums."

principal of academy, Holyhead, Wales; preacher of Countess of Huntingdon's chapel, Runcorn, Eng., 1848-55; pastor of Welsh Presbyterian Church, New-York City, 1855-68; Welsh pastor at Scranton, Penn., 1869-75; and since at Utica, N.Y. He has been several times moderator of the United-States Welsh Presbyterian General Assembly, and representative in councils of the Alliance of Reformed Churches. He edited the *Traethodydd*, New York, 1857-61, and since 1871 the *Cyfaill* (denominational organ), Scranton and Utica; and has written, *The Abrahamic Covenant*, New York, 1858; *The Election of Grace*, 1859 (both in Welsh).

**ROBERTS, William Charles, D.D.** (Union College, Schenectady, N.Y., 1872), Presbyterian; b. at Alltmai, near Aberystwith, Wales, Sept. 23, 1832; graduated at the College of New Jersey, Princeton, 1855, and at Princeton Theological Seminary 1858; became pastor of First Church, Wilmington, Del., 1858; First Church, Columbus, O., 1862; Second Church, Elizabeth, N.J., 1864; Westminster Church, Elizabeth, N.J., 1866; elected corresponding secretary of the Board of Home Missions, New-York City, 1881. He was chairman of the committee which laid the foundations of the Wooster University, O.; declined the presidency of Rutgers College, New Brunswick, N.J., 1882; declined a professorship in Western Theological Seminary, Allegheny, Penn., and accepted the presidency of Lake Forest University, Ill., 1886; was moderator of synods of Ohio (1864) and New Jersey (1875); member of the first (Edinburgh, 1877) and third (Belfast, 1884) councils of the Reformed Churches, and read paper on American colleges; was trustee of Lafayette College, Easton, Penn., from 1859 to 1863, and has been trustee of College of New Jersey, Princeton, since 1866. He is the author of a series of letters on the great preachers of Wales, translation of the *Shorter Catechism* into Welsh, and a number of occasional sermons.

**ROBERTS, William Henry, D.D.** (Western University of Pennsylvania, Pittsburgh, 1883), Presbyterian, son of William Roberts; b. at Holyhead, Wales, Jan. 31, 1844; graduated at the College of the City of New York, 1863; was statistician United-States Treasury Department, Washington, D.C., 1863-65; assistant librarian of Congress, 1866-72; graduated at Princeton (N.J.) Theological Seminary, 1873; pastor at Cranford, N.J., 1873-77; from 1877 to 1886 was librarian of Princeton Theological Seminary; became in 1889 professor in Lane Theological Seminary, Cincinnati, O.; from 1880 to 1884, permanent clerk of the General Assembly; since 1884, stated clerk. With Rev. Dr. W. E. Schenck, he prepared *General Catalogue of Princeton Theological Seminary*, 1881, and has published sermons, articles, etc.

**ROBERTSON, Right Rev. Charles Franklin, S.T.D.** (Columbia College, New-York City, 1868), **D.D.** (University of the South, Sewanee, Tenn., 1883), **LL.D.** (University of Missouri, Columbia, Mo., 1883), Episcopalian, bishop of Missouri; b. in New-York City, March 2, 1835; graduated at Yale College, New Haven, Conn., 1859, and at the General Theological Seminary, New-York City, 1862; became rector of St. Mark's, Malone, N.Y., 1862; of St. James, Batavia, 1868; bishop, 1868;

died in St. Louis, Mo., May 1, 1886. He was vice-president of the St. Louis Social Science Association, of the National Conference of Charities and Corrections; member of historical associations and societies. He was the author of papers on *Historical Societies in Relation to Local Historical Effort*, St. Louis, 1883; *The American Revolution and the Mississippi Valley*, 1884; *The Attempt to separate the West from the American Union*, 1885; *The Purchase of the Louisiana Territory in its Influence on the American System*, 1885; pamphlets, sermons, charges, etc.

**ROBINS, Henry Ephraim, D.D.** (University of Rochester, N.Y., 1868), Baptist; b. at Hartford, Conn., Sept. 30, 1827; graduated at Newton (Mass.) Theological Institution, 1861; pastor at Newport, R.I., 1862-67; Rochester, N.Y., 1867-73; president of Colby University, Waterville, Me., 1873-82; since 1882 has been professor of Christian ethics in Rochester (N.Y.) Theological Seminary.

**ROBINSON, Charles Seymour, D.D.** (Hamilton College, Clinton, N.Y., 1866), **LL.D.** (Lafayette College, Easton, Penn., 1885), Presbyterian; b. at Bennington, Vt., March 31, 1829; graduated at Williams College, Williamstown, Mass., 1849; studied at Union (New-York City) and Princeton (N.J.) Theological Seminaries; was pastor in Troy and Brooklyn, N.Y.; Paris, France; and since 1870 of Memorial Church, New-York City. He has published *Songs of the Church*, New York, 1862; *Songs for the Sanctuary*, 1865; *Songs for Christian Worship*, 1866; *Short Studies for Sunday-school Teachers*, 1868; *Chapel Songs*, 1872; *Psalms, Hymns, and Spiritual Songs*, 1874; *Christian Work* (sermons), *Bethel and Pennel* (do., both 1874); *Spiritual Songs*, 1878; *Spiritual Songs for Social Worship*, 1880; *Studies in the New Testament*, 1880; *Spiritual Songs for Sunday School*, 1881; *Studies of Neglected Texts*, 1883; *Laudes Domini* (hymn-book), 1884; *Simon Peter: Early Life and Times*, 1887; *Sermons in Songs*, 1885. His hymn and tune books sell between seventy-five and eighty thousand a year. His sermons have passed through several editions.

**ROBINSON, Ezekiel Gilman, D.D., LL.D.** (both Brown University, Providence, R.I., 1853 and 1872), Baptist; b. at Attleborough, Mass., March 23, 1815; graduated at Brown University, Providence, R.I., 1838, and at Newton (Mass.) Theological Institution, 1842; pastor at Norfolk, Va., 1842-45; professor of Hebrew in Covington (Ky.) Theological Seminary, 1846-49; pastor in Cincinnati, O., 1849-52; professor of theology in Rochester (N.Y.) Theological Seminary, 1852-72; president, 1864-72; and since 1872 has been president of Brown University. He edited *Christian Review*, 1859-64; revised Neander's *Planting and Training of the Christian Church*, 1864; published *Yale Lectures*, 1883.

**ROBINSON, Thomas Hastings, D.D.** (Hamilton College, Clinton, N.Y., 1868), Presbyterian; b. at North-East, Erie County, Penn., Jan. 30, 1828; graduated at Oberlin College, O., 1850, and at Western Theological Seminary, Allegheny, Penn., 1854; pastor in Harrisburg, Penn., 1854-84; and since has been professor of sacred rhetoric, church government, and pastoral theology in the Western Theological Seminary, Allegheny, Penn.

**ROHLING, Johann Francis Bernard Augustin**, Lic. Theol. (Munster, 1865), Ph.D. (Jena, 1867), D.D. (Munster, 1871), Roman Catholic; b. at Neuenkirchen, near Munster, Westphalia, Germany, Feb. 15, 1839; studied theology in the University of Munster; was instituteur du comte de Merode en Belgique et en France, 1863-61; chaplain and con-rector at Rheinberg, near Wesel, 1865; *repent* of dogmatics and ethics at Munster; vicar of St. Martin's Church, and *privat-docent* of biblical literature, 1866-70; professor extraordinary of exegesis of the Old and New Testament, 1870-71; professor of theology at St. Francis' Seminary, near Milwaukee, Wis., U.S.A., 1874-75; since April, 1876, ordinary professor of biblical studies and exegesis at the University of Prague, Bohemia. In 1883 he was prohibited by the Austrian Government from writing against the Jews, on account of the so-called "excited times." He is the author of the German translation of Lamy's book against Renan, Munster, 1864; *Hosea's Ehe*, Tübingen, 1865; *Der Jehova-Engel*, 1866; *Mose's letztes Lied*, Jena, 1867; *Erklärung der Psalmen*, Münster, 1871; *Isaias*, 1872; *Evangelien, Acta, Romer-Corinther-Gästerbr.*, 1873; *Daniel*, Mainz, 1876; *Sprüche Salomo's*, 1880; *Der Talmudjude*, Münster, 1871, 6th ed. 1876; *Louise Lateau*, Paderborn, 1873, 9 editions; *Der Antichrist*, St. Louis, 1875; *Medulla theologiae moralis*, 1875; *Katechismus des 19. Jahrhunderts für Juden, Protestanten und Katholiken*, Mainz, 1878; *Fünf Briefe über den Talmudismus und das Blutrival der Juden*, Paderborn, 1st to 3d eds. 1883; *Die Polemik und das Menschenopfer des Rabbinismus*, 1st to 5th thousand 1883.

**ROLLER, Théophile**, French Protestant; b. at Abulsson (Creuse), April 5, 1830; educated at Paris and Montauban; Reformed pastor at Bolbec (Seine-Inférieure), 1853-57; at Naples, Italy, 1857-63; in different parts of France and Italy, 1864-66; at Rome, 1867-73; in 1874 he retired, because of his health, to Toqueville (Seine-Inférieure), and devoted himself entirely to the composition of his great work, *Les catacombes de Rome - histoire de l'art et des croyances religieuses pendant les premiers siècles du christianisme*, Paris, 1879-80, 2 vols. folio, with a hundred plates.

**ROMESTIN, Augustus Henry Eugene de**, Church of England; b. in Paris, France, May 9, 1830; scholar of Winchester College, Eng., 1843-48; of St. John's College, Oxford; graduated B.A. 1852, M.A. 1854; was ordained deacon 1852, priest 1854; was curate of Mells, Somerset, 1853; of St. Thomas Martyr, Oxford, 1854-51; English chaplain at Freiburg-im-Breisgau 1863-65, and at Baden-Baden 1865-68; chaplain of Woodland, Dorset, 1868-69; perpetual curate of Freehold, Oxford, 1874-85; rural dean of Woodstock, 1879-85; vicar of Stony Stratford, Buckinghamshire, 1885; warden of House of Mercy, Great Maplestead, Essex, since 1885. His theological standpoint is that of the school of Dr. Pusey. He is the author of *Sketch of Primary Education in Germany*, London, 1866; *Last Hours of Jesus*, 1866; *Teaching of the Twelve Apostles*, 1881, 2d ed. 1885; *St. Augustine, On instructing the Unlearned, Concerning Faith of Things not seen, On the Advantages of Believing, The Enchiridion to Laurentius, and Concerning Faith, Hope, and Charity*, Latin and English, 1885; articles in

newspapers, magazines, etc., on various subjects, 1856-86.

**ROPES, Charles Joseph Hardy**, Congregationalist; b. in St. Petersburg, Russia, Dec. 7, 1851; graduated at Yale College, New Haven, Conn., 1872, and at Andover Theological Seminary, Mass., 1875; pastor at Ellsworth, Me., 1877-81; and since 1881 professor of New-Testament language and literature in Bangor Theological Seminary, Me. He translated and edited (with Professor Dr. E. C. Smyth) *Uhlhorn's Conflict of Christianity with Heathenism*, New York, 1879.

**ROPES, William Ladd**, Congregationalist; b. at Newton, Mass., July 19, 1825; graduated at Harvard College, Cambridge, Mass., 1846, and at Andover Theological Seminary, Mass., 1852; was pastor at Wrentham, Mass., 1853-62; acting pastor of Crombie-street Church, Salem (residence at Cambridge, Mass.), 1862-63; acting pastor at South Hadley, Mass., and Windsor Locks, Conn., 1865-66; since 1866 has been librarian of Andover Theological Seminary.

**ROSSI, Giovanni Battista de**, Italian archaeologist, Roman Catholic; b. in Rome, Feb. 23, 1822; educated at the Collegium Romanum; under the Jesuit Marchi's impulse devoted himself to archaeology, particularly to the Catacombs, and in this department is the universally acknowledged chief. In 1886 the emperor of Germany conferred upon him the cross of the Order of Merit. His two monumental works are *Inscriptiones christianae urbis Romanae*, Rome, 1857-61; *La Roma sotterranea christiana*, 1869-77, 3 vols. Since 1863 he has issued *Bulletino di archaeologia christiana*.

**RUDIN (Eric Georg) Waldemar (Napoleon)**, Ph.D. (Upsala, 1857), D.D. (by the king's appointment, 1877, in consequence of a theological examination before the faculty of Upsala, 1871), Swedish Lutheran theologian; b. at Ö. Ryd, Ostrogothia, Sweden, July 20, 1833; studied at the University of Upsala; ended the course in philosophy 1857, in theology 1859; was sec'y of the National Evangelical Society at Stockholm, 1859-62; director of the Foreign Missionary Institute there, 1862-69; vice-chaplain of the parish of St. Clara, Stockholm, 1869-72; *privat-docent* in the University of Upsala, 1872 (appointed 1871)-75; *adjunct* in theology, 1875-77; professor extraordinary of exegetical theology, 1877 to date. He was appointed a court preacher 1873. Since 1881 he has been a member of the committee for the revision of the Swedish translation of the Old Testament. He is a moderate Lutheran, friendly to the biblical theology of Beck, and to the mystics. He is the author in Swedish of "Intimations of Eternity" (sermons on the texts of the Church Year), Stockholm, 1872-73, 2d ed. 1878; "Biblical Psychology," Upsala, 1st part 1875; "Soren Kierkegaard," 1880; "Synopsis of the Gospels," 1881; "Gospel of Mark" translated, with notes, 1883; "Introduction to Old-Testament Prophecy," 1881; "Commentary on the Minor Prophets," 1881 seq.; "Discussions on Theological and Ecclesiastical Subjects (1. Is it worth while to Instruct our Children in the Old Testament? 2. On the Influence of Personality in Preaching)," 1885-86; several sermons, addresses, tracts, etc.

**RÜETSCHI, Albert Rodolph**, D.D. (*hon.*, Zurich,

1861), Swiss Reformed; b. in Bern, Dec. 3, 1820; studied at Bern, Berlin (1844-45), and Tübingen (1845); became *privat-docent* at Bern, 1845; pastor at Trub 1848, at Kirchberg 1853; rector of Bern Cathedral since 1867; honorary professor at the University of Bern since 1878. He was president of the Synod, 1861-72; of the Synodal rath, 1878-82. He edited Lutz's *Biblische Dogmatik*, Pforzheim, 1847; and has written numerous articles in Herzog's *Real-Encyclopädie*, and in *Studien und Kritiken* and other theological periodicals.

**RÜETSCHI, Rudolf, Lic. Theol.** (*hon.*, Bern, 1882), Swiss Reformed; b. at Trub, Canton Bern, Jan. 13, 1851; studied at Bern 1870-74, Berlin 1874-75, Tübingen 1875; became pastor at Reutigen, Canton Bern, 1875; at Münchenbuchsee, 1880; *privat-docent* at the University of Bern, 1883. He has been since 1880 teacher of religion in the normal school at Hofwyl. He is the author of *Welches ist das Prinzip des evangelischen Protestantismus?* Bern, 1880; *Geschichte und Kritik der kirchlichen Lehre von der ursprünglichen Vollkommenheit und vom Sündenfall* (prize essay of the Hague Association), Leiden, 1881.

**RULISON, Right Rev. Nelson Somerville, D.D.** (Kenyon College, Gambier, O., 1879), Episcopalian, assistant bishop of Central Pennsylvania; b. at Carthage, Jefferson County, N.Y., April 24, 1813; graduated at the General Theological Seminary, New-York City, 1836; became assistant minister at the Church of the Annunciation, New-York City, 1836; rector of Zion Church, Morris, N.Y., 1867; of St. John's Church, Jersey City, N.J., 1870; of St. Paul's Church, Cleveland, O., 1877; bishop, 1885. He has published a few sermons in pamphlet form, etc.

**RUNZE, Georg August Wilhelm, Ph.D.** (Königsberg, 1876), **Lic. Theol.** (Berlin, 1879), German Protestant; b. at Woltersdorf, Pomerania, Feb. 13, 1852; studied theology and philosophy at Greifswald and Berlin, 1870-74; was tutor in a noble family in Curland, 1874-76; adjunct of the *Domkandidatenstift* in Berlin, 1876-77; in the army, 1877-78; *inspector des Studentenkonvikts* "Johanneum" in Berlin, 1878-80; *privat-docent* of speculative and philosophical theology in Berlin University since 1880. He holds to Dorner's *Vermittelungs* theology in general. He is the author of *Schleiermachers Glaubenslehre in ihrer Abhängigkeit von seiner Philosophie kritisch dargestellt und an einer Speziallehre erläutert*, Berlin, 1877; *Der ontologische Gottesbeweis, Kritische Darstellung seiner Geschichte seit Anselm bis auf die Gegenwart*, Halle, 1882; *Grundriss der evangelischen Glaubens- und Sittenlehre*, Berlin (1. Theil); *Allgemeine Dogmatik mit Einschluss der Religionsphilosophie*, 1883; II. Theil; *Spezielle Dogmatik*, 1884; arts. *Unsterblichkeit und Willensfreiheit*, in Herzog; and articles in periodicals, etc.

**RUST, Herman, D.D.** (Franklin and Marshall College, Lancaster, Penn., 1872), Reformed (German); b. in Bremen, Germany, Dec. 8, 1816; graduated at Marshall College (1848) and Theological Seminary (1850), Mercersburg, Penn.; pastor in Cincinnati, O., 1851-62, and since has been professor of church history and exegesis in Heidelberg Theological Seminary, Tiffin, O.

**RYAN, Most Rev. Patrick John, LL.D.** (University of the State of New York, through Manhattanville College of Christian Brothers, 1860),

Roman Catholic, archbishop of Philadelphia; b. at Thurles, Ireland, Feb. 20, 1831; completed the ecclesiastical course at Carlow College, Ireland, 1852; was professor in Theological Seminary, St. Louis, Mo., 1852-54; rector of the Cathedral in that city, 1855-60; pastor of the Church of the Annunciation, 1860-68, and of St. John's, 1868; vicar-general of the diocese, 1868-84; coadjutor bishop of St. Louis, 1872; archbishop of Philadelphia, Penn., 1884. He preached the English Lenten course in Rome (1868), the dedication sermon of the Cathedral, New-York City (1879), and lectured before the Legislature and University of Missouri. He is the author of published lectures on *What Catholics do not believe*, St. Louis, 1877; *Some of the Causes of Modern Religious Scepticism*, 1883; and of occasional sermons.

**RYDBERG, Abraham Viktor, D.D.** (Upsala, 1876); b. at Jönköping, Province of Småland, Sweden, Dec. 18, 1829; studied philosophy at the University of Lund, 1848-52; was literary editor of *Göteborgs Handelstidning* ("The Gothenburg Daily Commercial"), 1855-76; lay representative at the Church Congress of the Swedish State Church, 1868; member of the lower house of the Swedish Parliament as representative of the city of Gothenburg, 1870-72; has been professor at the high school of Stockholm since 1884. He was elected as member of the Swedish Academy in 1877; made knight of the Order of the North Star in 1879. Nominally a Lutheran, he is in reality Unitarian. He is the author (in Swedish) of "Romantic Stories," Gothenburg, 1856, 2d ed. Gefle, 1865; "The Freebooter on the Baltic," Gothenburg, 1857, 2d ed. Gefle, 1866; "The Last Athenian," Gothenburg, 1859, 2d ed. Stockholm, 1866, 3d ed. 1876 (trans. into English [Philadelphia, 1879] Danish, and German); "The Doctrine of the Bible on Christ," Gothenburg, 1862, 4th ed. 1880; "The Jehovah Worship among the Hebrews before the Babylonian Captivity," Gothenburg, 1864, 2d ed. Gefle, 1869; "Magic of the Middle Ages," Stockholm, 1865 (English trans., New York, 1879); "On the Pre-existence of Man," Stockholm, 1868; "Genealogy of the Patriarchs in Genesis and the Chronology of the LXX." Gothenburg, 1873; "Adventure of Little Vigg on Christmas Eve," Gothenburg, 1874, 2d ed. 1875; "Roman Legends about St. Paul and St. Peter," Stockholm, 1874; "Roman Days," Stockholm, 1875 (English trans., London, 1879); "Translation of Goethe's Faust," Stockholm, 1876; "On Eschatology," Stockholm, 1880; numerous pamphlets.

**RYLANCE, Joseph Hine, D.D.** (Western Reserve College, Hudson, O., 1867), Episcopalian; b. near Manchester, Eng., June 16, 1826; educated at King's College, London University; graduated, 1861; curate in London, 1861-63; rector in Cleveland, O., 1863-67; Chicago, Ill., 1867-71; and since 1871 has been rector of St. Mark's, New-York City. His theological standpoint is that of Christian rationalism. He is the author of *Preachers and Preaching*, London, 1862; *Social Questions*, New York, 1880.

**RYLE, Right Rev. John Charles, D.D.** (by diploma, 1880), lord bishop of Liverpool, Church of England; b. at Macclesfield, May 10, 1816; entered Christ Church, Oxford; took Craven University scholarship in 1836; graduated B.A. (first-class

in classics) 1837, M.A. 1871; became successively curate of Exbury, Hants, 1841; rector of St. Thomas, Winchester, 1843; of Helmingham, Suffolk, 1844; vicar of Stradbroke, Suffolk, 1861 (rural dean, 1870; honorary canon of Norwich Cathedral, 1872; select preacher at Cambridge 1873-74, at Oxford 1874-76); dean designate of Salisbury, 1880 (never took possession, because within a short time after nomination he became bishop of Liverpool, upon the formation of the diocese, 1880).

He has written about one hundred theological tracts on doctrinal and practical subjects, of which more than two millions have been circulated, and many have been translated into foreign languages (they are now published in six volumes); *Coming Events and Present Duties*, 1867, 2d ed. 1879; *Bishops and Clergy of Other Days*, London, 1868; *The Christian Leaders of the Last Century* (in England), 1869; *Expository Thoughts on the Gospels*, 1856-69, 7 vols., 11th ed. 1873-79.

## S.

**SABINE, William Tufnell**, Reformed Episcopalian; b. in New-York City, Oct. 16, 1838; graduated at Columbia College 1859, and at the General Theological Seminary 1862, both in New-York City; became rector in Philadelphia, Penn., 1863; in New-York City, 1866; pastor of the First Reformed Episcopal Church, New-York City, 1874. He has published various pamphlets.

**SACÉ, Adoniram Judson, D.D.** (Rochester University, N.Y., 1872), Baptist; b. at Massillon, O., March 29, 1836; graduated at the University of Rochester, N.Y., 1860, and at Rochester Theological Seminary, 1863; became pastor at Shelburne Falls, Mass., 1863-67; in Philadelphia, Penn., 1868-69; Hartford, Conn., 1872-81; professor of Latin, University of Rochester, N.Y., 1870-71; since 1881 has been professor of homiletics in the Baptist Union Theological Seminary, Morgan Park, near Chicago, Ill.

**SALMON, George, D.D.** (Dublin, 1859; Edinburgh, 1881), **D.C.L.** (Oxford, 1868), **LL.D.** (Cambridge, 1874), Church of Ireland; b. in Dublin, Sept. 25, 1819; educated at Trinity College, Dublin; graduated B.A. (senior moderator in mathematics) 1839, M.A. 1843, B.D. 1859; was fellow from 1841 to 1866; and has been regius professor of divinity since 1866. He was ordained deacon in 1844, priest in 1845. He is fellow of the Royal Societies of London and Edinburgh, corresponding member of the Institute of France, and honorary member of the Royal Academies of Berlin, Göttingen, and Copenhagen. Besides mathematical works, he has issued *College Sermons*, 1st series, London, 1861; 2d series (*Reign of Law*), 1873; 3d series (*Non-miraculous Christianity*), 1881; *Introduction to the New Testament*, 1885; 2d ed. 1886.

**SALMOND, Stewart Dingwall Fordyce, D.D.** (Aberdeen University, 1881), Free Church of Scotland; b. at Aberdeen, June 22, 1838; educated at King's College and University, Aberdeen; graduated, 1858; was assistant professor, 1861-64; classical examiner, 1864-67; minister at Barry, Forfarshire, 1865-76; since 1876 professor of systematic theology and New-Testament exegesis in the Free Church College, Aberdeen. He translated with notes the works of *Hippolytus* (except the "Refutation of the Heresies") in the Ante-Nicene Library, vols. v. and ix., Edinburgh, 1868-69; *Julius Africanus*, etc., in vol. ix.; *Theognostus*, etc. (fragments), vol. xiv., 1869; *Gregory Thaumaturgus*, etc., vol. xx., 1871; Augustine's *Harmony*, etc., in vols. viii. and ix. Augustine's works, 1873; wrote the notes on *Epistles of Peter* in Schaff's *Popular Commentary on the New Testament*, vol. iv., 1883; *The Life of the Apostle Peter*, 1884; edited *Bible-class Primers*, 1881 sqq., and *Commentary on the Epistle of Jude*, London (in press). He has besides written numerous articles in periodicals.

**SAMSON, George Whitefield, D.D.** (Columbian University, Washington, D.C., 1858), Baptist; b. at Harvard, Mass., Sept. 29, 1819; graduated at Brown University, 1839, and at Newton Theologi-

cal Institution, Newton Centre, Mass., 1843; was pastor East-street Church, Washington, D.C., 1843-50; Jamaica Plain, Boston, Mass., 1850-52; East-street, Washington, D.C., 1853-59; president of Columbian College, Washington, D.C., 1859-71; of Rutgers Female Seminary, New-York City, 1871-75; pastor of First (Mount Morris) Church, Harlem, New-York City, 1873-81; since 1883 has been secretary in charge of Liberia College; since 1884 has conducted private collegiate instruction, since 1886 has been acting president of Rutgers Female College, New-York City. He is the author of *To daimonion, or the Spiritual Medium*, Boston, 1852, 2d ed. (under title *Spiritualism Tested*) 1860; *Thanksgiving Discourse*, 1853; *Memoir of M. J. Graham* (prefaced to ed. of *Graham's Text of Truth*), 1859; *Outlines of the History of Ethics*, 1860; *Elements of Art Criticism*, Philadelphia, 1867, abridged ed. 1868; *Physical Media in Spiritual Manifestations, illustrated from Ancient and Modern Testimony*, 1869; *The Atonement, viewed as Assumed Divine Responsibility*, 1878; *Divine Law as to Wines, established by the Testimony of Sages, Physicians, and Legislators against the Use of Fermented and Intoxicating Wines, confirmed by Egyptian, Greek, and Roman Methods of preparing Unfermented Wines for Festal, Medicinal, and Sacramental Uses*, New York, 1880, 2d ed. 1885; *English Revisers' Greek Text shewn to be Unauthored except by Egyptian Copies discarded by the Greeks*, 1882; *Guide to Self Education*, 1886.

**SANDAY, William, D.D.** (Durham, 1882; Edinburgh, 1877), Church of England; b. at Holme Pierrepont, Nottingham, Aug. 1, 1843; educated at Corpus Christi College, Oxford; graduated B.A. (first-class in classics) 1865, M.A. (Trinity College) 1868; was fellow of Trinity College, Oxford, 1866-73; ordained deacon 1867, priest 1869; lecturer of St. Nicholas, Abingdon, 1871-72; vicar of Great Waltham, Essex, 1872-73; of Barton-on-the-Heath, Warwickshire, 1873-76; public examiner in the Honors School of Theology at Oxford, 1876-77; principal of Bishop Hatfield's Hall, Durham, 1876-83; examining chaplain to the bishop of Durham, 1879-81; select preacher at Cambridge, 1880; became Dean Ireland's professor of exegesis of Holy Scripture, Oxford, 1882; and tutorial fellow of Exeter College, Oxford, 1883. He is the author of *Authorship and Historical Character of the Fourth Gospel*, London, 1872; *The Gospels in the Second Century*, 1876; commentary on *Romans and Galatians* in Bishop Ellicott's *Commentary*, 1878; (joint editor of) *Variorn Bible*, 1880; *Inaugural Lecture*, Oxford, 1883.

**SANDERSON, Joseph, D.D.** (University of Kittanning, Penn., 1868), Presbyterian; b. at Balibay, County Monaghan, Ireland, May 23, 1823; graduated at the Royal College, Belfast, 1845; went to America, 1846; was classical teacher in the Washington Institute, New-York City, 1847-49; studied theology under care of the Associate Presbytery of New York, by which licensed, 1849;

became pastor of Associate Presbyterian Church, Providence, R.I., 1819, and of Stanton-street Presbyterian Church, New-York City, 1853; removed with his congregation to their new church, Lexington Avenue and Forty-sixth Street, 1860; resigned, 1869; was prevented from preaching by partial aphonia until 1871; was acting pastor of Saugateck Congregational Church, Conn., 1872-78; assistant editor of the *Homiletic Monthly*, New York, 1881-83; editor of the *Pulpit Treasury*, New York, since 1883. He is the author of *Jesus on the Holy Mount*, New York, 1869, last ed. 1881; *Memorial Tributes*, 1883, last ed. 1885.

**SANKEY, Ira David**, Methodist lay evangelist; b. at Edinburgh, Lawrence County, Penn., Aug. 28, 1840; in business at New Castle, Penn., 1855-71; joined Mr. Moody in evangelical work in Chicago in the latter year, and has been with him ever since. He leads the singing in the revival meetings, and sings alone, and is a worker in the inquiry-rooms. He has edited several collections of hymns, which have had an enormous circulation, and has written and adapted numerous tunes.

**SAPHIR, Adolph, D.D.** (Edinburgh, 1878), Presbyterian; b. at Pesth, Hungary, Sept. 26, 1831; received his elementary education at Pesth until 1844; attended the gymnasium of the Graue Kloster, Berlin, till 1848; studied in Glasgow University and Marischal College, 1848-49, 1850-51; in Theological College of the Free Church, Edinburgh, 1851-54; graduated B.A. at University of Glasgow, 1854; became missionary to the Jews in Hamburg, Germany, 1854; German preacher in Glasgow, 1855; minister of English Presbyterian Church, South Shields, 1856; Greenwich, London, 1861; Notting Hill, London, 1872; of Belgrave Presbyterian Church, London, 1881. He was the first convert of the Scotch Jewish mission at Pesth; was baptized in 1843, with father, mother, brother, and three sisters; has devoted himself to promoting interest in Jewish missions by addresses, pamphlets, and in other ways. He holds to the Old Reformation theology, but gives prominence to the historical and prophetic elements of Scripture. He is the author of *Diaries of Philipp Saphir, by his Brother*, Edinburgh, 1852; *Conversion*, 1861, 10th ed. (under title *Found by the Good Shepherd*) London [1880]; *Christ and the Scriptures*, London, 1864, 25th thousand, 1884 (trans. into Dutch, German, 3d ed. Leipzig, 1882, prefaces by Kogel and Delitzsch; Italian, Hungarian, Swedish, Norse, Hindi, Slavonian); *Lectures on the Lord's Prayer*, 1869, 9th ed. 1884; *Christ Crucified* (lectures on 1 Cor. ii.), 1872, 4th ed. 18—; *Christ and the Church, Lectures on the Apostolic Commission*, 1874, 2d ed. 1884; *Expository Lectures on Epistle to the Hebrews*, 1875-76, 2 vols., several later editions; *The Hidden Life, Thoughts on Communion with God*, 1877, later editions; *Our Life-Day, Thoughts on John xiv. 4*, 1878, reprinted, New York, 1879; *The Compassion of Jesus*, 1880, 2d ed. 1882 (trans. into German); *Martin Luther, a Witness for Christ and the Scriptures*, 1884, 3d ed.; translation of Anberlen, *The Prophet Daniel and Book of Revelation*, Edinburgh, 1856; German tracts for the Jews (*Der Weihnachtsbaum, Wer ist der Jude? Wer ist der Apostel?*) which have passed through many editions since 1851, and been translated into Italian and into Jewish German. Who

is the *Apostate?* into English (1878) and Dutch; *All Israel shall be saved*, 188—, 3d thousand, 1885 (translated into German, Leipzig, 1884, 2d ed. 1885, and Danish); *The Everlasting Nation*, 3d ed. 1885; eight tracts for children, *Christian Perfection*, 1885; many other expository and devotional pamphlets.

**SAUSSAYE, Pierre Daniel Chantepie de la, D.D.** (Utrecht, 1871), Dutch Protestant; b. at Leeuwarden, April 9, 1818; educated at Leiden and Rotterdam. Since 1878 he has been professor of the history of religions at the University of Amsterdam. From 1874 to 1882 he was, with Drs. J. J. P. Valoton, jun., and Is Van Dyk, editor of *Studien*, a theological review, and wrote many papers, mostly in the field of biblical theology and history of religion. He has since contributed to other periodicals. His separate publications are, *Methodologische bydrage tot het onderzoek naar den oorsprong van den godsdienst* (his D.D. dissertation), Utrecht, 1871; *Vier Schetsen uit de Goidienst-geschiedenis*, 1883 (German trans. preparing); expects to issue in 1888, at Freiburg-im-Br., in German, a compendious history of religions for the *Theologische Lehrbücher series*.

**SAVAGE, George Slocum Folger, D.D.** (Iowa College, Grinnell, Io., 1870), Congregationalist; b. at Upper Middletown (now Cromwell), Conn., June 29, 1817; graduated at Yale College, New Haven, Conn., 1841; studied at Andover (Mass.) Theological Seminary 1841-45, and at Yale Theological Seminary 1845-47, and graduated; was pastor at St. Charles, Ill., 1847; Western secretary of the American Tract Society, Chicago, Ill., 1860; Western secretary of the Congregational Publishing Society, Chicago, 1870; secretary and treasurer of the Chicago Theological Seminary, 1872; since 1885, secretary. He has been trustee of Beloit College, Wis., since 1850; director of Chicago Theological Seminary since 1854. He was corresponding editor of *The Prairie Herald*, 1849-52, and of *The Congregational Herald*, 1852-55; editor and publisher of *The Bi-Monthly Congregational Review*, 1868-71, — all published in Chicago; and is author of sermons, addresses, etc.

**SAVAGE, Minot Judson**, Unitarian; b. at Norridgewock, Me., June 10, 1811; graduated at Bangor (Me.) Theological Seminary, 1864; became American home (Congregational) missionary in California, 1864; was at Framingham, Mass., 1867; became pastor at Hannibal, Mo., 1869; Unitarian pastor in Chicago, 1873, of the "Church of the Unity," Boston, 1874. He is the author of *Christianity the Science of Manhood*, Boston, 1873, 2d ed. 1874; *The Religion of Evolution*, 1876; *Light on the Cloud*, 1876; *Bluffton, a Story of To-Day*, 1878; *Life Questions*, 1879; *The Morals of Evolution*, 1880; *Talks about Jesus*, 1880; *Minister's Hand-book*, 1880, 2d ed. 1882; *Belief in God*, 1881; *Beliefs about Man*, 1882; *Poems*, 1882; *Beliefs about the Bible*, 1883; *The Modern Sphinx*, 1883; *Sacred Songs for Public Worship* (edited with H. M. Dow), 1883; *Man, Woman, and Child*, 1884; *The Religious Life*, 1886; *Social Problems*, 1886.

**SAYCE, Archibald Henry, LL.D.** (Kon., Trinity College, Dublin, 1881), Church of England; b. at Shirehampton, near Bristol, Sept. 25, 1846; was a scholar and taberdar of Queen's College, Oxford (1865), where he took a first-class in moderations (1866) and again in final classical schools (1866);

graduated B.A. (first-class in classics) 1869, M.A. 1871; ordained deacon 1870, priest 1871; became fellow of his college 1869, tutor 1870, and later senior tutor, deputy professor of comparative philology 1876, and public examiner 1877-79. In 1874 he joined the Old-Testament Revision Company. He is an honorary member of the Royal Academy of Spain, the Asiatic Society of Bengal, and the Anthropological Society of Washington. He edited George Smith's *History of Babylonia*, London, 1877, 2d ed. 1884; *Sennacherib*, 1878; and *Chaldean Genesis*, 1880; and has written, *Assyrian Grammar for Comparative Purposes*, 1872; *Principles of Comparative Philology*, 1873, 3d ed. 1881 (French trans. 1884); *Astronomy and Astrology of the Babylonians*, 1874; *Elementary Assyrian Grammar*, 1875, 2d ed. 1877; *Lectures on the Assyrian Syllabary and Grammar*, 1877; *Babylonian Literature*, 1877; *Introduction to the Science of Language*, 1880, 2d ed. 1883; *The Monuments of the Hittites*, 1881; *The Cuneiform Inscriptions of Van deciphered and translated*, 1882; *The First Three Books of Herodotus, edited with Notes and Appendices*, 1883; *The Ancient Empires of the East*, 1884; *Fresh Light from the Monuments, 1884*; *Introduction to the Books of Ezra, Nehemiah, and Esther*, 1885.

**SCARBOROUGH, Right Rev. John, D.D.** (Trinity College, Hartford, Conn., 1872), Episcopalian, bishop of New Jersey; b. in Castle Wellan, Ireland, April 25, 1831; graduated at Trinity College, Hartford, Conn., 1854, and at the General Theological Seminary, New-York City, 1857; became assistant minister of St. Paul's Church, Troy, N.Y., 1857; rector of the Church of the Holy Comforter, Poughkeepsie, N.Y., 1860; and of Trinity Church, Pittsburg, Penn., 1867; bishop, 1875. \*

**SCHAEFFER, Aloys, D.D.** (Würzburg, 1879), Roman Catholic; b. at Dingelstädt, Saxony, May 2, 1853; studied philosophy and theology at Prague and Würzburg, 1873-79; became chaplain in the Court Church at Dresden, 1879; professor in the royal lyceum at Dillingen, Bavaria, 1881; professor extraordinary of New-Testament exegesis at Münster, 1885. He is the author of *Die biblische Chronologie vom Auszug aus Ägypten bis zum Beginn des babylonischen Exils, mit Berücksichtigung der Resultate der Ägyptologie und Assyriologie* (prize essay at Würzburg), Münster, 1879; essays on biblico-mariology in the *Theol. prakt. Quartalschrift*, Linz, 1885 sqq.

**SCHAEFFER, Charles William, D.D.** (University of Pennsylvania, Philadelphia, 1879), Lutheran (General Council); b. at Hagerstown, Md., May 5, 1813; graduated at University of Pennsylvania, Philadelphia, 1832; was pastor in Montgomery County, Penn., 1835-41; at Harrisburg, Penn., 1841-49; at Germantown, Penn., 1849-75; has been professor in the theological seminary of the Lutheran Church, Philadelphia, since 1864; and a member of the Board of Trustees in the University of Pennsylvania since 1857. He is the author of *Early History of the Lutheran Church in America*, Philadelphia, 1857, 2d ed. 1864; *Bojatzky's Golden Treasury*, translated 1858, several later editions; *Family Prayer, a Book of Devotions*, 1859, 5th ed. 1885; *Itale Reports*, translated from the German, with extensive historical, critical, and literary annotations, vol. 1., 1880; *Wackernagel's Life of Luther*, translated 1883; *Huus Sachs' Wittenberg*

*Nightingale*, translated 1883; numerous articles for reviews, etc.

**SCHAEFFER, Hermann Moritz**, Baptist; b. at Lage, Lippe-Deimold, Germany, Aug. 22, 1839; emigrated in 1854; studied in the German department of Rochester (N.Y.) Theological Seminary, 1861-64; graduated from the English department, 1867; became pastor of the First German Baptist Church, New-York City, 1867; professor of biblical literature in the German department, Rochester Baptist Seminary, 1872.

**SCHAFF, David Schley**, Presbyterian; b. at Mercersburg, Penn., Octob. 17, 1852; graduated at Yale College, New Haven, Conn., 1873, and at Union Theol. Seminary, N. Y. City, 1876; pastor at Hastings, Neb., 1877-81; associate editor of *Schaff-Herzog Encyclopaedia*, N. Y. City, 1881-83; pastor of First Presbyterian Church, Kansas City, Mo., 1883 to date. He contributed to Schaff's (his father's) *Bible Dictionary*, Phila., 1880; edited, abridged, and adapted to the Revised Version, Howson and Spence's commentary on *Acts* (originally published in Schaff's *Popular Commentary* for the *International Revision Commentary*, N.Y., 1882.

**SCHAFF, Philip, Lic. Theol.** (Berlin, 1811), D.D. (hon., Berlin, 1854), LL.D. (Amherst College, Mass., 1876), Presbyterian; b. at Coire, Switzerland, Jan. 1, 1819; studied at Coire, in the gymnasium at Stuttgart, and in the universities of Tübingen, Halle, and Berlin; travelled as tutor of a Prussian nobleman, through Italy and other countries of Europe, 1841; returned to Berlin, and lectured in the university there as *privat-docent*, on exegesis and church history, 1842-44; was called in 1843 (upon the recommendation of Neander, Tholuck, Julius Müller, and others) to a professorship in the theological seminary of the German Reformed Church of the United States, then located at Mercersburg, Penn., and held the position until 1863 (including eleven months spent in Europe, 1854). He was charged with heresy, but acquitted by the synod at York, 1815. He lectured on all departments of theology, and was chairman of two committees which prepared a new liturgy (1857) and a new hymn-book (1859). During the Civil War, when the seminary at Mercersburg (on the borders of the scene of conflict) was turned into a military hospital, he removed to New-York City, December, 1863; was secretary of the New-York Sabbath Committee, 1864-69; and delivered courses of lectures on church history in the theological seminaries at Andover, Hartford, and New York (Union); made a second visit to Europe (1865), in behalf of Sunday observance and Sunday schools; was called to a professorship in the Union Theological Seminary, New-York City, 1869; was professor of theological encyclopaedia and Christian symbolics, 1870-72; of Hebrew, 1872-74; since 1875, of sacred literature. He is one of the founders and honorary secretaries of the American branch of the Evangelical Alliance; and was sent three times (1869, 1872, 1873) as commissioner to Europe to make arrangements for the sixth General Conference of the Alliance, which, after a second postponement in consequence of the Franco-German war, was held in New York, October, 1873. He was also one of the Alliance delegates to the emperor of Russia in 1871, to intercede with him in behalf of the religious liberty of his subjects in the Baltic provinces, and pre-



pared the official report. He was sent as a delegate to the General Conference of the Alliance at Basel (1879), and at Copenhagen (1881). He attended, as a delegate, the meeting in London which organized the Alliance of the Reformed Churches in 1875, and its first General Council in Edinburgh, 1877; and was chairman of the programme committee for its second General Council in Philadelphia, 1880 (in behalf of which he made the arrangements in Europe). He is president of the American Bible-revision Committee, which he organized in 1871 at the request of the British Committee; and he was sent to England in 1875 to negotiate with the British revisers and university presses about the terms of co-operation and publication of the Anglo-American Revision. He attended several meetings of the British Committee in the Jerusalem Chamber, London, the last in July, 1884. In 1877 he made a tour through Bible lands, in 1884 through Scandinavia and Russia, in 1886 through Spain, France, and Germany.

His books are mostly historical and exegetical.

I. His principal works are: *History of the Apostolic Church*, Merceburg, 1851, in German (Eng. trans., by Dr. Yeomans, New York, 1853, Edinburgh, 1854, several editions without change; 2d German revised ed., Leipzig, 1854; Dutch trans., Tiel, 1857); *History of the Christian Church*, New York, 1858 sqq., A. D. 1-600, 3 vols. (German ed., Leipzig, 1867, 2d ed. 1869, 3 vols.); entirely rewritten in English, and more than doubled in size, New York and Edinburgh, 1882-84, 3 vols., vol. iv., A. D. 500-1073, New York and Edinburgh, 1885; 3d revision of the entire set, 1886 (to be continued); *Bibliotheca Symbolica Ecclesie Universalis: The Creeds of Christendom, with a History and Critical Notes*, New York and London, 1877, 3 vols., 4th ed. 1884; *A Companion to the Greek Testament and the English Version*, New York and London, 1883, revised ed. 1885; *The Oldest Church Manual, called the Teaching of the Twelve Apostles* (an independent supplement to the second volume of his revised *Church History*) New York, 1885, revised ed. 1886; *The Person of Christ*, Boston, 1865, 12th ed., New York and London, 1882 (translated into German, French, Dutch, Greek, Russian, Japanese, etc.); *Through Bible Lands: Notes of Travel in Egypt, the Desert, and Palestine*, New York and London, 1875, several editions; *Bible Dictionary*, with illustrations, Philadelphia (American Sunday-school Union, 1880, 3d ed. revised, 1885, translated into several languages); *Commentaries on Matthew and on Galatians* (in his *Popular Commentary*), and large additions to the American edition of Lange on *Matthew, Luke* (the first 3 chs.), *John*, and *Romans* (especially in the textual and critical department); *Christ and Christianity*, New York and London, 1885; *St. Augustin, Melancthon, and Neander*, N. Y. and Lond., 1886; *August Neander*, Gotha, 1886.

II. His earliest books were written and published in Germany; viz., *Die Sünde wider den heiligen Geist*, Halle, 1811; and *Das Verhältniss des Jakobus, Bruders des Herrn, zu Jakobus Alphaei*, Berlin, 1812.

III. His other publications, German and English, including those which he edited in connection with other American scholars, are as follows. *Das Princip des Protestantismus* (his inaugural address, German and English, translated by Dr. Nevin), Chambersburg, 1845; *What is Church History? A Vindication of the Idea of Historical Development,*

Philadelphia, 1846; *Der heilige Augustinus*, Berlin, 1854 (trans. by Th. C. Porter, N. Y. and Lond.); *Amerika* (lectures delivered in Berlin on a visit in 1851), Berlin, 1854, 2d ed. 1858, enlarged ed. 1865 (in English, New York, 1866, also in Dutch); *German Universities*, Philadelphia, 1857 (translated into Dutch, Utrecht, 1858); *Christlicher Katechismus*, Philadelphia, 1863, many editions in German and English (*Christian Catechism for Sunday Schools and Families*, Philadelphia, 1863; new ed. by the American Sunday-school Union, Philadelphia, 1881, etc.); translated into Syriac, Arabic, Chinese, and Japanese); *Der Bürgerkrieg u. d. christl. Leben in America* (lectures delivered in Berlin on a visit in 1865), Berlin, 1865, 3d ed. 1866. He edited, with hymnological introduction and notes, *Deutsches Gesangbuch*, Philadelphia and Berlin, 1859, new ed. with tunes and appendix, 1871; *Deutsches Sonntagsschulgeseingbuch*, Philadelphia, 1864; *Der Heidelb. Katechismus* (with its history to the tercentenary celebration in 1863), Philadelphia, 1863, revised ed. 1866; *Christ in Song*, New York 1863, London 1869 and 1876; Lightfoot, Trench, and Ellicott, *On the Revision of the English Version of the New Testament* (3 essays in 1 vol., with introductory essay on Bible revision), New York, 1873; *Proceedings of the General Conference of the Evangelical Alliance in New York*, 1874; W. E. Gladstone's *Rome and the Newest Fashions in Religion* (with introduction on the Vatican Council), New York, 1875. He prepared, with the co-operation of many scholars from various denominations, the Anglo-American edition of Lange's *Commentary on the Old and New Testaments* (with supplementary volume on the Apocrypha by E. C. Bissell), New York and Edinburgh, 1864-80, 25 vols., a new ed. 1886; *Popular Illustrated Commentary on the New Testament*, New York and Edinburgh, 1878-83, 4 vols. (re-issued in revised form, on basis of Revised Version, under title, *International Revision Commentary on the New Testament*, New York, 1882 sqq.). He edited, in connection with Professor Henry B. Smith, *The Philosophical and Theological Library*, New York and London, 1872-79 (in which appeared Ueberweg's *History of Philosophy*, 1872-74, 2 vols.; Van Oosterzee's *Christian Dogmatics*, 1871, 2 vols.; and *Practical Theology*, 1879); with Rev. Drs. Hitchcock and Zachary Eddy, *Hymns and Songs of Praise*, New York, 1874; with Mr. Arthur Gilman, *Library of Religious Poetry*, New York, 1881, new ed. 1886; with Rev. Samuel M. Jackson and Rev. D. S. Schaff, *The Religious Encyclopaedia*, based on Herzog, New York and Edinburgh, 1884, 3 vols., revised ed. 1887; and with Rev. Samuel M. Jackson, the *Dictionary of Contemporary Divines*, N. Y., 1887. He founded and edited the *Deutsche Kirchenfreund* (the first German theological monthly in America), Merceburg, Penn., 6 vols., 1848-53; and *Evangelische Zeugnisse*, Phila., 1863-66. He was one of the associate editors of Johnson's *Univ. Cyclopaedia*, N. Y., 1875, rev. 1886. He assumed in 1886 the editorship of *A Select Library of the Nicene and Post-Nicene Fathers*, to be published by the "Christian Literature Company" at Buffalo, N. Y., in about 25 volumes, with the aid of a number of patristic scholars in England and America. The first volume appeared October, 1886. Besides the above, he has written documents, reports, addresses, review and encyclopedia articles, etc.

**SCHANZ, Paul, Ph.D.** (Tübingen, 1867), D.D. (Tübingen, 1876), Roman Catholic; b. at Horb, Württemberg, March 4, 1841; studied at Tübingen, 1861-65; in Rottenburg Seminary, 1865-66; became professor of mathematics and the natural sciences in the Rottweil gymnasium, 1870; of New-Testament exegesis in the Roman-Catholic theological faculty at Tübingen, 1876; of dogmatics and apologetics in the same, 1883. He is the author of *Cardinal Nicolaus von Cusa als Mathematiker* (program), Rottweil, 1872; *Die astronomischen Anschauungen des Nicolaus von Cusa und seiner Zeit*, 1873; *Die christliche Weltanschauung und die modernen Naturwissenschaften* (academic lecture), Tübingen, 1876; *Die Composition des Matthäuserangeliums* (program), 1877; *Einführung in das N.T. von Prof. Dr. Aberle* (edited), 1871; *Galileo Galilei und sein Process*, Würzburg, 1878.

**SCHÉELE, Knut Henning Cezelius von, D.D.** (Upsala, 1877), Lutheran; b. in Stockholm, Sweden, May 31, 1838; graduated at Upsala; became *privat-docent*, 1865; provost, 1877; ordinary member of consistory, 1878; professor, 1879, and inspector of the teachers' seminary (1880), and censor of the demission examinations in the Swedish upper schools (1884); in 1885 appointed bishop of Visby. He was member of the House of Nobility in the Swedish parliament, 1865-66; president of the General Seminary Meeting in Stockholm, 1880 and 1884; member of the Basel Alliance Conference, 1879, and reported on Scandinavia; also of the General Swedish Clergy Conferences in Stockholm, 1881 and 1884. He is the author in Swedish of *The Ontological Evidence of the Existence of God*, Upsala, 1863; *The Preparations of the Theological Rationalism*, 1868, 2d ed. Stockholm, 1877; *The Church Catechising*, Upsala, 1869, 4th ed. Stockholm, 1881; *The Christmas Cycle of the Second Series of the New Evangelical Pericops* (in the Swedish Church), Upsala, 1874; *Theological Symbolic*, 1877-79, 2 parts (German trans., Gotha, 1881); *From the Court into the Sanctuary. Apologetic Essays*, Stockholm, 1879 (Norwegian trans., Christiania, 1880); *The Fight for the Peace, Apologetic Essays*, 1881; *Compendium of Theological Symbolic*, Upsala, 1885; sermons, and review articles.

**SCHECC, Peter**, Roman Catholic; b. at Kaufbeuren, June 6, 1815; d. at Munich, July 9, 1885. He was professor of biblical hermeneutics and New-Testament exegesis at the University of Munich; founded, with three hundred thousand marks (fifteen thousand pounds), a Roman-Catholic orphan-asylum in his native place; and wrote commentaries on the *Psalms* (Munich, 2d ed. 1857, 3 vols.), *Minor Prophets* (1851, 2 vols., 2d ed. 1862), *Matthæw*, *Mark*, *Luke* (1856-70, 8 vols., 2d ed. 1863 seq.); *Geschichte der letzten Propheten*, Regensburg, 1853-54, 2 parts; *Sechs Bücher des Lebens Jesu*, Freiburg-im-Br., 1874-75, 2 vols.; *Erinnerungen an Dr. Bonifacius, Bischof von Speyer*, Munich, 1877; *Das Todesjahr des Königs Herodes u. das Todesjahr Jesu Christi*, 1882; *Jakobus, der Bruder des Herrn, und sein Brief*, 1883; *Das hohe Lied Salomos*, 1885 (derived almost entirely from Delitzsch; cf. notice by V. Ryssel, in *Schürer's Literaturzeitung*, No. 17, Aug. 22, 1885).

**SHELL, Herman, Ph.D.** (Freiburg, 1872), D.D. (Tübingen, 1883); Roman Catholic; b. at

Freiburg-im-Breisgau, Feb. 28, 1850; educated at Freiburg, 1868-70; at Würzburg, 1870-73; in the College of Anima, Rome, 1879-81; became professor extraordinary of apologetics at Würzburg, 1881. He is the author of *Die Einheit des Seelenlebens aus den Principien der aristotelischen Philosophie entwickelt*, Freiburg, 1873; *Das Wirken des dreieinigen Gottes*, Mainz, 1885, 2 vols.

**SCHENCK, William Edward, D.D.** (Jefferson College, Canonsburg, Penn., 1861), Presbyterian; b. at Princeton, N.J., March 29, 1819; graduated at the College of New Jersey, Princeton, 1838, and at Princeton Theological Seminary, 1841; became pastor at Manchester, N.J., 1842; of Hammond-street Church, New-York City, 1845; of First Church at Princeton, N.J., 1848; superintendent of church extension in Presbytery of Philadelphia, Penn., 1852; corresponding secretary of the Presbyterian board of publication, Philadelphia, 1854. He was editor of the board of publication, 1862-70; permanent clerk of the General Assembly (Old School), 1862-70; has been trustee of the General Assembly (and vice-president of the board of trustees) since 1864; director of Princeton Theological Seminary since 1866. He is the author of *A Historical Account of the First Presbyterian Church of Princeton, N.J.*, Princeton, 1851; *Aunt Fanny's Home*, Philadelphia, 1865; *Children in Heaven*, 1866; *Nearing Home*, 1867; *General Catalogue of Princeton Theological Seminary*, Trenton, 1881; sermons, tracts (*God our Guide*, 1867; *The Fountain for Sin*, 1868 [in German], etc.); necrological reports of the Princeton Theological Seminary, 1875-85; minor works.

**SCHENKEL, Daniel, D.D.**, German Protestant theologian; b. at Dägerlen, Canton Zürich, Switzerland, Dec. 21, 1813; d. at Heidelberg, Germany, May 19, 1885. He studied at Basel and Göttingen; became *privat-docent* at Basel, 1838; pastor in the minster at Schaffhausen, in succession to F. E. von Hurter (see *Encyclopedia*), 1841, and *kirchenrath*, 1842; ordinary professor of theology at Basel, 1849; professor, *seminardirector*, and university preacher at Heidelberg, 1851; later also a *kirchenrath*. At twenty-five he was editor of the *Basler Zeitung*, in which he vigorously opposed Swiss radicalism. He was at first nearly orthodox, but became the head of the *Protestantenverein*, and from 1860 to 1872 edited in its interest the *Allgemeine kirchliche Zeitschrift*, published at Elberfeld. He was the author of *Johannes Schenkel, Pfarrer zu Unterhallau, Hamburg*, 1837; *De ecclesia Corinthia princeps factionibus turbata*, Basel, 1838; *Die Wissenschaft und die Kirche*, 1839; *Vier und zwanzig Predigten über Grund und Ziel unseres Glaubens*, Zürich, 1843, 2 vols.; *Die confessionellen Zerwürfnisse in Schaffhausen und Friedrich Hurter's Uebertritt zur römisch-katholischen Kirche*, Basel, 1844; *Die protestantische Geistlichkeit und die Deutsch-Katholiken*, Zürich, 1846; *Das Wesen des Protestantismus aus den Quellen des Reformationszeitalters beleuchtet*, Schaffhausen, 1846-51, 3 vols., 2d ed. 1862; *Die religiösen Zeikämpfe in ihrem Zusammenhange mit dem Wesen der Religion und der religiösen Gesamtentwicklung des Protestantismus*, Hamburg, 1847; *Das Kommen des Herrn in unserer Zeit*, Schaffhausen, 1849; *W. M. L. de Wette und die Bedeutung seiner Theologie für unsere Zeit*, 1849; *Predigten*, 1850-51, 2 vols.; *Das Princip des Protestantismus*, 1852;

*Gespräche über Protestantismus und Catholicismus*, Heidelberg, 1852-53, 2 parts; *Evangelische Zeugnisse von Christo* (sermons on texts from the Gospel of John), 1853-54, 2 vols.; *Das Wesen des evangelischen Glaubens* (lectures on behalf of the Inner Mission), Frankfurt-am-Main, 1851; *Der Unionsberuf des evangelischen Protestantismus*, Heidelberg, 1855; *Die Reformatoren und die Reformation*, Wiesbaden, 1856; *Die christliche Dogmatik vom Standpunkte des Wissens*, 1858-59, 2 vols.; *Die Erneuerung der deutschen evangelischen Kirche nach den Grundsätzen der Reformation*, Gotha, 1860; *Die kirchliche Frage und ihre protestantische Lösung*, Elberfeld, 1862; *Die Bildung der evangelischen Theologen für den praktischen Kirchendienst*, Heidelberg, 1863; *Das Charakterbild Jesu*, Wiesbaden, 1864, 4th ed. 1873 (English trans. by W. H. Furness, *Character of Jesus portrayed*, Boston, 1866, 2 vols.); *Zur Orientierung über meine Schrift, "Das Charakterbild Jesu,"* 1864; *Die protestantische Freiheit in ihrem gegenwärtigen Kampfe mit der kirchlichen Reaktion*, 1865; *Christenthum und Kirche im Einklange mit der Culturentwicklung*, 1867, 2 parts, 2d ed. 1872; *Der deutsche Protestantenverein und seine Bedeutung in der Gegenwart, nach den Akten dargestellt*, 1868, 2d ed. 1871; *Luther und seine Kampfgenossen*, Lehr, 1868; *Bibel-Lexikon* (edited, with Dillmann, Hausrath, Holtzmann, Keim, Lipsius, Reuss, Schrader, and others), Leipzig, 1868-75, 5 vols.; *Brennende Fragen in der Kirche der Gegenwart*, Wiesbaden, 1869, 2d ed. 1871; *Luther in Worms und in Wittenberg und die Erneuerung der Kirche in der Gegenwart*, Elberfeld, 1870; *Die Grundlehren des Christenthums aus dem Bewusstsein des Glaubens im Zusammenhange dargestellt*, Leipzig, 1877; *Das Christusbild der Apostel und der nachapostolischen Zeit*, 1879; numerous sermons, essays, and minor works.

**SCHERER, Edmond Henri Adolphe, B. Theol., Lic. Theol., D.D.** (all Strassburg, 1839, 1841, 1843, respectively), French Protestant; b. in Paris, April 8, 1815; studied theology at Strassburg; became professor of exegesis at the Geneva School of Theology, where he had Gausson for his colleague (1845), and where he edited the *Réformation au dix-neuvième siècle* (1845-48). In 1849 he resigned because of a change of views, and became a leader among the Liberals, and a prolific writer for the religious press. In 1860 he removed to Versailles; has since written many critical and political articles for *Le Temps*; represented Seine et Oise in the National Assembly, 1871; and on Dec. 15, 1875, was appointed a senator for life. Of his religious works may be mentioned, *Prophétismes à la dogmatique de l'Église réformée*, Paris, 1843; *Alexandre Vinet*, 1853; *Lectures à mon curé*, 1853, 2d ed. 1859; *Mélanges d'histoire religieuse*, Paris, 1861; *Dilectat*, 1881; besides these he has published several volumes of literary and critical essays.

**SCHERESCHEWSKY, Right Rev. Samuel Isaac, D.D.** (Kenyon College, Gambier, O., 1876), S.T.D. (Columbia College, New-York City, 1877); b. at Tanrognen, Russian Lithuania, May 6, 1831; educated at the rabbinical college at Zhitomer (Russia), the University of Breslau (Germany), and the General Theological Seminary (New-York City); elected missionary bishop of China, 1875 (declined) and 1877; resigned on account of serious and prolonged illness, 1883. He has translated

the Old Testament from Hebrew into Mandarin Chinese, Mark into Mongolian, with Bishop Burdon of Hong Kong the Prayer-Book into Mandarin Chinese, and was one of the committee to translate the New Testament into it.

**SCHLOTTMANN, Konstantin, D.D.** (—) German Protestant theologian; b. at Minden, March 7, 1819; became *privat-docent* at Berlin, 1847; Prussian embassy preacher at Constantinople, 1850; ordinary professor of theology at Zurich 1855, at Bonn 1859, and at Halle 1866. He is one of the revisers of the German Bible. Among his writings may be mentioned, *Das Buch Hiob verdeutscht und erläutert*, Berlin, 1851; *De Philippo Melanchthone reipublica litteraria reformatore*, Bonn, 1860; *De reipublica litteraria originibus*, 1861; *David Strauss als Romantiker des Heidenthums*, Halle, 1878; *Erasmus redivivus sive de curia hucuseque romana insaniabili*, 1883; *Wäler Kleftoth und Luthardt. In Sachen der Luther-Bibel*, 1885.

**SCHMID, Aloys, D.D.** (Munich, 1850), Roman Catholic; b. at Zaumberg, Bavaria, Dec. 22, 1825; studied at Munich, 1844-50; was professor in the Zweibrücken gymnasium, 1852-54; professor of philosophy in the royal lyceum at Dillingen, 1852-66; has been professor of apologetics and dogmatics in the University of Munich since 1866. He is an archiepiscopal ecclesiastical councillor. He is the author of *Die Bisthumsynode*, Regensburg, 1850-51, 2 vols.; *Entwicklungsgeschichte der Hegel'schen Logik*, 1858; *Thomistische und Scotistische Gewissheitslehre*, Dillingen, 1859; *Wissenschaftliche Richtungen auf dem Gebiete des Katholicismus in neuester und in gegenwärtiger Zeit*, Munich, 1862; *Wissenschaft und Auctorität*, 1863; *Untersuchungen über den letzten Grund des Offenbarungsglaubens*, 1879.

**SCHMID, Andreas, D.D.** (Munich, 1866), Roman Catholic; b. at Zaumberg, Bavaria, Jan. 9, 1840; studied theology at Munich, 1860-63; was ordained priest, 1863; became *subregens* of the Georgianum priests' seminary at Munich, 1865; director of the same, and professor of pastoral theology in the University of Munich, 1877. He is the author of *Der christliche Altar und sein Schmuck*, Regensburg, 1871.

**SCHMID, Heinrich**, German Lutheran theologian; b. at Harburg, near Nördlingen, July 31, 1811; studied at Halle, Berlin, and Erlangen; became at the latter *repetent* 1837, *privat-docent* 1846, professor extraordinary 1848, and ordinary 1851, and retired in 1881. He has written, *Die Dogmatik der evangelisch-lutherischen Kirche dargestellt und aus den Quellen belegt*, Erlangen, 1843, 6th ed. Frankfurt-am-Main, 1876 (English trans., *The Doctrinal Theology of the Lutheran Church*, Philadelphia, 1876); *Geschichte der synkretistischen Streitigkeiten in der Zeit des Georg Calixt*, Erlangen, 1846; *Lehrbuch der Kirchengeschichte*, Nördlingen, 1851, 2d ed. 1856; *Die Theologie Semlers*, 1858; *Lehrbuch der Dogmengeschichte*, 1859, 3d ed. 1877; *Geschichte des Patismus*, 1863; *Der Kampf der lutherischen Kirche um Luthers Lehre vom Abendmahl im Reformationszeitalter*, Leipzig, 1867, 2d ed. 1873; *Handbuch der Kirchengeschichte*, Erlangen, 1880-81, 2 parts. D. 1885.

**SCHMIDT, Charles Guillaume Adolphe, Lic. Theol., D.D.** (both Strassburg, 1835 and 1840), Lutheran; b. at Strassburg, Alsace, June 20, 1812; studied theology in its university, 1828-33;

became *privat-docent*, 1837; professor of practical theology in its Protestant seminary, 1839; of the same in the university, 1843; of ecclesiastical history, 1863; professor emeritus, 1877. He is the author of *Études sur Farel*, Strassburg, 1834; *Vie de Pierre Martyr Vermigli* (thesis for his degree of licentiate in theology), 1835; *Essai sur les mystiques du XIV<sup>e</sup> siècle* (thesis for his degree of D.D.), 1836; *Essai sur Jean Gerson*, 1839; *Meister Eckart* (in *Theol. Studien u. Kritiken*), 1839; *Plaintes d'un laïque allemand du XIV<sup>e</sup> siècle sur la décadence de la chrétienté*, 1840; *Ueber die Sekten zu Strassburg im Mittelalter*, 1840; *Johannes Tauler von Strassburg*, Hamburg, 1841; *Heinrich Suso* (in *Theol. Studien u. Kritiken*), 1842; *Claudius von Turin*, 1843; *Gérard Roussel prédicateur de la reine Marguerite de Navarre*, Strassburg, 1845; *Étude sur le mysticisme allemand au XIV<sup>e</sup> siècle* (in *Mémoires de l'Académie des sciences morales*), 1847; *Histoire et doctrine de la secte des Cathoues ou Albigeois*, Paris, 1849, 2 vols.; *Essai historique sur la société céleste dans le monde romain et sur sa transformation par le christianisme*, Strassburg, 1853 (German trans., Leipzig, 1857; Dutch trans., Amsterdam, 1862; English trans., *The Social Results of Early Christianity*, London, 1885); *Die Gottesfreunde im vierzehnten Jahrhundert* (in *Beiträge zu den theologischen Wissenschaften von Reuss u. Cunz*), Jena, 1854; *La vie et les travaux de Jean Sturm, fondateur du gymnase de Strassburg*, Strassburg, 1855; *Peter Martyr Vermigli's Leben und Schriften*, Elberfeld, 1858; *Rulman Merswin. Die neun Feisen, nach dem Autograph herausgegeben*, Leipzig, 1859; *Girolamo Zanchi* (in *Theol. Studien u. Kritiken*), 1859; *Histoire du chapitre de Saint Thomas de Strassburg pendant le moyen âge*, Strassburg, 1860; *Calio Secundo Curioni* (in *Zeitschrift für hist. Theologie*), 1860; *Wilhelm Farel und Peter Viret*, Elberfeld, 1860; *Melancthon's Leben*, 1860; *Berthold von Regensburg* (in *Theol. Studien und Kritiken*), 1864; *Nicolaus von Basel, Leben und Schriften*, Wien, 1866; *Traité mystiques écrits en 1547-1549*, Basel, 1876; *Histoire littéraire de l'Alsace à la fin du 15. siècle et au commencement du 16.*, Paris, 1878, 2 vols.; *Poésies huguénottes du 16. siècle*, Strassburg, 1881; *Zur Geschichte der ältesten Bibliothek und der ersten Buchdrucker zu Strassburg*, 1882; *Précis de l'histoire de l'Église d'Occident au moyen âge*, Paris, 1885.

**SCHMIDT, Christoph Hermann, D.D.** (hon., Halle, 1881), Protestant theologian; b. at Frickehofen, Württemberg, Feb. 23, 1832; studied at Tübingen, 1850-54; was there *repentent*, 1858-61; *diakonus* in Kalw, 1863-69, and at Stuttgart, 1869-81; became ordinary professor of theology at Breslau, 1881. He has written *Geschichte der inneren Mission in Württemberg*, Hamburg, 1879; *Das Verhältnis der christlichen Glaubenslehre zu den anderen Aufgaben akademischer Wissenschaft*, Gotha, 1881; *Die Kirche, ihre biblische Idee und die Formen ihrer Erscheinung*, Leipzig, 1884.

**SCHMIDT, Paul (Wilhelm), Ph.D.** (Halle, 1865), Lic. Theol. (Berlin, 1867), D.D. (hon., Strassburg, 1885), Protestant theologian; b. in Berlin, Dec. 23, 1845; educated at Berlin; was *privat-docent* there, 1869-76; editor of the *Protestantische Kirchenzeitung*, 1870-76; general secretary of the German Protestant Union, 1874-76; became ordinary professor of theology at Basel, 1876; since 1880 has been a member of the Basel *Kirchenrath*.

He was a contributor to the *Protestanten-Bibel, Neuen Testaments*, Leipzig, 1873, 3d ed. 1879 (English trans. by Francis Henry Jones, B.A., *A Short Protestant Commentary on the Books of the New Testament*, London, 1882-84, 3 vols.); and has written independently, *Spinoza u. Schleiermacher*, Berlin, 1868; *Neutestamentliche Hyperkritik, an dem jüngsten Angriff gegen die Echtheit des Philippbriefes auf ihre Methode hin untersucht. Nebst e. Erklärung d. Briefes*, 1880; *Der erste Thessalonicherbrief, neu erklärt, Nebst e. Exkurs üb. d. zweiten gleichnam. Brief*, 1885; numerous articles and pamphlets upon theological and ecclesiastical subjects, e.g., as in F. von Holtzendorff's *Zeit u. Streit fragen*.

**SCHMIDT, Woldemar Gottlob, D.D.** (hon., Göttingen, 187-), Protestant theologian; b. at St. Afra in Meissen, Saxony, June 2, 1836; studied at Leipzig and Göttingen, 1854-57; was "teacher of religion" at Plauen, Zwickau, and St. Afra gymnasiums, 1858-66; became professor extraordinary at Leipzig 1866, and ordinary professor 1876. He is the author of *Der Lehrgehalt des Jakobusbriefes*, Leipzig, 1869; *Der Bericht der Apostelgeschichte über Stephanus (Program)*, 1882; articles and reviews in *Jahrbücher für deutsche Theologie*, 1866 sqq.; book-notices in *Harnack und Schurer's Theolog. Lit.-Zeitung*, 1876 sqq.; articles "Hermeneutik," "Kanon d. N. T.," "Paulus," etc., in the 2d ed. of Herzog's *Real Encyclopädie*; editor of 5th ed. Meyer's *Commentary on Ephesians*, Göttingen, 1878.

**SCHMIEDÉL, Paul Wilhelm, Lic. Theol.** (Jena, 1878), Protestant theologian; b. at Zaukeroda, near Dresden, Saxony, Dec. 22, 1851; studied at Leipzig 1871-74, at Jena 1874-75; became *privat-docent* of theology at Jena, 1878. He is a moderate liberal. He is the author of *Quæ intercedit ratio inter doctrinam epistolæ ad Hebræos missæ et Pauli apostoli doctrinam*, Jena, 1878; articles upon "Kanon (A. u. N. T.)," "Katholische Briefe," "Kolossæ, Briefe an die Kolosser und an die Epheser," "Korintherbriefe," in Ersch u. Gruber, *Allgemeine Encyclopädie der Wissenschaften und Künste*, Leipzig.

**SCHMUCKER, Beale Melancthon, D.D.** (University of Pennsylvania, Philadelphia, 1870), Lutheran (General Council); b. at Gettysburg, Penn., Aug. 26, 1827; graduated at Pennsylvania College, Gettysburg, Penn., 1844, and at the Theological Seminary there 1847; was pastor at Martinsburg, Va., 1848-51; Allentown, Penn., 1852-62; Easton, Penn., 1862-67; Reading, Penn., 1867-81; since at Pottstown, Penn. He has been corresponding secretary of the General Council of the Lutheran Church since 1867, secretary of Committee for Foreign Missions of the General Council since 1869. He edited *Liturgy of Pennsylvania Synod*, Philadelphia, 1860; *Church-Book for the Use of Evangelical Lutheran Congregations*, 1868, 2d ed. 1870; *Halle Reports, Reprinted with Historical and Explanatory Notes* (with Drs. W. J. Mann and W. Germann), vol. i. 1886; pamphlets, etc.

**SCHNEDERMANN, Georg Hermann, Ph.D.** (Leipzig, 1878), Lic. Theol. (Leipzig, 1880), Lutheran theologian; b. at Chemnitz, Saxony, July 3, 1852; studied at Leipzig 1872-75, at Erlangen 1874; was teacher in Switzerland and Westphalia, 1875-77; member of the Theological Seminary at Leipzig, 1877-79; became *privat-docent* of

theology there 1880; at Basel, 1883. He belongs to the school of Frank of Erlangen. He is the author of *Die Controerse des Ludovicus Cappellus mit den Buxtorfen über das Alter der hebr. Punctation* (doctor's dissertation, 1878), Leipzig, 1879; *De fidei notione ethica Paulina (Habilitationsschrift)*, 1880; *Der christliche Glaube und die heilige Schrift* (lecture), Basel, 1884; *Das Judenthum und die christliche Verkündigung in den Evangelien. Ein Beitrag zur Grundlegung der bibl. Theologie und Geschichte*, Leipzig, 1884; editor (with Delitzsch) of *Weber's System der altynagogen palastinischen Theologie*, 1880; has written essays on phases of Pharisaical Judaism for Luthardt's jubilee, 1881, in Luthardt's *Zt. f. K. Wiss.*, 1882-81, and in the *Basel Kirchenfreund*, 1885-86.

**SCHODDE, George Henry, Ph.D.** (Leipzig, 1876), Lutheran (General Council); b. at Allegheny City, Penn., April 15, 1851; graduated at Capital University, Columbus, O. (at college 1872, theological seminary 1874); studied at Tübingen 1874-75, Leipzig 1876; became pastor at Wheeling, W. Va., 1877; professor of Greek in the college of Capital University, 1881 (also has taught in the Hebrew department of the theological seminary). He is the author of *The Book of Enoch, translated from the Ethiopic*, Andover, 1882; and of numerous contributions to the *Journal of the German Oriental Society*, *Bibliotheca Sacra*, *Lutheran Quarterly*, *Independent*, etc.

**SCHOELL, Carl Wilhelm, Ph.D.** (Tübingen, 1851), Lutheran; b. at Güglingen, Württemberg, Aug. 4, 1820; educated at Tübingen; became in 1846 assistant minister, and in 1850 pastor of the German Lutheran Church in the Savoy, now Cleveland Street, London. He has been examiner in the German language and literature to the Military Education Division, War Office, London, since 1858; to the Civil Service Commission, London, since 1864; and in the University of London since 1882 (as from 1872-75). He is the author of *De ecclesiastica Britonum Scotorumque historiae fontibus*, Berlin, 1851; and contributor to Herzog's *Real-Encyclopädie*, 1st and 2d editions.

**SCHOENFELDER, Josephus Maria, D.D.** (Munich, 1860), Roman Catholic; b. at Forchheim, Bavaria, June 8, 1838; educated at Bamberg, Erlangen, and Munich; was *sacellanus* at Bamberg, 1861-65; professor of theology at Hildesheim, 1866; *choriclar* of St. Cajetan in Munich, 1867-71; court preacher at St. Michael's, Munich, 1871-74; *privat-docent* in the University of Munich, 1869-73; professor extraordinary of theology, 1873-74; since 1874 ordinary professor; since 1886 canon of St. Cajetan's. He is also senator. He is the author of *Die Kirchengeschichte des Johannes von Ephesus*, Munich, 1862; *Salomonis Episcopi Bassorensis Liber Apis*, Bamberg, 1866; *Onkelos und Peschitto*, Munich, 1869; treatises and articles in theological periodicals.

**SCHOLTEN, Jan Hendrik, Ph.D., D.D.** (both Utrecht, 1835 and 1836, respectively), Dutch Protestant theologian; b. at Vleuten, near Utrecht, Aug. 17, 1811; d. at Leiden, April 10, 1885. He studied at the University of Utrecht; became pastor at Meerkerk, 1838; professor of theology in the Athenaeum at Franeker, 1840; the same in the University of Leiden, 1843; retired in 1881. He was rector of the university in 1847, 1857, and 1877. He was the head of the critical school of

Dutch theologians, and the author of the so-called "modern theology," which arose about 1858, and which rejects the supernatural; looks upon Christianity as the religion of Jesus, rather than as founded upon Jesus; and God as a transcendent entity, devoid of all anthropomorphic attributes which would limit his infinitude, but the source of all force and all life. Among his numerous writings may be mentioned his theses for his doctorates, *De Demosthenis eloquentie caractere*, Utrecht, 1835, and *De Dei erga hominem amore, principe religionis christianae loco*, 1836; his inaugural address at Leiden, *De Religione christiana, suae ipsa divinitatis in animo humano vincite*, Leiden, 1843; his three rectoral addresses, *De pugna theologiam inter ac philosophiam recto utriusque studio tollenda*, 1847; *De sacris literis, theologia nostra aetate libere excoluit, fontibus*, 1854; and (in Dutch), "The rôle of Theology in the Dutch Universities as affected by the Law of 1876," 1877. His principal works, in Dutch and Latin, are, "Principles of the Theology of the Reformed Church," Leiden, 1818-50, 2 vols., 4th ed. 1861 (French trans. by C. B. Huet in the *Revue de théologie* of Strassburg, German trans. by F. Nijpold in the *Zts. f. hist. Theologie*, 1865); *Doctrinae christianae initia*, 1853-51, 2d ed. 1858; *Geschiedenis der godsdienst en wijsbegeerte*, 1853, 3d ed. 1863 (French trans. by A. Réville, Paris, 1861, 2d ed. 1864; German trans. by Redepenning, Elberfeld, 1865; English trans., London, 1870); "Historical and Critical Introduction to the New Testament," 1853, 2d ed. 1856 (German trans., Leipzig, 1856); "The Freedom of the Will," 1859 (French trans. in the *Revue de théologie et philosophie*, Lausanne, 1875); "The Causes of Contemporary Materialism," 1859 (French trans. by A. Réville in the *Revue*, Strassburg, 1860); "A Critical Study of the Gospel of John," 1864 (German trans. by Lang, Berlin, 1867); "The Oldest Witnesses to the Writings of the New Testament," 1866 (German trans. by C. Manchot, Bremen, 1867); "Supernaturalism en rapport with the Bible, Christianity, and Protestantism," 1867; "The Oldest Gospel: Critical Examination of the Relations of the Gospels of Matthew and Mark," 1868 (German trans. by Redepenning, Elberfeld, 1869); "The Formula of Baptism," 1869 (German trans. by Max Gubalke, Gotha, 1885); "The Pauline Gospel: a Critical Examination of the Gospel of Luke, and its Relation to Mark, Matthew, and the Acts," 1870 (German trans. by Redepenning, Elberfeld, 1881); "The Apostle John in Asia Minor," 1871 (German trans. by B. Spiegel, Berlin, 1872); "Did the Third Evangelist write the Acts?" 1873; *Afscheidsrede bij het neerleggen van het hoogleeraarsambt*, 1881 (his address on retiring from his professorship, in which he reviews his theological development); *Historisch-critische Bijdragen naar Aanleiding van de nieuwste Hypothese aangaande Jezus en den Paulus der vier Nootbrieven*, 1882.

**SCHOLZ, Anton, Th.D.** (Würzburg, 1850), Roman Catholic; b. at Schmachtenberg, Bavaria, Feb. 25, 1829; educated at Munich and Würzburg; became co-operator at Zell, 1853; secretary of the late Bishop Anton von Stahl in Würzburg, 1854; pastor at Eisingen, near Würzburg, 1861; professor of Old-Testament exegesis and biblical Oriental languages at Würzburg, 1872. He made an extensive scientific journey through Palestine

in 1870. He is the author of *De inhabitatione spiritus Sancti* (inaugural dissertation), Würzburg, 1872; *Der Masoreth. Text u. d. LXX. Übersetzung d. Buch. Jeremias*, Regensburg, 1875; *Commentar zu Jeremias*, Würzburg, 1880; *Die alexandrinische Uebersetzung des Buch Iesaias*, 1880; *Commentar zu Hoseas*, 1882; do., Joel, 1884; *Das Buch Judith, eine Prophetie*, 1885.

**SCHOLZ, Paul, Lic. Theol.** (Breslau, 1852), D.D. (hon., Münster, 1862), Roman Catholic; b. at Breslau, Germany, June 29, 1828; was educated at Breslau; became priest and chaplain at Gubrau, 1852; *repentent* of theology in the University of Breslau, and teacher of religion in the Matthias gymnasium in the same city, 1853; *privat-docent* of theology in the university, 1857; professor extraordinary, 1861; ordinary professor, 1868. He is the author of *Handbuch der Theologie des Alten Bundes im Lichte des Neuen*, Regensburg, 1861-62, 2 vols.; *Commentarius de caritate christiana intra familiam, civitatis ecclesiae fines* (4th and last part of Diekhoff's *Compend. ethicae christ. cath.*), Paderborn, 1864; *Die Ehen der Söhne Gottes mit den Töchtern der Menschen*, Regensburg, 1865; *Die heiligen Altenthümer des Volkes Israel*, 1868-69, 2 vols.; *Götzendienst und Zauberwesen bei den alten Hebraern und den benachbarten Völkern*, 1877.

**SCHRADER, Eberhard, Ph.D.** (Göttingen, 1860), D.D. (hon., Zürich, 1870), German Protestant (critical school of Ewald and De Wette); b. at Brunswick, Jan. 5, 1836; studied at Göttingen; became ordinary professor of theology at Zürich 1863, at Giessen 1870, at Jena 1873; professor of Oriental languages at Berlin, 1875. He is a member of the Royal Prussian Academy. He is the author of *De lingua Æthiopicæ*, Göttingen, 1860; *Studien zur Kritik u. Erklärung der biblischen Urgeschichte. Gen. i.-xi.*, Zürich, 1863; (edited 8th ed. of De Wette's) *Lehrbuch der historisch-kritischen Einleitung in die kanonischen u. apokryphischen Bücher des A. T.*, Berlin, 1869; *Die assyrisch-babylonischen Keilschriften, Kritische Untersuchung der Grundlagen ihrer Entzifferung*, Leipzig, 1872; *Die Keilschriften u. d. Alte Testament*, Giessen, 1872, 2d ed. 1883 (English trans., *The Cuneiform Inscriptions and the Old Testament*, London, 1885-86, 2 vols.); *Die Höllefahrt der Istar*, Giessen, 1874; *Keilschriften und Geschichtsforschung*, 1878.

**SCHROERS, Johann Heinrich, D.D.** (Würzburg, 1880), Roman Catholic; b. at Krefeld, Prussia, Nov. 26, 1852; studied theology, history, and jurisprudence at Bonn, Würzburg, Innsbruck, and Münster; became *privat-docent* of canon law and historical theology at Freiburg, 1885; ordinary professor at Bonn, 1886. Author of *Der Streit über die Prädestination im 9. Jahrhundert*, Freiburg-im-Breisgau, 1884; *Hinkmar, Erzbischof von Reims, sein Leben und seine Schriften*, 1884.

**SCHUERER, Emil, Ph.D.** (Leipzig, 1868), D.D. (Tübingen, *honoris causa*, 1877), Lutheran; b. at Augsburg, May 2, 1811; studied at Erlangen, Berlin, and Heidelberg, 1862-66; became *privat-docent* at Leipzig 1869, professor extraordinary 1873; ordinary professor at Giessen, 1878. He has edited *Theologische Literaturzeitung* from its foundation in 1876 (with Harnack since 1881), and is the author of *Schleiermacher's Religionsbegriff und die philosophischen Voraussetzungen desselben*, Leipzig, 1868; *De controversiis paschalibus secundo post Chr. nat. sæculo exortis*, 1869; *Lehrbuch*

*der neutestamentlichen Zeitgeschichte*, 1874, 2d edition under title, *Geschichte des jüdischen Volkes*, 1886-87, 2 vols. (English trans., Edinb., 1886 sqq.); *Die Gemeindeverfassung der Juden in Rom in der Kaiserzeit nach den Inschriften dargestellt*, 1879; *Ueber sayiv rō paoya Joh. 18: 28*, Giessen, 1883.

**SCHUETTE, Conrad Herman Louis**, Lutheran; b. at Varrel, Hanover, Germany, June 17, 1843; graduated at Capital University, Columbus, O., 1863, in theology 1865; became pastor at Delaware, O., 1865; professor of mathematics and natural philosophy, Capital University, 1873, and of theology 1881. He has written *Church-member's Manual*, Columbus, 1873; *The State, the Church, and the School*, 1883.

**SCHULTZ, Friedrich Wilhelm**, Protestant theologian; b. at Friesack (Mark Brandenburg), Sept. 24, 1828; studied at Berlin, 1847-51; became *privat-docent* there, 1853; professor extraordinary, 1856; and ordinary professor, 1864, at Breslau. He has written *Das Deuteromium erklärt*, Berlin, 1859; *Die Schöpfungsgeschichte nach Naturwissenschaft und Bibel*, Gotha, 1865; and the comments on Ezra, Nehemiah, and Esther, in Lange's *Commentary*, Bielefeld, 1875. See App.

**SCHULTZ, Hermann, Lic. Theol., D.D.** (both Göttingen, 1861 and 1865), Protestant theologian; b. at Lüchow, Hanover, Dec. 30, 1836; studied at Göttingen and Erlangen, 1853-56; became teacher in Hamburg, 1857; *repentent* 1859, and *privat-docent* 1861, at Göttingen; ordinary professor at Basel 1864, at Strassburg 1872, at Heidelberg 1874, at Göttingen 1876, and in 1881 consistorial councillor. He is also university preacher. He has written *Die Voraussetzungen der christlichen Lehre von der Unsterblichkeit*, Göttingen, 1861; *Alttestamentliche Theologie*, Frankfurt-a.-M., 1869, 3d ed. Göttingen, 1885; *Zu den kirchlichen Fragen der Gegenwart*, Frankfurt, 1869; *Die Stellung des christlichen Glaubens zur heiligen Schrift*, Karlsruhe, 1872, 2d ed. 1878; *Die Lehre von der Gottheit Christi*, Gotha, 1881; *Predigten gehalten in der Universitätskirche zu Göttingen*, 1883.

**SCHULTZE, Augustus**, Moravian; b. at Nowawes, near Potsdam, Prussia, Feb. 3, 1840; graduated at Moravian College at Niesky, and theological seminary at Guadenfeld, Silesia, 1861; became professor at Niesky, 1862; assistant principal, 1869; professor of exegesis and dogmatics in Moravian College and Theological Seminary at Bethlehem, Penn., 1870, president, 1885; also editor of *Der Brüder Botschafter*, and a member of the "Provincial Elders' Conference" of the American Moravian Church, 1881. He has published pamphlets, etc.

**SCHULTZE, Maximilian Victor, Lic. Theol.** (Leipzig, 1879), Lutheran theologian; b. at Fürstenberg, Germany, Dec. 13, 1851; studied at Basel, Jena, Strassburg, and Göttingen; became *privat-docent* at Leipzig, 1879; professor extraordinary of theology at Greifswald, 1881. He is the author of *Die Katakomben von S. Gennaro dei Poveri in Neapel*, Jena, 1877; *Archäologische Studien über altchristliche Monumente*, Vienna, 1880; *Die Katakomben, ihre Geschichte und ihre Monumente*, Leipzig, 1882.

**SCHULZE, Ludwig Theodor, Lic. Theol.** (Berlin, 1856), Ph.D. (Berlin, 1858), D.D. (hon., Rostock, 1874), Lutheran theologian; b. in Berlin, Feb. 27, 1833; studied philosophy and theology there, 1851-56; became *privat-docent* of New-Test.

tament exegesis and biblical theology there, 1859; professor extraordinary at Königsberg, 1863; inspector and director at Magdeburg, 1866; ordinary professor of theology at Rostock, 1871. He is the author of *De fontibus ex quibus historia Hycosorum haurienda sit*, Berlin, 1858; *Ueber die Gottesoffenbarungen (Engel des Herrn) im alten Bunde* (in *Studien u. Kritiken*, 1859); *Ueber die Wunder des Herrn, mit Beziehung auf das Leben Jesu von Renan*, Königsberg, 1861; *Martha u. Maria*, Gotha, 1866; *Ueber die Auferstehung Jesu Christi* (in *Beweis des Glaubens*, 1867); *Das Wunder im Verhältniss zur Sündenvergebung* (do., 1868); *Ueber die assyrisch-babylonischen Ausgrabungen in ihrer Beziehung auf das A. T.* (do., 1880); *Passions-Osterfeier* (sermons), Gotha, 1866; *Vom Menschensohn u. vom Logos*, 1867; *Friede im Herrn* (sermons), 1871; *Anweisung zum planmässigen Lesen der heiligen Schrift*, Leipzig, 1875; *Philipp Wacker nagel nach seinem Leben u. Wirken*, 1879; *Friedrich Adolf Philippi, ein Lebensbild*, Nordlingen, 1883; *Luther und die evangelische Kirche* (Luther jubilee address), Rostock, 1883; editor of 3d ed. *Wuttke's Christl. Sittenlehre*, Leipzig, 1874-75, 2 vols. 2d ed. (with latest literature), 1886, contributed "Einleitung ins N. T." "Neutestamentliche Zeitgeschichte," "Leben Jesu u. apostolisch. Zeitalter" in *Zockler's Handbuch der theologischen Wissenschaften*, Nordlingen, 1883, 2d ed. 1885; and has published numerous sermons, articles, etc., in different periodicals and separately.

**SCHWANE, Josephus, Lic. Theol.** (Münster, 1851). D.D. (Münster, 1860), Roman Catholic; b. at Dorsten, Westphalia, Germany, April 2, 1824; studied at Münster 1843-48, at Bonn and Tübingen 1848-50; became *privat-docent* in the theological faculty at Münster, 1853; professor extraordinary there, 1859; ordinary professor, 1867. He is the author of *Ueber die scientia media in the Tübinger-Quartalschrift*, Tübingen, 1850; *Das göttliche Vorwissen*, Münster, 1855; *De controversia inter S. Staphanum et S. Cyprianum*, 1859; *Dogmengeschichte der vorchristlichen Zeit 1862, der patristischen Zeit 1869, der mittleren Zeit 1882, De operibus supererogatoris*, 1868; *Specielle Moraltheologie*, Freiburg, I., II. 1878, III. 1875, 2d ed. 1885; *Allgemeine Moraltheologie*, 1885.

**SCHWARZ, Karl Heinrich Wilhelm**, Protestant theologian; b. at Wiek auf Rugen, Nov. 19, 1812; became *privat-docent* 1812, and professor extraordinary at Halle 1819; superior consistorial councillor and court preacher at Gotha, 1856; first court preacher, 1858; superintendent, 1876. He was one of the founders of the *Protestant Verein*; and among other works has written, *Das Wesen der Religion*, Halle, 1817; *Lessing als Theologe*, 1854; *Zur Geschichte der neuesten Theologie*, Leipzig, 1856, 4th ed. 1869. Died March 25, 1885.

**SCHWEINITZ, Edmund de, S.T.D.** (Columbia College, New-York City, 1871), Moravian bishop; b. at Bethlehem, Penn., March 20, 1825; graduated at the Moravian Theological Seminary there, 1841; studied at Berlin, 1845; pastor at Canal Dover, O., 1850; Lebanon, Penn., 1851-53; Philadelphia (First Church), 1853-60; Litzitz, Penn., 1860-61; and Bethlehem, Penn., 1861-80; consecrated bishop, 1870. He is president of the provincial board—i. e., the governing board—of the American Province of the *Unitas Fratrum*, and of the theological seminary. He belongs to a family that for more than a hundred years has furnished

ministers in an unbroken line to the American branch of the Moravian Church, and is a great-grandson of Count Zinzendorf. He is the author of *The Moravian Manual*, Philadelphia, 1859, 2d ed. Bethlehem, 1869; *The Moravian Episcopate*, Bethlehem, 1865, 2d ed. London, 1871; *The Life and Times of David Zeisberger*, Philadelphia, 1870; *Some of the Fathers of the Moravian Church*, Bethlehem, 1881; *The History of the Unitas Fratrum*, Bethlehem, 1885.

**SCHWEIZER, Alexander, D.D.**, Reformed theologian; b. at Murten, March 14, 1808; studied at Zurich and Berlin; became professor of practical theology at Zurich 1835, and in 1815 also pastor. He is a member of the church and school council, and of the Great Council. Besides numerous sermons and essays, he has published *Die Glaubenslehre der evangelisch-reformirten Kirche, aus den Quellen*, Zurich, 1814-47, 2 vols.; *Homiletik der evangelisch-protestantischen Kirche*, Leipzig, 1818; *Die protestant. Centraldogmen in ihre Entwicklung innerhalb der reformirten Kirche*, Zurich, 1851-56, 2 parts; *Die christliche Glaubenslehre nach protestantischen Grundsätzen dargestellt*, Leipzig, 1863-72, 2 vols., 2d ed. 1877; *Pastoraltheologie*, 1875; *Nach Rechts und nach Links. Besprechungen über Zeichen d. Zeit*, 1876; *Die Zukunft der Religion*, 1878; *Zwingli's Bedeutung neben Luther*, Zurich, 1881.

**SCOTT, Hugh McDonald**, Congregationalist; b. at Guysborough, N.S., March 31, 1818; graduated at Dalhousie College, Halifax, 1870, and B.D. at Edinburgh 1873; Presbyterian pastor at Merigomish, N.S., 1874-78; studied theology in Germany, 1878-81; has been since 1881 professor of ecclesiastical history in Chicago Congregational Theological Seminary. He has contributed to *Current Discussions in Theology* (department of history), Chicago, vols. i, and ii., 1883 and 1884.

**SCOTT, John, D.D.** (Washington College, Washington, Penn., 1860), Methodist-Protestant; b. in Washington County, Penn., Oct. 27, 1820; educated in the common schools, and afterwards privately; joined the Pittsburg Conference of the Methodist-Protestant Church in 1842, and was president of it 1858, 1878; has been a member of every General Conference, with perhaps two exceptions, since 1851, and president 1866; was editor of *The Methodist Recorder*, official organ of the Church, 1864-70, and has held the position since 1879, and while such was, except since 1884, editor of the Sunday-school publications of the denomination. He is the author of *Pulpit Echoes, or Brief Miscellaneous Discourses*, Cincinnati, 1873; *The Law of Sajnara, or Sketches of Patriarchal Life and Times*, Pittsburg, 1880.

**SCOTT, Very Rev. Robert, D.D.** (Oxford, 1851), Church of England; b. at Bondleigh, Devonshire, Jan. 26, 1811; student of Christ Church, Oxford, 1830; was Craven scholar, 1830; Ireland scholar and B.A. (first-class in classics), 1833; Latin essayist, 1834; M.A. (Balliol College), 1836; Denyer theological essayist, 1838; B.D., 1851. He was fellow and tutor of Balliol College, 1835-40; rector of Duloe, Cornwall, 1840-50; prebendary of Exeter Cathedral, 1845-66; rector of S. Luffeham, Rutland, 1850-54; select preacher at Oxford, 1853-54, 1871-75; master of Balliol College and member of Hebdomadal Council, 1854-70; University press delegate, 1855-70; became professor of Scripture exegesis, 1861; dean of Rochester, 1870;

member of the N.T. Revision Company. Author of *Twelve Sermons*, 1851; *University Sermons*, 1860; commentary on *Epis. of St. James*, in *Bible (Speaker's) Commentary*, 1882; and, with Dean Liddell, of *A Greek-English Lexicon*, 1843, 7th ed. 1883.

**SCOTT, William Anderson, D.D.** (University of Alabama, Tuscaloosa, Ala., 1844), LL.D. (University of New-York City, 1872), Presbyterian; b. at Rock Creek, Bedford County, Tenn., Jan. 31, 1813; d. in San Francisco, Cal., Jan. 14, 1885. He was graduated at Cumberland College, Princeton, Ky., 1833; studied in Princeton (N.J.) Theological Seminary, 1833-34; was missionary in Louisiana and Arkansas, 1835-36; principal of academies in Tennessee, 1836-40; became pastor at Tuscaloosa, Ala., 1840, and in New Orleans, La. (first church), 1843; pastor-elect of Calvary Church, San Francisco, Cal., 1854-61; in Europe, and for a while in charge of the new John-street Presbyterian Church of Birmingham, Eng.; pastor of Forty-second-street Church, New-York City, 1863-70; of St. John's Church, San Francisco, 1870 till his death. He held his latter position along with that of professor of mental and moral philosophy and systematic theology in the San Francisco Theological Seminary from its establishment in 1871. In 1858 he was moderator of the General Assembly (old school). He published *Daniel, a Model for Young Men*, New York, 1854; *Achun in El Dorado*, San Francisco, 1855; *Trade and Letters*, New York, 1856; *The Giant Judge*, San Francisco, 1858; *The Church in the Army, or the Four Centurions of the Gospels*, New York, 1862, 2d ed. 1868; *The Christ of the Apostles' Creed: the Voice of the Church against Arianism, Strauss, and Renan*, New York, 1867. \*

**SCOLLER, James Brown, D.D.** (Muskingum College, New Concord, O., 1880), United Presbyterian; b. near Newville, Cumberland County, Penn., July 12, 1820; graduated at Dickinson College, Carlisle, Penn., 1839, and at the Associate Reformed Theological Seminary, Allegheny, Penn., 1842; was pastor of United Presbyterian Churches in Philadelphia (fourth), Penn., 1844-46; Cuylerville, N.Y., 1847-52; Argyle, N.Y., 1852-62; editor of *The Christian Instructor*, Philadelphia, Penn., 1862-63. He has since 1863 lived as an invalid at Newville, Penn. He is the author of "Forty Letters from Abroad, principally Italy and Egypt," published in *The Christian Instructor*, 1860-61; *History of the Big Spring Presbytery* (U.P.), Harrisburg, Penn., 1879; *History of the Presbytery of Argyle* (U.P.), 1880; *A Manual of the United Presbyterian Church*, 1881; *Calvinism: its History and Influences*, 1885 (pp. 29); a number of pamphlets, lectures, and sermons, and a large amount of miscellaneous matter published in the columns of *The Christian Instructor*, *The United Presbyterian*, and *The Evangelical Repository*, since 1844.

**SCRIMGER, John**, Canadian Presbyterian; b. at Galt, Ontario, Can., Feb. 10, 1849; graduated at the University of Toronto, B.A. 1869, M.A. 1871, and at Knox College, Toronto, 1873; was pastor of St. Joseph-street Presbyterian Church, Montreal, 1873-82; lecturer on Hebrew and Greek exegesis in the Presbyterian College, Montreal, 1874-82; since 1882 has been professor there of the same. Since 1873 he has been member of the General Assembly's board of French evangelization; is convener of General Assembly's committee on religious instruction in the public schools

of the Province of Quebec, and of the General Assembly's committee on co-operation with other Protestant churches in sparsely settled districts.

**SCRIVENER, Frederick Henry Ambrose, LL.D.** (St. Andrew's, 1872), D.C.L. (Oxford, 1876), Church of England; b. at Bermondsey, Surrey, Sept. 29, 1813; educated at Trinity College, Cambridge; graduated B.A. (third in second-class classical tripos) 1835, M.A. 1838; became assistant master of King's School, Sherborne, 1835; curate of Sandford Orcas, Somerset, 1838; perpetual curate of Penwerris, Cornwall, 1846; rector of St. Gerrans, Cornwall, 1861; vicar of Ilendon, Middlesex, 1876. He was a member of the New-Testament Revision Company, received a pension of a hundred pounds in 1872 in recognition of his eminent biblical services, and is the author of *Notes on the Authorized Version of the New Testament*, London, 1845; *Collation of Twenty Greek Manuscripts of the Holy Gospel*, 1853; *Codex Augiensis, and Fifty other Manuscripts*, 1859; *Novum Testamentum Textus Stephanici*, 1860, 6th ed. 1873; *Plain Introduction to the Criticism of the New Testament*, 1861, 3d ed. much enlarged, 1883; *Collation of the Codex Sinaiticus*, 1863, 2d ed. revised, 1867; *Bezae Codex Cantabrigiensis*, 1864; *Six Popular Lectures on the Text of the New Testament*, 1875; edited *The Cambridge Paragraph Bible*, 1873 (Introduction, revised separate edition, 1881); *Greek Testament*, 7th ed. 1877; *Greek Testament with Changes of New-Testament Revisers*, 1881. \*

**SCUDDER, Henry Martyn, M.D.** (University of the City of New York, 1853), D.D. (Rutgers College, New Brunswick, N.J., 1859), Congregationalist; b. at Panditeripo, Jaffna District, Island of Ceylon, Feb. 5, 1822; studied at New York University and Williams College; graduated at the University 1840, and at Union Theological Seminary 1843; was a foreign missionary under American Board at Madras, India, 1844-51, and at Arcot, India, 1851-63; resigned on account of ill-health; was pastor of the Grand-street Reformed Church, Jersey City, N.J., for six months, 1864-65; of the Howard Presbyterian Church, San Francisco, Cal., 1865-71; of the Central Congregational Church, Brooklyn, N.Y., 1871-82; since has been pastor of Plymouth Congregational Church, Chicago, Ill.

**SEABURY, William Jones, D.D.** (Hobart College, Geneva, N.Y., 1876; General Theological Seminary, New-York City, 1885), Episcopalian; b. in New-York City, Jan. 25, 1837; graduated there at Columbia College, 1856; admitted to the bar, 1858; graduated from General Theological Seminary, New-York City, 1866; rector of the Church of the Annunciation, New York, since 1868; in 1873 became professor of ecclesiastical polity and law in the General Theological Seminary. He edited Dr. Samuel Seabury's *Memorial*, New York, 1873, and *Discourses on the Nature and Work of the Holy Spirit*, 1874; and, besides occasional pamphlets, has published *Suggestions in Aid of Devotion and Godliness*, 1878.

**SEEBERG, Reinhold**, Lutheran theologian; b. at Pernau, Livonia, 1859; studied at Dorpat (1878-82) and at Erlangen; became *privat-docent* of theology at Dorpat, 1884; *etatmässiger-docent*, 1885; since 1884, second pastor of the University Church. He is the author of *Der Begriff der christlichen Kirche*, vol. i., Erlangen, 1885; *Ion Lebensideal* (lecture), Dorpat, 1886.



**SEELEY, John Robert, M.A.**, layman; b. in London, Eng., in 1834; graduated at Cambridge, B.A. (first-class in classical tripos), 1857, and was senior chancellor's medallist; became fellow of Christ's College, 1858; a master in City of London School, 1861; professor of Latin, University College, London, 1863; professor of modern history at Cambridge, 1869. He is the author of *Ecce Homo, a Survey of the Life and Work of Jesus Christ*, London, 1865, 15th ed. 1885, reprinted in U.S.A.; *Lectures and Essays, 1870; Life and Times of Stein*, 1879, 3 vols.; *Natural Religion*, 1882, 2d ed. 1885; *The Expansion of England*, 1883; *A Short History of Napoleon the First*, 1886.

**SEELEY, Julius Hawley, D.D.** (Union College, Schenectady, N.Y., 1862), **LL.D.** (Columbia College, New-York City, 1876), Congregationalist; b. at Bethel, Conn., Sept. 14, 1824; graduated from Amherst (Mass.) College 1849, and from Auburn Theological Seminary (Presbyterian), N.Y., 1852; became professor of moral philosophy and metaphysics, Amherst College, 1858; member of Congress, 1875; president of Amherst College, 1877. He is the author of a translation of Schwegler's *History of Philosophy*, New York, 1856; *The Way, the Truth, and the Life, Lectures to Educated Hindus*, Bombay and Boston, 1873; *Christian Missions*, New York, 1875; sermons, addresses, and reviews. \*

**SECOND, Jacques Jean Louis, B.D., Lic. Theol., D.D.** (all Strassburg, 1831, 1835, and 1836, respectively), Swiss Protestant theologian; b. at Plainpalais, near Geneva, Oct. 4, 1810; d. in Geneva, June 18, 1885. He was educated at the University of Strassburg and at Bonn, where he studied Oriental languages under Freytag. On his return to Geneva he founded (1836) a society for the exegetical study of the New Testament, which lasted until 1841; and gave free lectures upon Old-Testament exegesis in the university. From 1840 to 1861 he was pastor at Chênes-Bougeries; from 1862 to 1861 lectured upon Old-Testament introduction in Geneva University, where, from 1872 to his death, he was professor of Old-Testament exegesis. He made a trip through Palestine in 1873. His fame rests upon his translation of the entire Bible (Old Testament, Geneva, 1874, 2 vols.; New Testament, 1880, many subsequent editions), which he prepared at the request of the Venerable Company of Pastors of Geneva. It is a remarkably successful work. It was reprinted by the Oxford University Press, first edition fifty thousand copies. His other works are, *Ruth*, Geneva, 1831; *l'Éclésiaste*, 1835; *De voce Scholæ et notione Oræ apud Hebræos*, 1835; *De la nature de l'inspiration chez les auteurs et dans les écrits du Nouveau Testament*, 1836; *Monologues* (trans. from Schleiermacher), 1837, 2d ed. 1861; *A. M. l'abbé de Baudry sur son dernier ouvrage*, 1838; *Traité élémentaire des accents hébreux*, 1841, 2d ed. 1874; *Soirées chrétiennes*, 2d series 1850, 3d series 1871; *Géographie de la Terre Sainte*, 1851; *Catholicisme, ou Manuel d'instruction chrétienne*, 1858, 2d ed. 1863; *Recits bibliques à l'usage de la jeunesse*, 1862 (twenty-four thousand copies sold); *Souvenir pour nos anciens catholiques* (four discourses), 1864; *Chrestomathie biblique*, 1864; *Le prophète Esau*, 1866; *Les réalités du saint ministère* (ordination sermon), 1866. \*

**SEISS, Joseph Augustus, D.D.** (Pennsylvania College, Gettysburg, Penn., 1860), **LL.D.** (Knox

College, Salem, Va., 1871), Lutheran (General Council); b. near Graceland, Md., March 18, 1823; was student in Pennsylvania College, Gettysburg, 1839-41, but left without graduating; theological study mostly private; became pastor at Martinsburg and Shepherdstown, Va., 1843; Cumberland, Md., 1847; Baltimore, Md., 1852; of St. John's, Philadelphia, 1858; of Holy Communion, Philadelphia, 1871. He was one of the founders of the General Council, and one of the committee which made its *Church Book*. He edited *Prophetic Times*, a monthly devoted to prophecy, 1863-75; also *The Lutheran*, Philadelphia, 1873-79 (was associate editor 1868-73 and 1879-80); travelled in Europe and the East, 1864-65. He is the author of *Lectures on Epistle to the Hebrews*, Baltimore, 1816; *Baptist System examined*, 1851, 3d enlarged ed. Philadelphia, 1882; *Digest of Christian Doctrine*, Baltimore, 1855; *Last Times*, 1856, 7th ed. Philadelphia, 1880, republished London; *Holy Types* (Gospel in Leviticus), 1860, Philadelphia and London, 1875; *Book of Forms* (liturgical), Philadelphia, 1860; *Evangelical Psalmist*, 1860, 2d ed. 1870; *Parable of the Ten Virgins*, 1862, 2d ed. 1873, also London; *Child's Catechism*, 1865, 2d ed. 1880; *Ecclesia Lutheranæ*, 1867, 2d ed. 1871; *A Question in Eschatology*, 1868; *How shall we Order our Worship?* 1869; *Plain Words* (sermons), 1869; *Lectures on the Apocalypse*, 1870-81, 3 vols., also London and Basel; *The Javelin, by a Lutheran*, 1871; *Uriel, Occasional Discourses*, 1874; *Church Song* (musical), 1875-81; *Lectures on the Gospels*, 1876, 2 vols.; *A Miracle in Stone* (Great Pyramid), 1877, new ed. 1882, also London; *Recreation Songs* (poetical), 1878; *Thirty-three Practical Sermons*, 1879; *Voices from Babylon* (lectures on Daniel), 1879, 2d ed. 1881, also London; *Blossoms of Faith* (sermons), 1880; *The Golden Altar* (manual of private devotions), New York, 1882; *Gospel in the Stars* (primeval astronomy), Philadelphia, 1882, 2d ed. 1885; *Luther and the Reformation*, 1883; *Lectures on the Epistles*, 1885, 2 vols.; *Right Life*, Philadelphia, 1886; also numerous special sermons, addresses, pamphlets, review articles, etc., since 1845.

**SELBORNE, The Right Hon. Roundell Palmer, Earl of, D.C.L.** (*hon.*, Oxford, 1863); b. at Mixbury, Nov. 27, 1812; educated at Trinity College, Oxford; graduated B.A. (first-class in classics) 1831, M.A. 1837; called to the bar, 1837; became a queen's counsel, 1849; M.P., 1847-52, 1853-57, 1861-72; solicitor-general, 1861; attorney-general, 1863-66; lord chancellor of England, 1872-74, 1880-85. He was elected lord rector of the University of St. Andrews, 1877; and president of the first house of laymen of the Church of England, Westminster, February, 1886. He edited the *Book of Praise, from the Best English Hymn-Writers*, London, 1862.

**SEMISCH, Karl Aenotheus**, Protestant theologian; b. at Prettin, Saxony, Dec. 31, 1810; studied at Leipzig, 1829-32; became professor at Greifswald 1841, at Breslau 1855, at Berlin 1866; and is the author of *Justus der Märtyrer*, Breslau, 1810-12, 2 parts; *Die apostolischen Denkwardigkeiten des Märtyrers Justinus*, Hamburg, 1818; *Julian der Abtrünnige*, Breslau, 1862.

**SEPP, Johann Nepomuk**, Roman Catholic, b. at Tolz, Bavaria, Aug. 7, 1816; studied at Munich, travelled in the East, 1845-49; became

professor of history at Munich, 1846; deposed and expelled from the city 1847, for his political opinions; re-instated, 1850; retired, 1867. He has been prominent in politics. He is the author of *Das Leben Jesu*, Regensburg, 1842-46, 5 vols., 2d ed. 1853-62, 6 vols.; *Das Heidentum und dessen Bedeutung für das Christentum*, 1853, 3 parts; *Jerusalem und das Heilige Land*, Schaffhausen, 1862-63, 2 vols., 2d ed. 1872-74; *Thaten und Lehren Jesu mit ihrer weltgeschichtlichen Beglaubigung*, 1864; *Geschichte des Apostel vom Tod Jesu bis zur Zerstörung Jerusalems*, 1865, 2d ed. 1866; *Kritische Reformationwürfe beginnen mit der Revision des Bibelkanons*, Munich, 1870; *Das Hebräer Evangelium*, 1870; *Deutschland und der Vatikan*, 1872; *Görres u. seine Zeitgenossen*, Nördlingen, 1877; *Meerfahrt nach Tyrus zur Ausgrabung der Kathedrale mit Barbarossas Grab*, 1878.

**SERVICE, John, D.D.** (Glasgow, 1877), Church of Scotland; b. at Campsie, Feb. 26, 1833; d. in Glasgow, March 15, 1884. He studied at the University of Glasgow irregularly from 1858 to 1862, but did not take a degree; was sub-editor of Mackenzie's *Imperial Dictionary of Universal Biography*, under P. E. Dove; married in 1859; became minister at Hamilton 1862, and there remained for ten months, when he resigned on account of ill-health, and went to Melbourne, Australia, where he spent two years (1864-66), leaving it for Hobart Town, Tasmania, where he was minister four years (1866-70). In both these colonial charges he exercised a considerable influence. In 1870 he returned home, and in 1872 was appointed to the parish of Inch, Wigtonshire, which he left in 1879 for Hlyndland Established Church, Glasgow, of which he was incumbent when he died. His first literary work of mark was a novel, known as *Noeantia* when it was published in *Good Words*, and afterwards as *Lady Hetty*, London, 1875, 3 vols. It is full of interesting pictures of Scotch village and rural life, in vivid contrast with wider colonial experiences. The hero is a Scotch clergyman, and the charm of the book lies, not so much in its plot, as in the fresh views of life under the varied conditions which had fallen to the author's lot. His volume *Salvation, here and hereafter: Sermons and Essays* (1876, 4th ed. 1885) gave him at once a foremost place among the leaders of what is known as the "Broad Church" in Scotland. Occasional magazine articles, journalistic contributions, and sermons appeared from his pen from time to time; but *Salvation, here and hereafter*, has only been followed by two posthumous volumes, — *Sermons* (1884) and *Prayers* (1885), — in both of which there is the same note of vigorous unconventionalism of opinion, and of deep spiritual life, which has arrested attention in his previous volumes. His personal influence was one element of his power, and the secret of its charm is easily understood from his books.

WILLIAM JACK.

**SEWALL, John Smith, D.D.** (Bowdoin College, Brunswick, Me., 1878), Congregationalist; b. at Newcastle, Me., March 20, 1850; graduated at Bowdoin College, Brunswick, Me., 1850; was commander's clerk, United-States Navy, in China, and in Commodore Perry's expedition (1853-54), 1850-51; graduated at Bangor (Me.) Theological Seminary, 1858; pastor at Wenham, Mass., 1859-67; professor of rhetoric and oratory in Bowdoin

College, 1867-75; and since 1875 has been professor of sacred rhetoric and oratory in Bangor Theological Seminary. He has contributed to various periodicals.

**SEYERLEN, Karl Rudolf, Ph.D.** (Tübingen, 1851), D.D. (*hon.*, Jena, 1875), Protestant theologian; b. at Stuttgart, Nov. 18, 1831; studied at Tübingen, 1849-53; was curate at Giengen, 1854-55; student of scholastic theology and philosophy at Paris, 1855-56; teacher of religion in Ulm Gymnasium, 1857-59; *repentant* at Tübingen, 1859-61; *diakonus* at Crailsheim 1862-69, at Tübingen 1869-72; archdeacon there, 1872-75; became ordinary professor of practical and systematic theology at Jena, 1875. In theology he belongs to the school of Baur, in philosophy to that of Friedrich Rohmer. He is the author of *Archiebron, de materia universali (Fons Vitæ), Ein Beitrag zur Geschichte der Philosophie des Mittelalters* (in Baur and Zeller's *Theologische Jahrbücher*, 1836-57); *Entstehung und erste Schicksale der Christengemeinde in Rom*, Tübingen, 1874; *Ueber Bedeutung und Aufgabe der Predigt der Gegenwart (Antrittsrede at Jena)*, 1876; *Der christliche Cultus im apostolischen Zeitalter* (in Bassermann's *Zeitschrift für praktische Theologie*, 1881); *Das System der praktischen Theologie in seinen Grundzügen* (do. 1883); editor of *Johann Caspar Bluntschli* (autobiography), Nördlingen, 1884, 3 vols.; *Friedrich Rohmer's Wissenschaft vom Menschen*, 1885, 2 vols.; author of numerous articles upon church polity and church law in the *Protestantische Kirchenzeitung*, Berlin, 1880-83.

**SEYMOUR, Right Rev. George Franklin, S.T.D.** (Racine College, Wis., 1867), LL.D. (Columbia College, New-York City, 1878), Episcopalian, bishop of Springfield, Ill.; b. in New-York City, Jan. 5, 1829; graduated head of his class at Columbia College, New-York City, 1850, and from the General Theological Seminary, New-York City, 1854; was founder and first warden of St. Stephen's College, Annandale, N.Y., 1855-61; rector of St. Mary's Church, Manhattanville, 1861-62; of Christ Church, Hudson, N.Y., 1862-63; of St. John's, Brooklyn, N.Y., 1863-67; professor of ecclesiastical history in the General Theological Seminary, New-York City, 1865-79; dean of the same, 1875-79; consecrated first bishop of Springfield, Ill., June 11, 1878. In 1868 he was chosen by the clergy of Missouri severat times as their bishop, and was elected bishop of Illinois in 1874, and twice bishop of Springfield in 1878 and 1879. He supervised the Greek text, and translated a portion never before rendered into English, of *Fulton's Index Canonum*, New York, 1871; *Introduction to Papal Claims*, 1882, many sermons, addresses, essays, and charges.

**SHAFTESBURY, the Right Hon. Anthony Ashley-Cooper, Seventh Earl of, K.G., D.C.L.** (Oxford, 1841), Church of England, layman; b. in London, April 28, 1801; d. at Folkestone, Oct. 1, 1885. He was educated at Christ Church, Oxford; graduated B.A. (first-class in classics) 1822, M.A. 1832; sat as Lord Ashley in the House of Commons, as member for Woodstock 1828-30, Dorchester 1830, Dorsetshire 1831-46, Bath 1847-51, when he succeeded his father in the peerage, and took his seat in the House of Lords. He supported the governments of Liverpool and Canning; was commissioner of the board of control

under Wellington; was Lord of the Admiralty in Sir Robert Peel's administration of 1834-35, but declined to join it in 1841 because Peel would not support the Ten-hours Bill. It was not, however, as a statesman and politician that Lord Shaftesbury distinguished himself, but as a leader in philanthropy and religion. Throughout his long lifetime he labored assiduously for the benefit of the working-classes, among whom he was a great favorite; visiting them in their homes, and planning measures for their relief and elevation by reducing their hours of labor, improving their workshops, factories, and lodging-houses, caring for their children, and guarding them against vice. He was a consistent opponent of slavery, and a firm friend of the United States during the late civil war. In religious affairs he was a pronounced Evangelical, and the leader of that party in the Church of England. He was called upon to preside at innumerable meetings in Exeter Hall, and elsewhere, on behalf of all sorts of enterprises. His name was synonymous with every virtue, and a household word in Great Britain. He was president of many religious and philanthropic societies. Among them may be mentioned, The Church Pastoral Aid Society, The Surgical Aid Society, Field Lane Refuges and Ragged Schools for the Destitute and Homeless Poor, Ragged-school Union, The Victoria Institute, Society for the Conversion of the Jews, Society for the Relief of Persecuted Jews, The British and Foreign Bible Society. His funeral was held on Thursday, Oct. 8, in Westminster Abbey, and was attended by enormous crowds. Thousands stood outside in the drenching rain, unable to enter. Delegations came from the different societies which owed to him their prosperity, if not their existence. Noticeable among them was that of the Shoe-black Brigade. Upon his coffin the wreath from the Crown Princess of Germany lay side by side with one from the poor flower-girls of London. He was buried at the family seat of St. Giles, Dorsetshire. •

**SHAW, William Isaac**, Methodist; b. at Kingston, Can., April 6, 1811; graduated at Victoria University, Cobourg, Can., A.B. 1861, LL.B. 1861, at McGill University, Montreal, M.A. 1880; entered the ministry of the Wesleyan Methodist Church of Canada 1864, and after thirteen years' pastoral work became (1877) professor of exegesis and church history in the Wesleyan Theological College, Montreal. He is the author of *Discussion on Retribution*, Toronto, 1881; and various contributions to reviews.

**SHEDD, William Greenough Thayer, D.D.** (University of Vermont, Burlington, 1857), **LL.D.** (University of the City of New York, 1876), Presbyterian; b. at Acton, Mass., June 21, 1820; graduated at the University of Vermont, Burlington, 1839, and at Andover Theological Seminary 1843; became Congregational pastor at Brandon, Vt., 1841; professor of English literature, University of Vermont, 1845; of sacred rhetoric in Auburn Presbyterian Theological Seminary, 1852; of ecclesiastical history in Andover Congregational Theological Seminary, 1853; co-pastor of the Brick (Presbyterian) Church, New-York City, 1862; but since 1863 has been professor in Union Theological Seminary, New-York City, of biblical literature until 1874, and since of systematic theology.

He translated from the German of Therenin, *Eloquence a Virtue*, New York, 1850, 2d ed. Andover, 1859; and Guericke's *Manual of Church History*, Andover, 1860-70, 2 vols.; and has written *A History of Christian Doctrine*, New York and Edinburgh, 1865, 2 vols., 8th ed. 1884; *Homiletics and Pastoral Theology*, 1867, 8th ed. 1881; *Sermons to the Natural Man*, 1871, 3d ed. 1881; *Theological Essays*, 1877; *Literary Essays*, 1878; *Commentary on Romans*, 1879; *Sermons to the Spiritual Man*, 1881; *The Doctrine of Endless Punishment*, 1886.

**SHELDON, Henry Clay**, Methodist; b. at Martinsburg, N.Y., March 12, 1815; graduated at Yale College, New Haven, Conn., 1867, and at the Theological School of Boston University, Mass., 1871; studied at Leipzig, 1871-75; since 1875 has been professor of historical theology in Boston University. He is anti-Romish, but not anti-Catholic, with a leaning to evangelical Arminianism, as opposed both to strict Calvinism and to Liberalism. He is the author of *History of Christian Doctrine*, New York, 1886, 2 vols.

**SHEPHERD, Thomas James, D.D.** (Columbian College, now Columbian University, Washington, D.C., 1865), Presbyterian; b. in the vicinity of Berryville, Clarke County, Va., April 25, 1818; graduated at Columbian College, Washington, D.C., 1839, and at the Union Theological Seminary, New-York City, 1843; was pastor of the Harmony Presbyterian Church, Landon, Md., 1843-52; of the First Presbyterian Church, Northern Liberties, Philadelphia, Penn., 1852-81, since *pastor emeritus*. He was associate editor of the *American Presbyterian* (new school newspaper), Philadelphia, 1856-61. He is the author of *History of First Presbyterian Church, Northern Liberties, Philadelphia*, Philadelphia, 1861, new ed. (supplemented by an account of his pastorate) 1881; *Social Hymn and Tune Book*, 1865; *Westminster Bible Dictionary*, 1880, 2d ed. 1885.

**SHERATON, James Paterson, D.D.** (Queen's University, Ontario, Can., 1882), Episcopal Church in Canada; b. at St. John, N.B., Nov. 29, 1811; graduated at the University of New Brunswick, B.A. (with honors, gold medallist) 1862; studied theology in the University of King's College, Windsor, N.S., privately with the bishop of Fredericton; was ordained deacon 1864, priest 1865; became rector of Shediac, N.B., 1865; of Pictou, N.S., 1874; principal and professor of exegetical and systematic theology in Wycliffe College, Toronto, 1877. He became a member of the senate of the University of Toronto in 1885. He was editor of *The Evangelical Churchman* from 1877-82, since 1882 principal editorial contributor. He is the author of numerous essays on education, the church, the ministry, Christian unity, etc.

**SHERWOOD, James Manning**, Presbyterian; b. at Fishkill, N.Y., Sept. 29, 1814; educated mainly through private tutors; studied theology under Rev. George Armstrong at Fishkill, N.Y.; was pastor at New Windsor on the Hudson, N.Y., 1835-40; Mendon, N.Y., 1840-45; Bloomfield, N.J., 1852-58; editor of *National Preacher* and *Biblical Repository*, New York, 1840-51; *Eclectic Magazine*, 1864-71; founder and editor of *Hours at Home* (monthly), 1865-69; editor *Presbyterian Review*, 1863-71; *Presbyterian Quarterly* and *Princeton Review*, 1877-78; *Homiletic Review*, since Sep-

tember, 1883. During his thirty years of editorial life he has been extensively engaged as a "reader" of manuscripts for publishing-houses, and has critically noticed for the press several thousand volumes, chiefly in the reviews of the country. He is the author of *Plea for the Old Foundations*, New York, 1856; *The Lamb in the midst of the Throne, or the History of the Cross*, 1883, 2d ed. 1881; editor of *Memoirs*, and two volumes of *Sermons* of Rev. Ichabod Spencer, D.D., 1855; Brainerd's *Memoirs*, with new preface, notes, and lengthy introduction on his life and character, 1881. He has in press, 1886, a book entitled *Books and Authors, and how to use them*.

**SHIELDS, Charles Woodruff, D.D.** (College of New Jersey, Princeton, 1861), LL.D. (Columbian University, Washington, D.C., 1877), Presbyterian; b. at New Albany, Ind., April 4, 1825; graduated at the College of New Jersey, Princeton, 1841, and at Princeton Theological Seminary, N.J., 1847; became pastor at Hempstead, Long Island, N.Y., 1849; of Second Church, Philadelphia, Penn., 1850; professor of harmony of science and revealed religion in the College of New Jersey, Princeton, 1866 (he projected the first such college professorship). His theological standpoint is Presbyterian, but (1) advocating the restoration of the Presbyterian Prayer Book of 1661 for optional use by any ministers or congregations which desire a liturgy; and (2) also advocating church unity on a liturgical basis, with the hope of an ultimate organic re-union of Presbyterianism with Congregationalism and Episcopacy in the American Protestant Catholic Church of the future. He has published *Philosophia ultima*, Philadelphia, 1861; *The Book of Common Prayer as amended by the Presbyterian Divines of 1661*, 1864, 2d ed. New York, 1883; *Liturgia expurgata*, Philadelphia, 1864, 3d ed. New York, 1884; *The Final Philosophy as issuing from the Harmony of Science and Religion*, New York, 1877, 2d ed. 1879; *Order of the Sciences*, 1884.

**SHIPP, Albert Micajah, D.D.** (Randolph-Macon College, Ashland, Va., 1859), LL.D. (University of North Carolina, 1883), Southern Methodist; b. in Stokes County, N.C., Jan 15, 1819; graduated at the University of North Carolina, Chapel Hill, 1840; entered the ministry; became president of Greenborough Female College, N.C., 1847; professor of history and French in University of North Carolina, 1849; president of Wofford College, Spartanburg Court-House, S.C., 1859; professor of exegetical and biblical theology in Vanderbilt University, Nashville, Tenn., 1874; and dean of the theological faculty, and vice-chancellor of the university, 1882. He originated the policy of biblical chairs for teaching the Bible to the whole body of students in all Methodist institutions of learning, and was one of the first advocates of biblical institutes for the proper education of preachers for the Methodist-Episcopal Church South. He wrote *The History of Methodism in South Carolina*, Nashville, Tenn., 1882, 2d ed. 1884.

**SHONE, Right Rev. Samuel**, lord bishop of Kilmore, Elphin, and Ardagh, Church of Ireland; b. in Ireland about the year 1822; educated at Trinity College, Dublin; graduated B.A. and divinity testimonium (second-class) 1843, M.A. 1857; ordained deacon 1843, priest 1841; became curate of Rathlin Island, County Antrim, 1843; of St.

John's, Sligo, County Sligo, 1846; incumbent of Calry, County Sligo, 1856; rector of Urney and Annegelliff, County Cavan, 1866; bishop, 1884. \*

**SHORE, Thomas Teignmouth, F. R. C. S.**, Church of England; b. in Dublin, Ireland, Dec. 28, 1841; graduated at Trinity College, Dublin, B.A. 1861, divinity honors 1863, M.A. (Oxford) 1865; became curate at Chelsea 1865, and at Kensington 1867; vicar of St. Mildred's, Lee, 1870; incumbent of Berkeley Chapel, Mayfair, London, 1873. He was honorary chaplain to the Queen from 1878 to 1881, and since has been chaplain in ordinary. He was the religious instructor of the three daughters of the Prince of Wales, and prepared them for confirmation. [He is a noted preacher to children.] He is a moderate High Churchman. He is the author of *Some Difficulties of Belief*, London, 1878, 8th ed. 1884; *The Life of the World to come, and other Subjects*, 1879, 4th ed. 1883; *The First Epistle to the Corinthians*, 1870, 5th ed. 1885 (in Bishop Eliott's commentary); "*St. George for England*," and other *Sermons preached to Children*, 1882, 5th ed. 1885; and *Shortened Church Services as used at Children's Services*, 1883, 2d ed. 1885; *Prayer (a Helpful Manual for Believers)*, 1886; since 1886 editor of *Helps to Belief* (a series).

**SHORT, Charles, A.M.** (Harvard College, Cambridge, Mass., 1849), LL.D. (Kenyon College, Gambier, O., 1868), Episcopalian, layman; b. at Haverhill, Mass., May 28, 1821; graduated at Harvard College, Cambridge, Mass., 1846; taught classical schools in Roxbury, Mass., and Philadelphia; was president of Kenyon College, Gambier, O., and professor of intellectual and moral philosophy, 1863-67; and since 1868 has been professor of Latin in Columbia College, New-York City. He is a director of the American Oriental Society, and was a member of the New-Testament Revision Company. He has made numerous contributions of a critical character to reviews and other periodicals, including a series of elaborate articles in *The American Journal of Philology* on the revision of *St. Matthew's Gospel*; and the essay "on the order of words in Attic-Greek prose" prefixed to the American edition of C. D. Yonge's *English-Greek Lexicon*, New York. With Dr. C. T. Lewis he edited and enlarged E. A. Andrews-Freund's *Latin Dictionary*, 1879.

**SHUEY, William John, D.D.** (Hartsville University, Ind., 1880, but declined), United Brethren in Christ; b. at Miamisburg, O., Feb. 9, 1827; educated in the common schools and at the academy, Springfield, O.; was pastor at Lewisburg, O., 1849-51, Cincinnati 1851-55; missionary to the West Coast of Africa, between Liberia and Sierra Leone, 1855; pastor at Cincinnati, O., 1855-58; Dayton, O., 1860-62; presiding elder, 1862-64; became general manager of the United Brethren in Christ Publishing House at Dayton, O., 1864. He has been a member of the United Brethren Board of Missions since 1861, and member of six General Conferences.

**SIEFFERT, Friedrich Anton Emil**, Protestant Reformed theologian; b. at Königsberg, Prussia, Dec. 24, 1813; studied at Königsberg, Halle, and Berlin; became *privat-docent* at Bonn 1871, and professor extraordinary 1873; ordinary professor at Erlangen (Reformed theology), 1878. He is the author of *Nonnulla ad apocryph. libri Henochi*

*originem, etc., pertinentia*, 1867; *Galatien und seine ersten Christengemeinden*, 1871; and of *Friedrich Ludwig Sieffert*, 1881; and editor of the sixth and seventh editions of Meyer's commentary on *Galatians*, Göttingen, 1880 and 1886. He is a Ph.D. and Lic. Theol.

**SIEGFRIED, Carl (Gustav Adolf), Ph.D.** (Halle, 1859), **D.D.** (*hon.*, Jena, 1875), Protestant theologian; b. at Magdeburg, Jan. 22, 1830; studied philology and theology at Halle and Bonn, 1849-53; became teacher in gymnasium at Magdeburg 1857, and at Guben 1860; professor and second minister at Pforta, 1865; ordinary professor of theology at Jena, 1875; appointed ecclesiastical councillor, 1885. He is a Knight of the Red Eagle, fourth class. He is the author of *De inscriptione Gerbitana* (Program), Magdeburg, 1863; *Die hebräischen Worterklärungen des Philo und die Spuren ihrer Einwirkung auf die Kirchenväter*, 1863; *Spinoza als Kritiker und Ausleger des Alten Testaments*, Berlin, 1867; *Philo von Alexandrien als Ausleger des A. T.*, Jena, 1875; (with H. Gelzer) *Eusebii canonum epitome ex Dionysii Telmahariensis Chronico petita* (translated and annotated his Latin translation of the Syriac), Leipzig, 1881; (with H. L. Strack) *Lehrbuch der neuhebräischen Sprache und Litteratur* (wrote the grammar of the new Hebrew), Carlsruhe, 1881; since 1881 has furnished the Old-Testament division in the *Theologischer Jahresbericht* (Punjer's, now edited by Lipsius), and has written numerous articles upon Old-Testament subjects.

**SIMON, David Worthington, Ph.D.** (Tubingen, 1863), Congregationalist; b. at Hazelgrove, Cheshire, Eng., April 28, 1830; educated in the Lancashire Independent College, Manchester, 1848-54, and at Halle, Germany, 1851-55 and 1857-58; was pastor at Royston, Hertfordshire, for nine months of 1856; travelled on the Continent, 1857; was pastor at Rusholme, Manchester, 1858; returned to Germany for study, 1859; was agent of the British and Foreign Bible Society, 1863-69; professor of general theology and philosophy at Springfield College, Birmingham, 1869-84; since 1884 principal and professor of systematic theology and church history in Congregational Theological Hall, Edinburgh. He translated Hengstenberg's *Commentary on Ecclesiastes*, Edinburgh, 1860; (with W. L. Alexander) *Dorner's History of the Development of the Doctrine of the Person of Christ*, Edinburgh, 1861-63, 5 vols., etc.; and is the author of *The Bible an Outgrowth of Theocratic Life*, Edinburgh, 1885, and articles in *British Quarterly Review*, *Bibliotheca Sacra*, *Expositor*, and other publications.

**SIMPSON, Matthew, D.D., LL.D.**, bishop of the Methodist-Episcopal Church; b. at Cadiz, O., June 21, 1811; d. in Philadelphia, Penn., June 17, 1881. He was educated at Madison College (subsequently merged into Alleghany College, Meadville, Penn.), where he was tutor in 1829. He then studied medicine, and commenced its practice in 1833, but abandoned it in 1835, when he was ordained deacon by the Pittsburg Conference of the Methodist Episcopal Church, and in 1837 elder. He was vice-president and professor of natural science in Alleghany College, 1837-39; president of Indiana Asbury University, Greencastle, Ind., 1839-48; editor of *The Western Christian Advocate*, Cincinnati, O., 1848-52; bishop, 1852 till death. He was delegate of the General

Conference to the Irish and British Conference 1857, and to the Evangelical Alliance Conference, Berlin, the same year; and during this year and next travelled over Europe and the East. He visited Europe again officially in 1870, 1875, and 1881. He changed his residence in 1859 from Pittsburg, Penn., to Evanston, Ill., and was president of the Garrett Biblical Institute in the latter place. He visited Mexico in 1871. As bishop he held conferences in all the States and in most of the Territories. He was the acknowledged prince of Methodist preachers. By his eloquent addresses he did good service to the Union cause during the Civil War. He enjoyed the personal friendship of President Lincoln. He was the author of *Hundred Years of Methodism*, New York, 1876; *Cyclopaedia of Methodism*, Philadelphia, 1878, 5th rev. ed. 1882; *Lectures on Preaching*, New York, 1879; *Sermons* (posthumous, ed. by Rev. Dr. G. R. Crooks, 1885).

**SINKER, Robert**, Church of England; b. in Liverpool, July 17, 1838; graduated at Trinity College, Cambridge, B.A. (wrainger and second-class classical tripos), 1862; first-class theological tripos, Scholefield prizeman, and Crosse scholar, 1863; Tyrwhitt Hebrew scholar and Hulsean prizeman, 1864; M.A., 1865; Norrisian prizeman, 1868; B.D., 1880; chaplain of Trinity College, 1865; librarian, 1871. He edited *Testamenta et. Patriarcharum* (Cambridge and Oxford MSS., Camb., 1869, Appendix (collation of Roman and Patmos manuscripts), 1879; *Catalogue of Fifteenth-Century Books in Library of Trinity College*, 1876; *Pearson on the Creed*, 1881; *Catalogue of English Books printed before 1601 in Library of Trinity College*, 1885; and, besides numerous articles in Smith and Cheetham's *Dictionary of Christian Antiquities*, has published *The Characteristic Differences between the Books of the New Testament and the Immediately Preceding Jewish and the Immediately Succeeding Christian Literature, considered as an Evidence of the Divine Authority of the New Testament*, 1865; and the translation of the "Testaments of the Twelve Patriarchs," in Clark's *Ante-Nicene Library*, 1872.

**SKINNER, Thomas Harvey, D.D.** (College of New Jersey, Princeton, 1867), Presbyterian; b. in Philadelphia, Penn., Oct. 6, 1820; graduated at the University of the City of New York, 1840, and Union Theological Seminary, 1844; was (Presbyterian) pastor at Patterson, N.J., 1843-46; New-York City, 1846-55; Honesdale, Penn., 1856-59; (Reformed) Stapleton, Staten Island, N.Y., 1859-68; (Presbyterian) Fort Wayne, Ind., 1868-71; Cincinnati, O., 1871-81; has been professor of didactic and polemic theology, North-western (now McCormick) Theological Seminary, Chicago, Ill., since 1881.

**SLOANE, James Renwick Wilson, D.D.** (Westminster College, New Wilmington, Penn., 1869), Reformed Presbyterian; b. at Topsham, Orange County, Vt., May 29, 1833; d. at Allegheny, Saturday, March 6, 1886. He graduated at Jefferson College, Canonsburg, Penn., 1847; was president of Richmond College, Richmond, Jefferson County, O., 1848-50, of Geneva College, Geneva, O., 1851-56; pastor in New-York City, 1856-68; and since was professor of systematic theology and homiletics in Allegheny Theological Seminary, Penn. He published various sermons, etc.

**SMEND, Rudolf, Ph.D.** (Bonn, 1874), Lic. Theol. (Halle, 1875). D.D. (Giessen, 1885). Swiss theologian; b. at Lengerich, Westphalia, Germany, Nov. 5, 1851; educated at Göttingen, Berlin, and Bonn; became *privat-docent* of theology at Halle, 1875; professor extraordinary at Basel, 1880; ordinary professor of theology there, 1881. He is the author of *Der Prophet Ezechiel erklärt*, Leipzig, 1880.

**SMITH, Benjamin Mosby, D.D., LL.D.** (Hampden-Sidney College, Prince Edward County, Va., 1851 and 1880, respectively). Presbyterian (Southern Church); b. at Moutrose, Powhatan County, Va., June 30, 1811; graduated at Hampden-Sidney College, Prince Edward County, Va., 1829, and at the Union Theological Seminary, Va., 1831; tutor there, 1831-36; pastor at Danville, Va., 1838-40; at Tinkling Spring and Waynesborough, 1840-45; and at Staunton, 1845-51; and ever since has been professor of Oriental and biblical literature in Union Seminary. From 1858 to 1874 he was with Dr. Dabney pastor of the Hampden-Sidney College Church. Since 1842 he has been trustee of Washington College (now Washington and Lee University). He has published *A Commentary on the Psalms and Proverbs*, Glasgow, Scotland, 1859, 3d ed. Knoxville, Tenn., 1883; *Family Religion*, Philadelphia, 1859; *Questions on the Gospels*, Richmond, vol. 1, 1868; and articles in *Southern Presbyterian Review*.

**SMITH, Charles Strong**, Congregationalist; b. at Hardwick, Vt., July 24, 1824; graduated at the University of Vermont, at Burlington, 1848; taught academy at Craftsbury, Vt., 1848-50; studied for a year (1851) at Andover Theological Seminary, Mass., but completed the course at East Windsor (now Hartford) Theological Institute, Conn., and graduated 1853; was pastor at New Preston, Conn., 1853-55; North Walton, N.Y., 1855-57; out of health five years; represented the town of Hardwick, Vt., in State legislature in 1853; since 1863 has been secretary of the Vermont Domestic Missionary Society, and written the annual reports; was associate editor of *Vermont Chronicle*, Montpelier (denominational weekly), 1875-77; since 1885 editor. He is the author of an essay, *Systematic Beneficence*, Montpelier, Vt., 1877.

**SMITH, Charles William**, Methodist; b. in Fayette County, Penn., Jan. 30, 1840; entered the ministry of the Methodist-Episcopal Church, 1859; was pastor until 1880; presiding elder, 1880-84; since May, 1884, has been editor of *The Pittsburg Christian Advocate*, Penn. In the autumn of 1861 he served one term in the Christian Commission in the Army of the Potomac.

**SMITH, George Vance, Ph.D.** (Tübingen, 1858), D.D. (Jena, 1873), Unitarian; b. at Portarlington, Ireland, June 13, 1816; educated in Manchester New College, York and Manchester, 1836-41; graduated B.A. at London University, 1841; was minister at Bradford, Yorkshire, 1841-43, Macclesfield, 1843-46; theological tutor in Manchester New College, Manchester and London, 1846-57; minister at York, 1858-75; at the Upper Chapel, Sheffield, 1875-76; since 1876 has been principal of Carmarthen Presbyterian College, Wales. He was one of the New Testament revisers from the formation of the committee in 1870. He is a Liberal Christian, unfettered by subscription to

theological creeds. He is the author of *The Prophecies relating to Aeneas and the Assyrians, from the Hebrew, with Introductions and Commentary*, London, 1857; *The Bible and Popular Theology, in Reply to Mr. Gladstone, Dr. Liddon, etc.*, 1871, 3d ed. 1871; *The Spirit and the Word of Christ, and their Permanent Lessons*, 1875; *The Prophets and their Interpreters*, 1878; *Texts and Margins of the Revised New Testament*, 1881; joint author of *The Holy Scriptures of the Old Covenant, a Revised Translation from the Hebrew*, 1865, 3 vols.; has written many minor publications (sermons, lectures, tracts, etc.).

**SMITH, Henry Preserved, D.D.** (Maryville College, Tenn., 1883), Presbyterian; b. at Troy, O., Oct. 23, 1847; graduated at Amherst College, Mass., 1869, and at Lane Theological Seminary, Cincinnati, O., 1872; was student at Berlin (1873-74) and Leipzig (1876-77); instructor in Lane Theological Seminary, 1874-76; and since 1877 has been professor of Hebrew and Old Testament exegesis there.

**SMITH, Judson, D.D.** (Amherst College, Mass., 1877), Congregationalist; b. at Middlefield, Hampshire County, Mass., June 28, 1837; graduated at Amherst College, Amherst, Mass., 1859; and at the Oberlin Theological Seminary, Oberlin, O., 1863; was tutor in Latin and Greek in Oberlin College, O., 1862-64; instructor in mathematics and metaphysics, Williston Seminary, Easthampton, Mass. (where he had fitted for college), 1864-66; professor of the Latin language and literature, Oberlin College, 1866-70; professor of ecclesiastical history and positive institutions, and dean of the faculty, Oberlin Theological Seminary, 1870-84; lecturer on modern history, Oberlin College, 1875-84; lecturer on history, Lake Erie Female Seminary, Painesville, O., 1879-84; acting pastor Second Congregational Church, Oberlin, O., 1874-75, 1882-84; editor of *Bibliotheca Sacra*, Oberlin, O., 1883-84; since associate editor; foreign secretary A.B.C.F.M., Boston, Mass., since 1884. He was president of the board of education, Oberlin, O., 1871-84. His theological standpoint is that of New-England theology; holds fast to the historic faith of Christendom, with hospitality to all new light that breaks forth from the Word of God. He is the author of *Lectures in Church History and the History of Doctrine, from the beginning of the Christian Era to 1648*, Oberlin, O., 1881; *Lectures on Modern History*, 1881 (both privately printed); articles in *Bibliotheca Sacra*, *New Englander*, and religious journals, etc.

**SMITH, Justin Almerin, D.D.** (Shurtleff College, Upper Alton, Ill., 1855), Baptist; b. at Ticonderoga, N.Y., Dec. 29, 1819; graduated at Union College, Schenectady, N.Y., 1843; became pastor at North Bennington, Vt., 1844; at Rochester, N.Y., 1849; editor of *The Christian Times*, now *The Standard*, Chicago, Ill., since 1853. From 1863 to 1868 he was pastor of the Indiana Avenue Baptist Church; was from 1877 to 1885 lecturer in Baptist Union Theological Seminary, Morgan Park, Chicago, of which institution he has been a trustee from its foundation. He was present at the opening of the Vatican Council, Dec. 8, 1869, and for some time afterwards. He is the author of *Memoir of Nathaniel Colver, D.D.*, Chicago, 1873; *Patmos, or the Kingdom and the Patience*, 1874; *Memoir of Rev. John Bates*, Toronto, 1877; *A Commentary on the Revelation*, Philadelphia, 1884; *The*

*New Age, or Studies in Modern Church History*, Chicago, 1886.

**SMITH, Lucius Edwin, D.D.** (Williams College, Williamstown, Mass., 1869), Baptist; b. at Williamstown, Mass., Jan. 29, 1822; graduated at Williams College, in his native town, 1843, and at Newton Theological Institution, Mass., 1857; was admitted to the bar, 1845; associate editor *Hartford* (Conn.) *Daily Courant*, 1847-48; editor *Free-soil Advocate*, Hartford, Conn., 1848; associate editor *Aston Republican*, 1849; was assistant Secretary of the American Baptist Missionary Union, editing the *Baptist Missionary Magazine* 1849-54; pastor at Groton, Mass., 1855-65; professor of rhetoric and pastoral theology, University of Lewisburg, Penn., 1865-68; editor of *The Baptist Quarterly*, New York, 1867-69; literary editor of the *New York Examiner*, 1868-76; editor of *The Watchman*, Boston, Mass., 1877-81, and since associate editor. He is the author of *Heroes and Martyrs of Modern Missionary Enterprise, with an Historical Review of Earlier Missions*, Boston, 1852 (some 10,000 copies sold); articles in *Baptist Quarterly*, *Baptist Quarterly Review*, *Knickerbocker Magazine* (1845-49), *North American Review* (1860), *Bibliotheca Sacra* (1880), McClintock and Strong's *Cyclopaedia, Encyclopaedia Americana* (Philadelphia, 1886), etc.

**SMITH, Matson Meier, S.T.D.** (Columbia College, New-York City, 1863), Episcopalian; b. in New-York City, April 4, 1826; graduated from Columbia College, 1843, and from Union Theological Seminary, New-York City, 1847; pastor (Congregational) at Brookline, Mass., 1851-58; at Bridgeport, Conn., 1858-65; rector (Episcopal) at Newark, N.J., 1866-71, and at Hartford, Conn., 1872-76, has been since 1876 professor of homiletics and pastoral theology in the divinity school of the Protestant-Episcopal Church, Philadelphia, Penn. He contributed many sermons during our civil war, and articles to the religious journals.

**SMITH, Robert Payne.**—See PAYNE-SMITH, ROBERT.

**SMITH, Samuel Francis, D.D.** (Waterville College, now Colby University, Waterville, Me., 1851), Baptist; b. in Boston, Mass., Oct. 21, 1808; educated at Boston Latin School, 1820-25; graduated at Harvard University, Cambridge, Mass., 1829, and at Andover Theological Seminary, Mass., 1832, was pastor of the First Baptist Church, Waterville, Me., 1834-42, and during the same period professor of modern languages in Waterville College; pastor of First Baptist Church, Newton, Mass., January, 1842, to July 1, 1851; editor of *The Christian Review*, Boston, January, 1842-48, and of the publications of the American Baptist Missionary Union, 1851-69. He spent a year in Europe, from July, 1875, to July, 1876; also over two years in Europe and Asia, visiting missionary stations of various denominations, from September, 1880, to October, 1882. He resides at Newton Centre, Mass. He is the author of the national hymn, *My country, 'tis of thee* (written at Andover, Mass., in February, 1832, while a student in the theological seminary), and the missionary hymn, *The morning light is breaking* (in same year and place), and many others. Most of the pieces included in Lowell Mason's *Juvenile Lyre* (Boston, 1832), the first book of children's music, were his trans-

lations from the German; about one entire volume of the *Encyclopaedia Americana*, edited by Francis Lieber (Philadelphia, 1828-32, 13 vols.), is composed of his translations from the German *Conversations-Lexicon* of Brockhaus. He was editor of *Lyric Gems* (selections of poetry, with several original pieces), Boston, 1843; *The Psalmist* (chiefly his work, with twenty-seven of his hymns, the hymn-book of the Baptist Churches of the United States for thirty years), 1843; *Rock of Ages* (selections of poetry, with several original pieces), 1866, new ed. 1877; several volumes for D. Lothrop & Co., Boston; etc.; author of *Life of Rev. Joseph Graffon*, 1848; *Missionary Sketches*, 1879, last ed. 1883; *History of Newton, Mass.*, 1880; *Rambles in Mission-fields*, 1881; contributions to many periodicals. See *America: our National Hymn*, Boston [1880].

**SMITH, William, LL.D., D.C.L.** (Oxford, 1870), layman, Church of England; b. in London, 1813; graduated at London University, in which from 1853 to 1869 he was classical examiner, and since has been a member of the senate, and since 1867 editor of *The Quarterly Review*. He is famous for his dictionaries of biblical and classical literature, upon which he secured the labor of many eminent and learned men, and for his Greek and Latin text-books. The following are his principal editorial labors: *Dictionary of Greek and Roman Antiquities*, London, 1810-42; *Dictionary of Greek and Roman Biography and Mythology*, 1843-49; *Dictionary of Greek and Roman Geography*, 1852-57; *Dictionary of the Bible*, 1860-63, 3 vols. (American ed. by Hackett and Abbot, Boston, 1869-70, 4 vols.); *Atlas of Biblical and Classical Geography*, 1875 (with George Grove); *Dictionary of Christian Antiquities*, 1875-80, 2 vols. (with Professor Cheetham); *Dictionary of Christian Biography*, 1877-86, 4 vols. (with Dr. Waace) the last two comprise only the first eight centuries.

**SMITH, William Robertson, LL.D.** (Aberdeen, 1882), Free Church of Scotland; b. at Keig, Aberdeenshire, Nov. 8, 1816; educated at Aberdeen University (M.A., 1865), New College Edinburgh, and at Bonn and Göttingen; was assistant to the chair of physics at Edinburgh, 1868-70; professor of Hebrew in the Free-church College, Aberdeen, 1870-81, when he was removed by the General Assembly on account of his alleged heretical teaching; and has been since associate editor of the ninth edition of the *Encyclopaedia Britannica*, and was (1883-86) Lord Almoner's professor of Arabic at Cambridge; since 1886, librarian to the university. He is the author of *The Old Testament in the Jewish Church*, London, 1881; *The Prophets of Israel, and their Place in History to the Close of the Eighth Century B. C.*, 1882 (both reprinted, N. Y.); *Kinship and Marriage in Early Arabia*, 1885.

**SMYTH, Egbert Coffin, D.D.** (Bowdoin College, Brunswick, Me., 1866), Congregationalist; b. at Brunswick, Me., Aug. 24, 1829; graduated at Bowdoin College, Brunswick, Me., 1848, and Bangor (Me.) Theological Seminary, 1853; became professor of rhetoric at Bowdoin College, 1856; of ecclesiastical history in Andover Theological Seminary, 1863; and has also been president of the faculty since 1878. Besides *Value of the Study of Church History in Ministerial Education* (lecture), Andover, 1874, pamphlet sermons, etc., he has

since its foundation (1884) edited the *Andover Review*, and with Professor Ropes has published a translation of Uhllorn's *Conflict of Christianity with Heathenism*, New York, 1879. \*

**SMYTH, (Samuel Phillips) Newman, D.D.** (University of the City of New York, 1881), Congregationalist; b. at Brunswick, Me., June 25, 1813; graduated at Bowdoin College, Brunswick, Me., 1863, and at Andover Theological Seminary, Mass., 1867; was acting pastor of Harrison-street Chapel (now Pilgrim Church), Providence, R.I., 1868; in Europe, 1868-69; pastor of the First Church, Bangor, Me., 1870-75; of the First Presbyterian Church, Quincy, Ill., 1876-82; since of the First Congregational Church, New Haven, Conn. He is the author of *The Religious Feeling: a Study for Faith*, New York, 1877; *Old Faiths in New Light*, 1879; *The Orthodox Theology of To-day*, 1881; *The Reality of Faith* (sermons), 1884. \*

**SOUTHCATE, Right Rev. Horatio, S.T.D.** (Columbia College, New York, 1816), Episcopalian; b. in Portland, Me., July 5, 1812; graduated at Bowdoin College, Brunswick, Me., 1832, and at Andover (Congregational) Theological Seminary, 1835; was engaged, under appointment by the Episcopal Church, in investigating the state of Mohammedanism in Turkey and Persia, 1836-38, ordained priest, 1839; missionary in Constantinople, as delegate to the Oriental churches, 1840-44; consecrated Episcopalian missionary bishop for the dominions and dependencies of the Sultan of Turkey, Oct. 26, 1844; at Constantinople, 1844-50; resigned his jurisdiction, 1850; was rector of St. Luke's Church, Portland, Me., 1851-52; of the Church of the Advent, Boston, Mass., 1852-58; and of Zion Church, New-York City, 1859-72; retired, 1872; and has since lived at Ravenswood, Long Island, N.Y. He was elected bishop of California 1850, and of Hayti 1870, but declined both elections. He is the author of *Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia*, New York, 1840, 2 vols. (re-published in England); *Narrative of a Visit to the Syrian (Jacobite) Church of Mesopotamia*, 1844; *A Treatise on the Antiquity, Doctrine, Ministry, and Worship of the Anglican Church* (in Greek), Constantinople, 1849; *Practical Directions for the Observance of Lent*, New York, 1850; *The War in the East*, 1855 (re-published in England); *Parochial Sermons*, 1860; *The Cross above the Crescent, a Romance of Constantinople*, Philadelphia, 1877.

**SPAETH, Adolf, D.D.** (University of Pennsylvania, Philadelphia, 1875), Lutheran (General Council); b. at Esslingen, Württemberg, Oct. 29, 1839; graduated at the University of Tübingen, 1861; was tutor in the family of the Duke of Argyie, 1863; collegiate pastor of St. Michael's and Zion's German Lutheran congregation, Philadelphia, 1864-67; and since 1867 has been pastor of St. Johannes' Church, Philadelphia; since 1872 professor at the Lutheran Theological Seminary, Philadelphia; and since 1880 president of the General Council of the Evangelical Lutheran Church in North America. He has published *Brosamen von des Herrn Tische*, Philadelphia, 1869; *Die Evangelien des Kirchenjahrs*, 1870; *Americanische Beleuchtung des amerikanischen Reisebilder des Herrn Prof. Dr. Pfeleiderer*, 1882; *The General Council of the Evangelical Lutheran Church in North America*, 1885; *Phabe, the Deaconess*, 1885. He

prepared the appendix to the American edition of Buchner's *Coordinanz*, 1871; and edited the General Council's German Sunday-school Book 1875, and Church Book 1877.

**SPALDING, Right Rev. John Franklin, D.D.** (Trinity College, Hartford, Conn., 1874), Episcopalian, missionary bishop of Colorado, with jurisdiction in New Mexico and Wyoming; b. at Belgrade, Me., Aug. 25, 1828; graduated at Bowdoin College, Brunswick, Me., 1853, and at the General Theological Seminary, New-York City, 1857; was missionary at Old Town, Me., 1857-59; rector of St. George's Church, Lee, Mass., 1859-60; assistant minister at Grace Church, Providence, R.I., 1860, to December, 1861; rector of St. Paul's Church, Erie, Penn., April, 1862, to March 1, 1874; elected bishop, October, 1873; consecrated, Dec. 31, 1873. He is the author of *Lay Co-operation* (in Western Massachusetts), New York, 1860; *Christianity and Modern Infidelity, an Essay*, Erie, Penn., 1863; *Manual of Mothers' Meetings*, 1871; *Hymns from the Hymnal, with Tunes and Notes*, 1872; *Congregationalism in the Church, an Essay*, New York, 1875; *The Cathedral and Cathedral System* (a sermon), Denver, Col., 1880; *Commemorative Address of Ten Years' Episcopal Work in Colorado*, 1885; Episcopal charges, addresses, reports, review articles, tracts, etc.

**SPALDING, Right Rev. John Lancaster, Roman Catholic**; b. at Lebanon, Ky., June 2, 1840; studied at Mount St. Mary's College, Emmitsburg, Md., and at Cincinnati, O.; became secretary and chancellor of the diocese of Louisville, Ky., 1865; pastor of the congregation for colored Catholics, Louisville, 1869; bishop of Peoria, Ill., 1877. He is president of the Irish Catholic Colonization Society, and of the Roman Catholic State Temperance Union of Illinois. He is the author of *Life of Archbishop Spalding of Baltimore*, New York, 1872; *Essays and Reviews*, 1876; *Religious Mission of the Irish People*, 1880; *Lectures and Discourses*, 1882.

**SPALDING, Right Rev. Martin John, D.D.**, Roman Catholic; b. in Marion County, Ky., May 23, 1810; d. at Baltimore, Md., Feb. 7, 1872. He graduated at St. Mary's College, Lebanon, Ky., 1826; studied theology, and completed his course in the Propaganda College in Rome, where he was ordained priest Aug. 13, 1831. He was pastor of the cathedral at Bardstown, Ky., 1834-38, 1841-48; president of St. Joseph's Theological Seminary, Bardstown, 1838-40; pastor of St. Peter's Church, Lexington, Ky., 1840-41; coadjutor bishop of Louisville, Ky., 1848-50; bishop, 1850-54; archbishop of Baltimore from 1864 till his death. He founded *The Catholic Advocate*, Louisville, in February, 1835, and was connected with it until 1853; *The Louisville Guardian* in 1853; was main promoter of the Catholic Publication Society and *Catholic World*, both New-York City. While coadjutor bishop, he established a colony of Trappist monks at Gethsemane, near Bardstown, Ky., and a house of Magdalens in connection with the Convent of the Good Shepherd. While bishop of Louisville he built a magnificent cathedral in that city. He was at the First Plenary Council of Baltimore, May, 1852, and successfully advocated the erection of the see of Covington. In November, 1852, he obtained in Belgium Xaverian Brothers for the parochial schools of Louisville, Ky., and



from Archbishop Zuyssen of Utrecht several priests and sisters to instruct deaf-mutes. In 1855 he had a famous debate with George D. Prentice of the *Louisville Journal*, upon the Know-nothing Movement. Bishop Spalding was the author of *D'Aubigny's History of the Reformation reviewed*, Baltimore, 1811, 2d ed. London, 1846, Dublin, 1845 (subsequently enlarged and re-issued as *History of the Protestant Reformation in Germany and Switzerland, and in England, Ireland, Scotland, the Netherlands, France, and Northern Europe*, Louisville, 1860, 2 vols., 5th ed. Baltimore, 1875); *Sketches of the Early Catholic Missions in Kentucky*, 1787-1827, Louisville, 1846; *Lectures on the General Evidences of Catholicity*, 1817, 6th ed. Baltimore, 1866; *Life, Times, and Character of the Right Rev. B. J. Flaget*, Louisville, 1852; *Miscellanea; comprising Reviews, Lectures, and Essays on Historical, Theological, and Miscellaneous Subjects*, Louisville, 1855, London, 1855, 6th ed. Baltimore, 1866; *Papal Infallibility*, Baltimore, 1870; edited, with introduction and notes, Abbé J. E. Dana's, *General History of the Catholic Church*, New York, 1865-66, 4 vols.; and was a frequent contributor to religious periodicals.

**SPENCE, Henry Donald Maurice**, Church of England; b. in London in the year 1836; educated at Corpus Christi College, Cambridge; took Carus undergraduate university prize, 1862; B. A., 1864; first-class in the theological tripos, 1865; Carns and Scholefield university prize, 1865, 1866; M. A., 1866; ordained deacon 1865, priest 1866; became professor of English literature and modern languages, and Hebrew lecturer, at St. David's College, Lampeter, 1865, rector of St. Mary-de-Crypt, with All Saints and St. Owen, Gloucester, 1870; and principal of Gloucester College, 1875; resigned the two latter positions, and became vicar of St. Pancras and rural dean, 1877. In 1870 he was appointed examining chaplain to the bishop of Gloucester and Bristol; in 1875 honorary canon of Gloucester. He is editor of *The Pulpit Commentary*, London, 1880 sqq.; and has contributed to Bishop Elliott's *Commentary (First Samuel and Pastoral Epistles)*, and to Dr. Schaff's *Popular Commentary on the New Testament (on Acts, with Dean Howson)*. He wrote an essay on *The Babylonian Talmud*, 1882; on *The Teaching of the Twelve Apostles*, 1881.

**SPENCER, Herbert**; b. at Derby, Eng., April 27, 1820; began work as a civil engineer, 1837; but since 1850 has been a literary man, and has won recognition as the author of a system of philosophy, in which the doctrine of evolution is applied to the different departments of thought and life. He began the series with his *First Principles*, London, 1862; then came *Principles of Biology*, 1867; *Principles of Psychology*, 1872; *Principles of Sociology*, 1877 sqq., part 6 1885; *Principles of Morality*, 18; *Ecclesiastical Institutions*, 1885.

**SPITTA, Friedrich (Adolph Wilhelm)**, Lic. Theol. (Leipzig, 1879), German theologian; b. at Wittingen, Hanover, Jan. 10, 1852; studied at Göttingen and Erlangen, 1871-75; became teacher in the high school at Hanover, 1876; inspector of the Tholuck *convent* at Halle, 1877; assistant preacher at Bonn, 1879; pastor of Oberassel, near Bonn, 1881; and has also been since 1880 *peritodocent* of evangelical theology in Bonn University. He is the author of *Der Brief des James Africanus*

*an Aristides, Kritisch untersucht und hergestellt*, Halle, 1877; *Die liturgische Anlacht am Luther Jubiläum*, Halle, 1883; *Der Knabe Jesus, eine biblische Geschichte und ihre apokryphischen Entstellungen*, 1883; *Luther und der evangelische Gottesdienst*, 1884; *Haendel und Bach, zwei Festreden*, Bonn, 1885; *Der zweite Brief des Petrus und der Brief des Judas. Eine geschichtliche Untersuchung*, Halle, 1885; *Die Passionen nach den vier Evangelisten von Heinrich Schütz*, 1886; *Heinrich Schütz, sein Leben und seine Kunst*, 1886; numerous articles, popular and scientific, in various periodicals.

**SPRECHER, Samuel, D.D.** (Washington College, Penn., 1850), LL.D. (Pennsylvania College, Gettysburg, 1874), Lutheran (General Synod); b. near Hagerstown, Md., Dec. 28, 1810; studied in Pennsylvania College and Theological Seminary, Gettysburg, Penn., 1830-36; was pastor at Harrisburg, Penn., Martinsburg, Va., and Chambersburg, Penn., 1836-49; president of Wittenberg College, Springfield, O., 1849-74; and since 1874 has been professor of systematic theology there. He is the author of *Groundwork of a System of Evangelical Lutheran Theology*, Philadelphia, 1879; and various addresses, etc.

**SPRINZL, Josef, D.D.** (Vienna, 1861), Roman Catholic; b. at Linz, Austria, March 9, 1839; studied in the priests' seminary at Linz, 1857-61; ordained priest, 1861; studied in the priests' institute at Vienna, 1861-64; became professor of theology in the Linz Seminary, 1864; professor of dogmatics at Salzburg University, 1873; ordinary professor of the same at Prague, 1881. He became *geistlicher Rath* of bishop of Linz, Feb. 23, 1873, and of the prince bishop of Salzburg, Jan. 28, 1880. From 1865 to 1875 he edited the *Linz Theol. praktische Quartalschrift*; in 1868, the *Linz Katholisch. Blätter* (a tri-weekly). He is the author of *Handbuch der Fundamentalthologie*, Vienna, 1876; *Die Theologie der apostolischen Väter*, 1880 (trans. into Hungarian); *Compendium summarium theologiae dogmaticae in usum praefecturum academicurum concinnatum*, 1882; several minor theological works.

**SPROULL, Thomas, D.D.** (Westminster College, New Wilmington, Penn., 1857), Reformed Presbyterian (Old School); b. near Freeport, Penn., Sept. 15, 1803; graduated at the Western University of Pennsylvania, Pittsburg, 1829; pastor of the Reformed Presbyterian Congregation of Allegheny and Pittsburg, 1831-68; professor in Reformed Presbyterian Western Theological Seminary, 1838-40; in Eastern and Western Seminaries united, 1840-45; again since 1856; professor *emeritus* since 1875. He edited *The Reformed Presbyterian*, 1855-62, and *The Reformed Presbyterian and Covenanter*, 1862-71, both published in Pittsburg, Penn. Besides sermons, etc., is the author of *Prolegomena in Theology*, Pittsburg, 1882.

**SPURGEON, Charles Haddon**, Baptist; b. at Kelvedon, Essex, Eng., June 19, 1834. He is the grandson of Rev. James Spurgeon, for many years pastor of the Independent Church at Stanbourne, Essex, and son of Rev. John Spurgeon, who was also an Independent minister, and who until 1870 was pastor of the Independent Church, Upper Street, Islington, London. When just old enough to leave home, he was removed to his grandfather's, and there remained until 1841, when his father placed him in a school at Colchester, where

he acquired a fair acquaintance with Latin, Greek, and French, and led his class at every examination. In 1818 he spent a few months in an agricultural college at Maidstone, conducted by a relative. In 1819 he became usher in a school at Newmarket kept by a Baptist. He then began to attend the Baptist Church. On Dec. 15, 1850, when home for a holiday, he was converted in the Colechester Primitive Methodist Chapel, under the preaching of an individual unknown, who chose for his text Isa. xlv. 22, emphasizing the words "Look . . . and be saved;" which words were exactly suited to relieve the mind of young Spurgeon, who had been for some time under profound conviction of sin, and who looked and was saved. He was immersed at Isleham, on Friday, May 3, 1851, and thus formally left the Independent connection in which he had been brought up. His works at once attested his faith. He commenced distributing tracts and visiting the poor in Newmarket. He addressed the Sunday-school children in the vestry of the Independent chapel. He wrote *Antichrist and her Brood*, in competition for a prize for an essay on popery. No prize was awarded, but he received a handsome gift from Samuel Morley as an encouragement. In 1851 he became usher in a school at Cambridge, entered the "Lay-preachers Association" in connection with the Baptist Church meeting in St. Andrew's Street, Cambridge, and the same year preached his first sermon from 1 Pet. ii. 7, at Teversham, a village four miles from Cambridge. He was then a boy of sixteen years, and wore a round jacket and broad turn-down collar. His success was so great that he was encouraged to hold evening services, after his school duties were over, in villages around Cambridge and Waterbeach; and this he did in thirteen stations, preaching sometimes in a chapel, sometimes in a cottage, or in the open air. In 1852 he became pastor at Waterbeach, and during the two years he was there the membership increased from forty to nearly a hundred. His father and others strongly advised him to enter Stepney (now Regent's Park) College to prepare more fully for the ministry. A meeting with Dr. Angus, the tutor, was arranged at the house of Mr. Macmillan, the publisher, at Cambridge; but although the two parties were in the house at the same time, through the failure of the servant to announce Mr. Spurgeon, Dr. Angus was not aware of his presence, and returned to London without seeing him. The college scheme was then given up. His address at the anniversary of the Cambridge Union of Sunday Schools, in 1853, greatly impressed a gentleman, who on the strength of it recommended him as a candidate for the then vacant Baptist Church of New Park Street, Southwark, London; and, after preaching for three months on probation, the small opposition to him when he first came had entirely vanished, and he accepted, April 28, 1854, a unanimous call to become their pastor. The church had been very prosperous, but had so dwindled down that only one hundred persons attended Mr. Spurgeon's first service, while the building seated twelve hundred. Before three months had passed, the chapel was crowded; within a year, it was necessary to enlarge it, and he preached in Exeter Hall during the progress of the alterations. But the enlarged building could not accommodate

the crowds; and in 1856 he preached at the Royal Surrey Gardens Music Hall, which seated seven thousand persons. On Aug. 16, 1859, the cornerstone of the new Metropolitan Tabernacle was laid, and the building opened for service March 25, 1861. It seats about five thousand persons, with standing room for a thousand more; cost thirty-one thousand pounds, and was entirely paid for by the end of the opening five weeks' services. When the church removed from New Park Street, in 1861, it numbered eleven hundred and seventy-eight members; there were in 1885 upwards of fifty-five hundred. Mr. Spurgeon's only children, twin sons, are both preachers,—one in England, the other in New Zealand.

Besides preaching, not only in his own church twice every Sunday and on Thursday evening, and discharging the other duties of his pastorate, Mr. Spurgeon manages two important enterprises, the Pastors' College and the Stockwell Orphanage. Shortly after the commencement of his London pastorate, he gave his personal attention to the theological education of Thomas William Medhurst, a man of his own age, now a pastor at Landport; but finding that his time was too fully occupied to undertake the extra labor, he put Mr. Medhurst under the care of Rev. George Rogers, an Independent minister, who was long the principal and theological tutor of the Pastors' College. Other students soon presented themselves. These were at first assembled every week in Mr. Spurgeon's house for instruction in theology, pastoral duty, and other practical matters. From 1856 to 1861 the other lectures were delivered by Mr. Rogers in his own house; from 1861 to 1874, in the class-rooms under the Tabernacle; since 1874 in the New College buildings. Mr. Spurgeon lectures to the students every week.

The Stockwell Orphanage was incorporated in 1867, with an endowment of twenty thousand pounds, given by Mrs. Hilliard; and fifty orphan boys were taken in the following year. It now consists of twelve houses, and accommodates nearly five hundred children of both sexes, from six to fourteen years old. [Stockwell was formerly a suburb of London, but is now included in its limits.]

In connection with the church there are a Colportage Association (started in 1866, which through paid colporteurs sells religious books in neglected villages), and Mrs. Spurgeon's Book Fund (1876), the latter to supply poor ministers with free gifts of valuable books.

Mr. Spurgeon's remarkable constitution yielded, at length, to the tremendous strain of his manifold and multifarious duties and burdens, and since 1867 he has had frequent attacks of illness. In order that the interests of the church might not suffer, his brother, the Rev. James Archer Spurgeon, has been since 1868 co-pastor.

Mr. Spurgeon's pen has been very busy. Aside from his private correspondence, and that arising out of his various enterprises, he has each year since 1857 issued *Spurgeon's Illustrated Almanac* (containing short articles by him and others); in 1861 and 1862 was joint editor with Revs. D. Katerus and W. G. Lewis of *The Baptist Magazine*, has personally conducted since Jan. 1, 1865, *The Sword and the Trowel*, a monthly magazine, in which he writes copiously, and which is in the

interest of his church and of religion generally: since 1872, *John Ploughman's Almanac*, and has written the works mentioned below, and done much literary work besides. His first printed sermon, entitled *Harvest Time*, appeared in the *Penny Pulpit*, October, 1851; the second, *God's Providence*, shortly afterwards, and so a dozen before the end of the year. From the first week of 1855 one has been issued every week. Each of these receives his revision. The average sale is twenty-five thousand copies weekly. A few have approached a hundred thousand copies; two have exceeded it; and one on *Baptismal Regeneration*, preached in the summer of 1864, sold to the extent of a hundred and ninety-eight thousand copies, and was the occasion of a great controversy on the subject. The sermon *Pictures of Life*, and *Birthday Reflections*, in relation to his twenty-first birthday, is accompanied by his portrait, the first issued, and shows that he was then pale and thin.

His works embrace a great number of published sermons, more than nineteen hundred; e. g., in *The Metropolitan Tabernacle Pulpit* (containing his sermons which have been published weekly since the close of 1851), London, 1855 sup., vol. 5, 1855, vol. xxxi, 1885; *The Pulpit Library*, 1856-58, 3 vols.; *Types and Emblems*, 1875; *Trumpet Calls to Christian Energy*, 1875; *The Present Truth*, 1883 (these three volumes are made up of his Sunday and Thursday evening sermons); *Farm Sermons*, (nineteen discourses on farming), 1882; and the following, which together with the above have been reprinted in New York, translated into different languages, and circulated in thousands of copies; *The Saint and his Saviour*, 1857; *Smooth Stones taken from Ancient Brooks* (sentences from Thomas Brooks), 1859; *Morning by Morning, or Daily Readings for the Family or the Closet*, 1866, 100th thousand 1885; *Our Own Hymn Book* (used in many churches, has several original hymns and paraphrases of Psalms), 1866; *Evening by Evening, or Readings at Eventide for the Family or the Closet*, 1868, 75th thousand 1885; *John Ploughman's Talks, or Plain Advice for Plain People*, 1869, 340th thousand; *The Treasury of David* (containing an original exposition of the book of Psalms, a collection of illustrative extracts from the whole range of literature, a series of homiletical hints upon almost every verse, and lists of writers upon each psalm; in the preface to each successive volume, he acknowledges fully and heartily the important assistance rendered him by several persons in the researches necessary to carry out his plan), 1870-85, 7 vols. (thousands of copies sold, reprinted in United States); *Feathers for Arrows, or Illustrations for Preachers and Teachers, from my Note-Books*, 1870, 26th thousand 1885; *The Interpreter, or Scripture for Family Worship* (with running comments and suitable hymns), 1872; *Lectures to my Students* (a selection from addresses delivered to the students of the Pastors' College, Metropolitan Tabernacle), 1st series 1875, 30th thousand 1885; 2d series 1877, 16th thousand 1885; *Commenting and Commentaries* (two lectures to his students, with a catalogue of Bible commentaries and expositions), 1876; *The Metropolitan Tabernacle: its History and Work* (with thirty-two illustrations), 1876; *John Ploughman's Pictures, or More of his Plain Talk for Plain People*, 1880, 110th thousand 1885; *Illustrations and Meditations,*

*or Flowers from a Puritan's Garden, distilled and dispensed*, 1883; *The Clue of the Maze*, 1884; *My Sermon Notes* (a selection from outlines of discourses delivered at the Metropolitan Tabernacle), 1881-87, 4 vols. (covering the whole Bible); *Storm Signals* (sermons), 1886; many minor works, articles, etc.

Revised by MR. SPURGEON.

**STADE, Bernhard, Ph.D., Lic. Theol.** (Leipzig, 1873 and 1874). **D.D.** (*hon.*, Giessen, 1875). German Lutheran, critical school; b. at Arnstadt, Thuringia, May 11, 1818; studied at Leipzig (1867-69) and at Berlin (1869-70); became assistant librarian at Leipzig, 1871; *privat-docent* there, 1873; ordinary professor of theology at Giessen, 1875. Since 1881 he has edited *Die Zeitschrift für A. T. Wissenschaft*. He is the author of *Ueber die wichtigsten Thatwörter der Hebräer*, Leipzig, 1871; *De Isaiæ rationibus ethiopicis diatribæ*, 1873; *Ueber die alttestamentlichen Vorstellungen vom Zustande nach dem Tode*, 1877; *Lehrbuch der hebräischen Grammatik*, 1st part (*Schriftlehre, Lautlehre, Formenlehre*), 1879; *De populo Jacobi paragon*, Giessen, 1880; *Geschichte des Volkes Israel*, parts 1-4, Berlin, 1881-85; *Ueber die Lage der evangelischen Kirche Deutschlands*, Giessen, 1883 (2 eds.).

**STAEHELIN, Rudolf**, Swiss Protestant; b. at Basel, Sept. 22, 1811; studied at Berlin and Tübingen, 1859-65; became *privat-docent* at Basel 1873, professor extraordinary 1875, and ordinary professor 1876. He has published *Erasmus Stellung zur Reformation hauptsächlich aus seinen Beziehungen zu Basel aus beleuchtet*, Basel, 1873; *W. M. L. de Wette nach seiner theologischen Wirksamkeit und Bedeutung geschildert*, 1880; *Die ersten Märtyrer des evangelischen Glaubens in der Schweiz*, Heidelberg, 1883; *Hilfreich Zwungli und sein Reformationswerk*, Halle, 1883.

**STALKER, James**, Free Church of Scotland; b. at Crief, Perthshire, Scotland, Feb. 21, 1818; graduated at Edinburgh University and New College; and since 1874 has been minister of St. Bryce-dale Free Church, Kirkealdy. He was Cunningham fellow in 1874; declined principalship of Presbyterian College, Melbourne, 1883, and Edinburgh churches, 1883 and 1881. He is the author of *The Life of Jesus Christ*, Edinburgh, 1879, 3d ed. 1884; *The New Song: Sermons for Children*, 1883; *The Life of St. Paul*, 1881, 2d ed. same year.

**STALL, Sylvanus**, Lutheran (General Synod); b. at Elizaville, Columbia County, N.Y., Oct. 18, 1817; graduated from Pennsylvania College, Gettysburg, Penn., 1872; studied theology at Union Theological Seminary, New-York City, and at Gettysburg, Penn.; became pastor at Cobleskill, N.Y., 1874; Martin's Creek, Penn., 1877; Lancaster, Penn., 1880. He is statistical secretary of the General Synod of the Lutheran Church. He is the author of *Pastor's Pocket Record*, Albany, N.Y., 1875, 5th thousand Lancaster, Penn., 1885; *Ministers' Handbook to Lutheran Hymns in the Book of Worship*, Philadelphia, 1879; *How to pay Church Debts, and how to keep Churches out of Debt*, New York, 1880; since 1881 has published annually, through different Lutheran publishing houses, *Stall's Lutheran Year-Book*, which represents all branches of the Lutheran Church in the United States and in Europe; circulation, fifteen thousand copies.

**STANFORD, Charles, D.D.** (Brown University, Providence, R.I., 1878), Baptist; b. at Northampton, Eng., March 9, 1823; d. in London, March 18, 1886. He studied at Bristol College; became minister at Loughborough, 1845; Devizes, 1847; London (Denmark-place Church, Cumberwell), 1858. He was president of the London Baptist Association in 1882. He is the author of *Friendship with God*, London, 1850, last ed. 1882; *Power in Weakness: Memorial of Rev. William Rhodes*, 1858, 2d ed. 1870; *Central Truths*, 1858, 12th ed. 1870; *Joseph Alleine, his Companions and Times*, 1861, 2d ed. 1862; *Instrumental Strength*, 1862; *Symbols of Christ*, 1865, 3d ed. 1882; *Home and Church*, 1870; *Homilies on Christian Work*, 1878; *Philip Doddridge*, 1880; *Voices from Calvary*, 1880; *From Calvary to Olivet*, 1885; *Alternations of Faith and Unbelief*, 1885; *Homilies on the Lord's Prayer*, 1882; and many smaller works.

**STARKEY, Right Rev. Thomas Alfred, S.T.D.** (Hobart College, Geneva, N.Y., 1864), Episcopalian, bishop of Northern New Jersey; b. in Philadelphia, Penn., in the year 1824; educated for and practised as a civil engineer, 1839-45; studied theology under Rev. Dr. F. Ogilby, Bishop Odenheimer, and Rev. W. C. Cooley; ordained deacon 1847, priest 1848; was missionary in Schuylkill County, Penn., 1847-50, where he founded the Church of the Holy Apostles, St. Clair; was rector of Christ Church, Troy, N.Y., 1850-54; St. Paul's, Albany, N.Y., 1854-58; Trinity, Cleveland, O., 1858-69; the Epiphany, Washington, D.C., 1869-72; resigned because compelled to take a rest, which he did until 1875, when he filled Rev. Dr. Irving's place in the Mission Rooms in New-York City (autumn, 1875, to spring, 1876); became rector of St. Paul's, Paterson, N.J., 1877; bishop of Northern New Jersey, 1880. The name of his diocese was changed to that of Newark, 1886.

**STEARNS, Lewis French, D.D.** (College of New Jersey, Princeton, N.J., 1881), Congregationalist; b. at Newburyport, Mass., March 10, 1847; graduated at the College of New Jersey, Princeton, N.J., 1867; studied at Princeton Theological Seminary, 1869-70; in the universities of Berlin and Leipzig, 1870-71; at Union Theological Seminary, New-York City, 1871-72 (graduated); was pastor of the Presbyterian Church of Norwood, N.J., 1873-76; professor of history and *belles-lettres*, Albion College, Albion, Mich., 1876-79; has been since 1880 professor of systematic theology in the Bangor (Me.) Theological Seminary. He has written articles in the *Andover Review*, *New Englander*, etc.

**STEARNS, Oakman Sprague, D.D.** (Colby University, Waterville, Me., 1863), Baptist; b. at Bath, Me., Oct. 20, 1817; graduated at Waterville College (Me.), 1840, and at Newton Theological Institution (Mass.), 1846; was instructor in Hebrew there, 1846-47; pastor at Southbridge, Mass., 1847-51; Newark, N.J., 1854-55; Newton Centre, Mass., 1855-68; and since 1868 has been professor of biblical interpretation of the Old Testament in Newton Theological Institution. He translated Sartorius' *The Person and Word of Christ*, Boston, 1848; is author of *A Syllabus of the Messianic Passages in the Old Testament*, 1884.

**STEELE, David, D.D.** (Rutgers' College, New Brunswick, N.J., 1866), Reformed Presbyterian

(General Synod); b. near Londonderry, Ireland, Oct. 20, 1827; graduated at Miami University, O., 1857; professor of Greek there, 1858-59; has been pastor of Fourth Reformed Presbyterian Church, Philadelphia, Penn., since 1861; and since 1863 professor in the Reformed Presbyterian Theological Seminary, Philadelphia, Penn., of biblical literature 1863-75, and since of doctrinal theology. He served in the Christian commission, 1862; was moderator of General Synod 1868, and delegate to the Council of Reformed Churches, Philadelphia, 1880. He edited *The Reformed Presbyterian Advocate* from 1867 to 1877, and has published several discourses.

**STEENSTRA, Peter Henry, D.D.** (Shurtleff College, Upper Alton, Ill., 1882), Episcopalian; b. near Francker, Friesland, Netherlands, Jan. 24, 1833; graduated from Shurtleff College, Upper Alton, Ill., 1858; entered the Baptist ministry; but in 1864 became rector of Grace Church, Newton, Mass.; and in 1868 professor of Hebrew and Old and New Testament exegesis, in the then newly founded Episcopal Theological School at Cambridge, Mass.; since 1883 he has been professor of Hebrew literature and interpretation of the Old Testament. He translated and edited *Judges and Ruth* in the American edition of Lange's *Commentary*, New York, 1872.

**STEINER, Heinrich, Ph.D.** (Heidelberg, 1864), Lic. Theol. (Heidelberg, 1866), D.D. (*hon.*, Bern, 1875), Swiss Protestant; b. at Zurich, Jan. 10, 1841; studied theology there and at Heidelberg, orientalia at Leipzig; became *privat-docent* at Heidelberg, in the philosophical (1865) and then in the theological (1866) faculties; professor extraordinary in the latter, 1869; ordinary professor at Zurich, 1870. In 1882-84 he was rector of the university. He is in theology a free critic. He is the author of *Die Mutaziliten oder die Freidenker im Islam*, Leipzig, 1865; *Ueber hebraische Poesie* (lecture), Basel, 1873; *Ferdinand Hüzig* (rector's address), Zurich, 1882; *Zur fünfzigjährigen Stiftungsfest der Hochschule Zurich* (address), 1883; editor of 4th ed. Hitzig, *Die Zwölf kleinen Propheten*, Leipzig, 1881; contributor of many articles in Schenkel's *Bibel Lexikon*, Leipzig, 1869-75.

**STEINMEYER, Franz Ludwig**, German Protestant; b. at Beeskow-in-der-Mittelmark, Nov. 15, 1812; became ordinary professor at Berlin, 1852; at Bonn, 1851; again at Berlin, 1858. He published *Zeugnisse von der Herrlichkeit Jesu Christi*, Berlin, 1847; *Beiträge zum Schriftverständnis in Predigten*, Berlin, 1850-57, 4 vols., 2d ed. 1859-66; *Apologetische Beiträge*, 1866-71, 4 vols. (English trans. of 1st vol., *Miracles of Our Lord*, Edinburgh, 1875; of the 2d and 3d vols. together, *Passion and Resurrection of our Lord*, 1879); *Beiträge zur praktischen Theologie*, 1874-79, 5 vols.; *Beiträge zur Christologie*, 1880-82, 3 vols.; *Die Geschichte der Passion des Herrn in Abwehr des kritischen Angriffs betrachtet*, 1st and 2d ed. 1882; *Die Wunderthaten des Herrn*, 1884; *Die Parabeln des Herrn*, 1884. \*

**STELLHORN, Frederick William**, Lutheran (Synod of Ohio); b. at Brueninghorstedt, Hanover, Germany, Oct. 2, 1841; graduated at Concordia College, Fort Wayne, Ind., and Concordia Seminary, St. Louis, Mo.; became pastor at St. Louis 1865, Fairfield Centre, Ind., 1867; professor at North-western University, Watertown, Wis.

(1869), at Concordia College, Fort Wayne, Ind. (1874), and at Capital University, Columbus, O. (1881). Since 1881 he has been chief editor of the *Lutherische Kirchenzeitung* and the *Theologische Zeitblätter*, Columbus, O. He is the author of a Greek New-Testament lexicon, 1886.

**STEPHENS, David Stuber, D.D.** (Western Maryland College, 1885), Methodist Protestant; b. at Springfield, O., May 12, 1847; attended Wittenberg College in his native place, 1861-67; left there in junior year, and graduated at Adrian College, Adrian, Mich., 1868; attended the University of Edinburgh, 1869-70, and took M.A. degree in philosophy 1870, obtaining a prize for his English essay from Professor Masson, also in moral philosophy under Professor Henry Calderwood, and in metaphysics under Professor Fraser; attended Harvard University, 1873-74; was instructor in natural sciences in Adrian College, 1870-73; became professor of mental science and logic in Adrian College, 1874; president of the college, and professor of mental science and natural theology, 1882. He edited *The Methodist Protestant Magazine*, published at Adrian, Mich., 1877-81; wrote three pamphlets, published in 1881, bearing on certain changes proposed in the constitution of the Methodist Protestant Church; and has written numerous fugitive pieces.

**STEVENS, Abel, LL.D.** (Indiana State University, Bloomington, 1856), Methodist; b. in Philadelphia, Penn., Jan. 19, 1815; educated at Wesleyan Academy, Wilbraham, Mass., and at Wesleyan University, Middletown, Conn.; completed a course of study at the latter institution, 1834; joined the New-England Conference, 1834; was appointed to churches in Boston, Mass., and Providence, R.I.; became editor of *Zion's Herald*, Boston, 1840; of *The National Magazine*, New York, 1852; of *The Christian Advocate*, New York, 1856; was joint editor, with Drs. McClintock and Crooks, of *The Methodist*, 1860-74; and pastor of churches in New-York City and Manamouchee, N.Y. On retiring from the editorial life, he travelled extensively in the United States, and then in Europe, where located at last at Geneva, Switzerland, took charge of the American Union Church there, and became correspondent of American journals. He is the author of *Sketches and Incidents*, New York, 1843; *Tales from the Parsonage*, 1841, new ed. 1855; *Introduction of Methodism into the Eastern States*, 1848; *Progress of Methodism in the Eastern States*, 1851 (the 2d series of the preceding); *Church Polity*, 1847; *Preaching required by the Times*, 1855; *The Great Reform*, 1856; *History of Methodism*, 1858-61, 3 vols.; *Life of Nathan Bangs*, 1863; *History of the Methodist Episcopal Church*, 1861-67, 4 vols. (abridgment 1877, 1 vol); *Centenary of American Methodism*, 1865; *Women of Methodism*, 1866; *Madame de Staël*, 1881, 2 vols.; *Character Sketches*, 1882; *Christian Work*, 1882; many articles in reviews, magazines, and other periodicals.

**STEVENS, George Barker, D.D.** (Iona University, after examination, 1880), Presbyterian; b. at Spencer, N.Y., July 13, 1854; graduated from the University of Rochester, N.Y., 1877; and from the Yale Divinity School, New Haven, Conn., 1880; became pastor of the First Congregational Church, Buffalo, N.Y., 1880; of the First Presbyterian Church, Watertown, N.Y., 1883;

professor of sacred literature, Yale Divinity School, New Haven, Conn., 1886. He is the author of numerous essays, reviews, and articles in the religious press.

**STEVENS, William Arnold, D.D.** (Denison University, 1882), LL.D. (Rochester University, 1882), Baptist; b. at Granville, O., Feb. 5, 1839; graduated at Denison University, Granville, O., 1862; studied philology and theology at Rochester Theological Seminary (N.Y.), Harvard College, Leipzig, and Berlin, 1862-68; became professor of Greek at Denison University, 1868, and of New Testament exegesis in Rochester Theological Seminary, N.Y., 1877. He published *Select Orations of Lysias*, Chicago, 1876, 4th ed. 1882.

**STEVENS, Right Rev. William Bacon, D.D.** (University of Pennsylvania, Philadelphia, 1848), LL.D. (Union College, Schenectady, N.Y., 1862), Episcopalian, bishop of Pennsylvania; b. at Bath, Me., July 13, 1815; educated at Phillips Academy, Andover, Mass., but was obliged, through the failure of his health, to give up his studies; travelled two years around the world, and on his return graduated M.D. at Dartmouth, Hanover, N.H., 1837; was ordained deacon 1843, priest 1844; was historian of the State of Georgia, 1841; professor of *belles-lettres* and moral philosophy in the University of Georgia, Athens, Ga., 1843-48; became rector of St. Andrew's, Philadelphia, Penn., 1848; assistant bishop of Pennsylvania, 1862; bishop, 1865. He was in 1868 appointed by the presiding bishop to take charge of the American Episcopal churches on the continent of Europe, and held the position for six years. He edited with pre-faces and notes the *Georgia Historical Collections*, Savannah, vols. i. and ii., 1841, 1842; and is the author of *Discourse delivered before the Georgia Historical Society, Savannah, Feb. 12, 1841* (on the history of silk culture in that State), Boston, 1841; *A History of Georgia from its First Discovery by Europeans to the Adoption of the Present Constitution in 1797*, vol. i., New York, 1847, vol. ii., Philadelphia, 1859; *The Parables of the New Testament Practically Unfolded*, Philadelphia, 1855; *Consolation: the Bow in the Cloud*, 1855, 2d ed. 1871; *Sunday at Home: Manual of Home Service*, 1856; *The Lord's Day, its Obligations and Blessings*, 1857; *The Past and Present of St. Andrew's [Church]*, 1858; *Sabbaths of our Lord*, 1872; *Sermans*, New York, 1879; many addresses, charges, essays, sermons, etc.

**STEVENS, John Frederic, D.D.** (Queen's University, Kingston, Ontario, Can., 1880), Congregationalist; b. at Loughborough, Eng., March 2, 1833; educated at University College, London, 1849-50; Regent's Park College, London, 1850-54; graduated B.A. London University 1853, LL.B. 1860; became pastor at Long Sutton, 1851; Nottingham, 1858; Reading, 1863; of Emmanuel Church, Montreal, Can., 1874; since 1882 he has also been principal of the Congregational College of British North America, at Montreal. He is the author of occasional literary and theological articles.

**STEWART, William, D.D.** (Glasgow, 1874), Church of Scotland; b. at Annan, Dumfriesshire, Aug. 15, 1835; graduated at Glasgow University, B.A. 1861, M.A. 1862, B.D. 1867; was examiner in the same in mental philosophy for degrees in arts, 1867-70; minister of the parish of St. George's

in-the-Fields, Glasgow, 1868-75; since 1873 has been professor of divinity and biblical criticism in the University of Glasgow; since 1876 has been secretary to the university. He is the author of *Plan of St. Luke's Gospel*, Glasgow, 1873.

**STIFLER, James Madison, D.D.** (Shurtleff College, 1873), Baptist; b. at Hollidaysburg, Penn., Dec. 8, 1839; graduated at Shurtleff College, Upper Alton, Ill., 1866; completed theological course there, 1869; became pastor at Nokomis, Ill., 1868; professor of biblical exegesis in Shurtleff College, 1871; pastor at Hamilton, N.Y., 1875; at New Haven, Conn., 1879; professor of the New Testament in Crozer Theological Seminary, Penn., 1882.

**STOCKMEYER, Immanuel**, Swiss Protestant; b. at Basel, July 28, 1814; studied at Erlangen and Berlin, 1832-36; became pastor at Oltlingen, Baselland, 1811; at Basel, 1846 (Antistes, 1871); and ordinary professor of theology at Basel, 1876. He published a volume of sermons, *Jesus Christus Gestern und Heute und derselbe in Ewigkeit*, Basel, 1860; *Der Brief des Jacobus*, 1874; *Die Structur des ersten Johannesevangeliums*, 1875; *Rede bei der Lutherfeier*, 1881.

**STODDARD, Charles Augustus, D.D.** (Williams College, Williamstown, Mass., 1871), Presbyterian; b. in Boston, Mass., May 28, 1833; graduated at Williams College, Williamstown, Mass., 1854; and at Union Theological Seminary, New-York City, 1859; was pastor of Washington Heights Presbyterian Church, New-York City, from 1859 to 1883, and since 1873 an editor of the *New-York Observer*.

**STOECKER, Adolf**, United Evangelical; b. at Halberstadt, Germany, Dec. 11, 1833; studied at the Halberstadt gymnasium; at the universities of Halle and Berlin, 1854-57; passed his first clerical examination at Berlin 1858, his second 1859; became pastor at Seggerde and Hamersleben, 1863; chaplain to the division of the German army at Metz, 1871; court and cathedral preacher at Berlin, 1874. He is first assessor in the Brandenburg provincial synod, member of the synodical council of the Prussian Church. He is the author of *Christlich-Sozial*, Bielefeld, 1881; *Eins ist noth*, ein Jahrgang Volkspredigten über freie Texte, Berlin, 1881, 3d ed. 1885; *O Land, höre des Herrn Wort*, ein Jahrgang Volkspredigten über die Episteln, 1885, 2d ed. 1886; many addresses and minor publications.

**STOKES, George Thomas**, Church of England and Ireland; b. at Athlone, County Westmeath, Ireland, Dec. 28, 1843; graduated B.A. Trinity College, Dublin, 1864; 2d class divinity testimonium, 1865; M.A., 1871; D.D., 1886; became vicar of All Saints, Blackrock, Dublin, 1869; assistant to the regius professor of divinity, 1880; and professor of ecclesiastical history in the University of Dublin, 1883; besides articles in Smith and Wace's *Dictionary of Christian Biography*, and in the *Contemporary Review* and *Expositor*, he has published *Scriptural Authority for a Liturgy*, Dublin, 1868; *Work of the Laity in the Church of Ireland*, 1869; *Ecclesiastical History and Scientific Research*, 1883.

**STOLZ, Alban**, Roman Catholic; b. at Buhl, Baden, Feb. 8, 1808; ordained priest, 1833; was professor of pastoral theology and pedagogy at Freiburg, 1848-80; d. there, Oct. 16, 1883. He was a very popular and prolific writer. His collected works make 13 vols. (Freiburg, 1871-77).

The most widely circulated were his *Kalender für Zeit und Ewigkeit*, which appeared yearly from 1843 to 1884.

**STORRS, Richard Salter, D.D.** (Union College, Schenectady, N.Y., 1853; Harvard College, 1859), LL.D. (College of New Jersey, Princeton, 1874), Congregationalist; b. at Braintree, Mass., Aug. 21, 1821; graduated at Amherst College, 1839; entered the law-office of Hon. Rufus Choate, and spent two years in a course of legal study; then studied at Andover Theological Seminary, and graduated there 1845; became pastor of the Harvard Congregational Church, Brookline, Mass., 1845; and of the Church of the Pilgrims, Brooklyn, N.Y., 1846, then recently organized, and in this position has ever since remained. He was one of the editors of *The Independent*, from 1848 to 1861. Besides numerous occasional discourses and articles in periodicals, he is the author of *The Constitution of the Human Soul*, New York, 1857; *Conditions of Success in Preaching without Notes*, 1875; *Early American Spirit, and the Genesis of it*, 1875; *Declaration of Independence, and the Effects of it*, 1876; *John Wycliffe and the First English Bible*, 1880; *Recognition of the Supernatural in Letters and in Life*, 1881; *Manliness in the Scholar*, 1883; *The Divine Origin of Christianity indicated by its Historical Effects*, 1884.

**STORY, Robert Herbert, D.D.** (Edinburgh, 1874), Church of Scotland; b. at Rosneath, Dunbartonshire, Jan. 28, 1835; studied at the universities of Edinburgh (1849-55), and St. Andrew's (1856-57); ordained assistant in St. Andrew's Church, Montreal, Can., Sept. 20, 1859; inducted minister of Rosneath, Scotland, in succession to his father, February, 1860, and so remains. He belongs to the "Broad Church." Since 1865 he has been convener of the editorial committee of the "Church Service Society" of Scotland; and since its foundation in 1885, editor of *The Scottish Church* (monthly magazine). He was appointed in 1885 the first lecturer under the trust by which the "Lee lectureship" was founded, in memory of Dr. Robert Lee, and in that capacity delivered the first lecture in St. Giles, Edinburgh, on April 11, 1886. He is the author of *Robert Story of Rosneath, a Memoir*, London, 1862; *Christ the Consoler*, Edinburgh, 1865; *Life and Remains of Robert Lee, D.D.*, London, 1870; *William Curstares*, 1871; *On Fast Days* (a pamphlet), Glasgow, 1876; *Creed and Conduct, Sermons preached in Rosneath Church*, 1878; *Health Haunts of the Riviera*, Paisley, 1881; *Nugæ Ecclesiasticae*, Edinburgh, 1881; many sermons, addresses, articles, etc., published in *Good Words*, *Scottish Church*, *Sunday Talk*, *Glasgow Herald*, *Saturday Review*, etc.

**STOUGHTON, John, D.D.** (Edinburgh, 1869), Congregationalist; b. in Norwich, Eng., Nov. 15, 1807; educated at Highbury College, Islington, and University College, London; pastor at Windsor 1832-43, at Kensington 1843-75; professor of historical theology and homiletics in New College, St. John's Woods, London, 1872-84; was Congregational lecturer 1855, and chairman of Congregational Union 1856. He edited *The Evangelical Magazine* for many years; was delegate and speaker in Evangelical Alliance Conferences in New York 1873, and Basel 1879; lectured on missions in Westminster Abbey, 1877;

received a testimonial of three thousand pounds on retiring from his pastorate at Kensington, 1875. He is the author of the following works, many of which have passed through several editions: *Tractarian Theology*, London, 1843; *Windsor on the Olden Time*, 1844; *Spiritual Heroes*, 1845; *Philip Doddridge*, 1851; *The Lights of the World*, 1852; *Acts of Christendom*, 1856; *The Pen, the Palm, and the Pulpit*, 1859; *The Song of Christ's Flock in the Twenty-third Psalm*, 1860; *Church and State 200 Years ago*, 1862; *Shades and Echoes of Old London*, 1864; *Eccelesiastical History of England*, 1867-71, 5 vols.; *Religion in England during the Reign of Queen Anne and the Georges*, 1878; (the two works revised and republished together, 1881, 6 vols.); *Hunts and Homes of Martin Luther*, 1875; *Lights of the World*, 1876; *Progress of Divine Revelation*, 1878; *Our English Bible*, 1878; *Worthies of Science*, 1879; *Historical Theology*, 1880; *William Wilberforce*, 1880; *Footprints of Italian Reformers*, 1881; *William Penn*, 1882; *The Spanish Reformers*, 1883; *Congregationalism in the Court Suburb (Kensington)*, 1883; *John Howard the Philanthropist*, 1884; *Religion in England 1800-1850*, 1884; *Golden Legends of the Olden Time*, 1885.

**STOWE, Calvin Ellis, D.D.** (Indiana University, Bloomington, Ind., and Dartmouth College, Hanover, N.H., both 1839), Congregationalist; b. at Natick, Mass., April 26, 1802; graduated at Bowdoin College, Brunswick, Me., 1824, and at Andover Theological Seminary, Mass., 1828; became assistant teacher of sacred literature in the seminary, 1828; professor of Latin and Greek, Dartmouth College, Hanover, N.H., 1831; of biblical literature, Lane Theological Seminary, Cincinnati, O., 1833; of natural and revealed religion, Bowdoin College, 1850; of sacred literature, Andover Theological Seminary, 1852; retired, 1861; d. Aug. 22, 1886. His wife was Harriet Beecher Stowe, author of *Uncle Tom's Cabin*. He translated Jahn's *History of the Hebrew Commonwealth*, Andover, 1828, 2d ed. 1871, Lond. 1829, 2 vols., 3d ed. 1840; and from the Latin, Lowth's *Lectures on Hebrew Poetry*, Andover, 1829 (both with additions); *Introduction to the Criticism and Interpretation of the Bible*, Cincinnati, O., vol. i. 1835 (all published); *On Elementary Public Instruction in Europe* (a report to the General Assembly, Harrisburg, O., 1838; and published by Ohio, Pennsylvania, Virginia, North Carolina, Michigan, etc.); *Essay* (on the same), Boston, 1839; *The Religious Element in Education* (lecture at Portland, Me.), 1841; *The Right Interpretation of the Sacred Scriptures* (inaugural address), Andover, 1853; *Origin and History of the Books of the Bible, both Canonical and Apocryphal*, Hartford, 1867.

**STRACK, Hermann Lebrecht, Ph.D.** (Leipzig, 1872), Lic. Theol. (do., 1877), D.D. (do., 1881), Protestant theologian; b. in Berlin, May 6, 1848; studied at Berlin and Leipzig, 1865-70; taught in Kaiser Wilhelm Gymnasium, 1872-73; worked in the Imperial Library, St. Petersburg, Russia, 1873-76 (see below); became professor extraordinary of theology at Berlin, 1877; spent six weeks with Abr. Harkavy, on request of the Russian Government, at Tschufutkale (in the Crimea), examining Firkowitsch's third great collection of manuscripts. (For his monumental labors upon the *Codex Babylonicus Pteropolitanus*,

see below.) "One of the tasks of his life is to make the Christians acquainted with the history and literature of the Jews, and to promote Christianity amongst the Jews." He edited Max Strack's *Aus Süd und Ost, Reisefrüchte aus drei Welttheilen*, Leipzig, 1885-86, 2 parts; and ed. "Nathanal, Zeitschrift der Berliner Gesellschaft zur Beförderung des Christenthums unter der Juden," Berlin, 1885 sqq.; and is the author of *Vollständiges Wörterbuch zu Xenophon's Anabasis*, Leipzig, 1871, 4th ed. 1881; *Prolegomena critica in V.T. Hebraicum*, 1873; *Katalog der hebraischen Bibliotheksschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg* (with A. Harkavy), St. Petersburg u. Leipzig, 1875; *Prophetarum posteriorum codex Babylonicus Pteropolitanus*, 1876 (after an expense of three years' labor, photolithographed and published at the expense of the Emperor Alexander II. of Russia. This codex is dated A.D. 916; the text has the "Babylonian" or "Assyrian" system of vocalization, whose peculiarities consist in having signs of a different shape to represent the vowels, and in putting the vowels in all cases above the letters. The text occupies four hundred and forty-nine folio pages, and is surrounded with Massoretic notes. The Codex occupies the same place in the determination of text for the portion of the Old Testament which it covers, as the Codex Sinaiticus does for the whole New Testament); *J. Firkowitsch und seine Entdeckungen*, Leipzig, 1876; *Die Dikduke hateamin des Abraban Muschob ben Ascher und andere alte grammatisch-massoretische Lehrstücke* (with S. Baer), 1879; *Vollständiges Wörterbuch zu Xenophon's Kyropädie* 1881; *Pirke Aboth, Die Sprüche der Väter*, Karlsruhe u. Leipzig, 1882; *Lehrbuch der neuhebräischen Sprache u. Literatur* (with C. Siegfried) 1882 (various parts of the Mishnah in preparation); *Hebraische Grammatik*, 1883, 2d ed. 1885 (English trans. New York and London, 1886).

**STRONG, Augustus Hopkins, D.D.** (Brown University, Providence, R.I., 1870), Baptist; b. at Rochester, N.Y., Aug. 3, 1836; graduated from Yale College, New Haven, Conn., 1857; and at Rochester Theological Seminary, N.Y., 1859; studied at German universities, 1859-60; became pastor at Haverhill, Mass., 1861, and at Cleveland, O., 1865; and president and professor of theology in Rochester Theological Seminary, 1872. He has contributed much to the denominational press, and is the author of a *Systematic Theology*, Rochester, 1886.

**STRONG, James, S.T.D., LL.D.** (both Wesleyan University, Middletown, Conn., 1856 and 1881), Methodist layman; b. in New-York City, Aug. 14, 1822; graduated at Wesleyan University, Middletown, Conn., 1844; teacher of ancient languages in Troy Conference Academy, West Poughkeepsie, N.Y., 1844-46; professor of biblical literature, and acting president of Troy University, 1858-61; and since 1868 has been professor of exegetical theology in Drew Theological Seminary, Madison, N.J. In 1871 he travelled in Egypt and Palestine. He is a member of the Old-Testament Company of Bible revisers; and is the author of *Harmony and Exposition of the Gospels*, New York, 1852; *Harmony in Greek*, 1854; *Scripture History delineated from the Biblical Records and all Other Accessible Sources*, Madison, N.J., 1878; *Irenæus*,

a *Series of Essays showing the Virtual Agreement between Science and the Bible*, New York, 1883; editor of translation of the commentary on *Daniel* (1876), and *Esther* (1877), in the American edition of Lange; and (with Dr McClintock for 3 vols.: afterwards alone of a *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, 1867-81, 10 vols., supplement in 2 vols., vol. i. 1885 (the work was begun in 1853)). He published a literal translation of *Ecclesiastes*, 1877.

**STROSSMAYER**, Right Rev. Joseph Georg, D.D., Roman Catholic; b. at Essek, Slavonia, Feb. 4, 1815; studied at Pesth, and was ordained priest in 1838; became professor at the Seminary of Diakovar, and bishop of Bosnia and Sirmia, May 20, 1850. He earnestly opposed the infallibility dogma in the Vatican Council, and quitted Rome without accepting it, but afterwards submitted.

**STUART**, George Hay, Presbyterian layman; b. at Rose Hall, County Down, Ireland, April 2, 1816; educated at Banbridge, Ireland; took up his residence in Philadelphia, Penn., went into business; is now president of the Merchants' National Bank of that city. He was the president of the United-States Christian Commission during the civil war (see art. *Christian Commission* in *Schaff-Herzog Encyclopaedia*, i. 449); is president of the Philadelphia Branch of the United-States Evangelical Alliance; vice president of the American Bible Society, of the American Tract Society, of the National Temperance Society; and is prominently connected with other religious and philanthropic associations. See sketch of his life by Rev. Dr. Wylie in A. S. Billingsley's, *From the Flag to the Cross, Scenes and Incidents of Christianity in the War*, Philadelphia, 1872.

**STUBBS**, Right Rev. William, D.D. (by decree of convocation, 1879), LL.D. (hon., Cambridge, 1879; Edinburgh, 1880), Church of England; b. at Knaresborough, June 21, 1825; graduated at Christ Church College, Oxford, B.A. (first-class classes, third-class mathematics) 1848, M.A. (Trinity College) 1851; was fellow of Trinity College, Oxford, 1848-51; of Oriel, 1867-84; honorary fellow of Balliol, 1876-84; honorary student of Christ Church, 1878-84; vicar of Navestock, Essex, 1850-67; librarian to the archbishop of Canterbury, and keeper of the manuscripts at Lambeth, 1862-67; examiner in the schools of law and modern history, Oxford, 1865-66; regius professor of modern history, 1866-84; select preacher, 1870; examiner in the school of theology, 1871-72; and of modern history, 1873, 1876, 1881; rector of Cholderton, Wilts, 1875-79; canon of St. Paul's, London, 1870-84; member of royal commission on ecclesiastical courts, 1881. In 1884 he was appointed bishop of Chester. He is the editor or author of *Registrum sacrum Anglicanum*, Oxford, 1858; *Mosheim's Church History*, 1863; *Chronicles and Memorials of the Reign of Richard I.*, London, 1864-65, 2 vols.; *Benedictus Abbas*, 1867, 2 vols.; *Roger Hoveden*, 1868-71, 4 vols.; *Sacred Charters*, 1871; *Councils and Ecclesiastical Documents* (vol. iii.), 1871; *Walter of Coventry*, 1872-73, 2 vols.; *Constitutional History of England*, 1871-78, 3 vols.; *Memorials of St. Dunstan*, 1874; *The Early Plantagenets*, 1876; *The Historical Works of Ralph de Diceto*, 1876, 2 vols.; *Works of Gervase of Canterbury*, 1879, 2 vols.;

*Chronicles of Edward I. and II.*, 1882-83, 2 vols.

**STUCKENBERG**, John Henry Wilburn, D.D. (Wooster University, O., 1871), Lutheran (General Synod); b. at Braunschweig, Germany, Jan. 6, 1835; graduated at Wittenberg College, Springfield, O., 1857; studied at Halle, Göttingen, Berlin, and Tübingen; pastor in Iowa and Pennsylvania; chaplain One Hundred and Forty-fifth Pennsylvania Volunteers, September, 1862, to October, 1863; theological professor in Wittenberg College, 1873-80; in charge of American Chapel, Berlin, Germany, since 1881, and contributor to magazines. He belongs to the Philosophical Society of Berlin; translated (with Dr. W. L. Gage) from Hagenbach *German Rationalism*, Edinburgh, 1866; and is author of *Ninety-five Theses*, Baltimore, 1867; *The History of the Augsburg Confession*, Philadelphia, 1869; *Christian Sociology*, New York, 1880 (reprinted, London, 1881); *The Life of Immanuel Kant*, London, 1882; *Introduction to the Study of Philosophy* (in preparation).

**STUDER**, Gottlieb Ludwig, Swiss Protestant; b. at Bern, Jan. 18, 1801; became professor extraordinary of theology at Bern, 1850; ordinary professor, 1863, and was retired 1878. He has published *Das Buch der Richter erklärt*, Bern, 1835; *Matthäe Neoburgensis chronica*, 1866; *Die bernische Chronik von Konrad Justinger*, 1870; *Thüring Frickharts Zwingliereu-Streit und Bendl. Tschudlachs bernische Chronik*, 1877; *Das Buch Hiob erläutert*, Bremen, 1881.

**SUPER**, Henry William, D.D. (Heidelberg College, Tiffin, O., 1874), Reformed (German); b. in Baltimore, Md., Dec. 31, 1824; graduated at Marshall College, Mercersburg, Penn., 1849; pastor at Waynesboro', Penn., 1851-61; Greensborough, 1861-75; professor of mathematics in State Normal School (1867-70), and of church history and biblical literature in Ursinus College, Freeland, Penn., since 1870. He has written various articles.

**SWAINSON**, Charles Anthony, D.D. (Cambridge, 1864), Church of England; b. in Liverpool, May 29, 1820; educated at Trinity College, Cambridge; graduated B.A. (sixth wrangler) 1841, M.A. (Christ's College) 1844; was ordained deacon 1843, priest 1844; was fellow (1841-52) and tutor of Christ's College, Cambridge (1847-51); Whitehall preacher, 1849-51; Hulsean Lecturer, 1857-58; principal of Chichester Theological College, 1854-61; Norrisian professor of divinity in the University of Cambridge, 1861-79; canon residentiary of Chichester, 1863-82; proctor for diocese and chapter of Chichester, 1874-83; became prebendary of Firl in Chichester Cathedral, 1856; Lady Margaret professor of divinity in University of Cambridge, 1879; examining chaplain to the bishop of Chichester, 1870; master of Christ's College, Cambridge, 1881; vice-chancellor of the University of Cambridge, 1886. He is the author of *Commonplaces, read in Christ's College Chapel*, London, 1848; *Creeds of the Church in their Relation to the Word of God and the Conscience of the Christian* (Hulsean Lecture), 1858; *The Authority of the New Testament, the Conviction of Righteousness, and the Ministry of Reconciliation*, 1859 (Hulsean Lecture); *Essay on the History of Article xxix.*, 1856; *Letter to the Dean of Chichester on the Original Object of the Athanasian Creed*, 1870; 4



*Plea for Time in dealing with the Athanasian Creed* (a Letter to the Abp. of Cant., with Postscripts), 1873; *The Nicene and Apostles' Creeds, their Literary History, together with an Account of the Growth and Reception of the Sermon on the Faith commonly called the Creed of St. Athanasius*, 1875; *The Parliamentary History of the Act of Uniformity, with Documents not hitherto published*, 1875; *The Adversitment of 1566, an Historical Enquiry*, 1880; *Constitution and History of a Cathedral of the Old Foundation, illustrated by Documents in the Muniment-room at Chichester*, Part I, 1880; *Greek Liturgies, chiefly from Original Sources*, 1881.

**SWETE, Henry Barclay, D.D.** (Cambridge, 1880, Church of England; b. at Bristol, Eng., March 14, 1835; educated at Gouville and Caius College, Cambridge (senior fellow), Carus Greek Testament prizeman, 1855; member's prizeman, 1857; first-class classical tripos, 1858; graduated B.A. (first-class classical tripos) 1859, M.A. 1862, B.D. 1871; was fellow of Gouville and Caius College, 1858-71; tutor of the same, 1872-75; ordained deacon 1858, priest 1859; curate of Blagdon, 1858-65; of All Saints, Cambridge, 1866-68; divinity lecturer, Cambridge, 1875-77; since 1877 rector of Ashdon, Essex; since 1881 examining chaplain to bishop of St. Albans; since 1882 professor of pastoral theology, King's College, London. He is the author of *England versus Rome, a Brief Handbook of the Roman Catholic Controversy*, London, 1868 (Italian trans., entitled *Paragone dottrinale*, Rome, 1872); *On the Early History of the Doctrine of the Holy Spirit*, Cambridge, 1873; *Theodorus Lascaris Junior; De Processione Spiritus Sancti oratio apologetica*, London, 1875; *On the History of the Doctrine of the Procession of the Holy Spirit, from the Apostolic Age to the Death of Charlemagne*, Cambridge, 1876; *Theodori Episcopi Mupstensis in Epistolas B. Pauli Commentarii: The Latin Version, with the Greek Fragments*, vol. i.,

Cambridge University Press, 1880, vol. ii. 1882. Contributor to Smith and Wace's *Dictionary of Christian Biography*, 1877-86, 4 vols.; is preparing an edition of the Septuagint for the Cambridge University Press, the text of the Vatican manuscript, with an apparatus criticus.

**SYDOW, (Karl Leopold) Adolph, Ph.D.**, German Protestant; b. at Charlottenburg, Nov. 23, 1800; d. in Berlin Oct. 22, 1882. He studied at Berlin from 1819 to 1823, and became an ardent disciple of Schleiermacher. In 1824 he became repentant; in 1828, preacher and ordinary teacher of the cadet corps at Berlin. In 1836 he was called by Frederick William III. to Potsdam as court preacher, and enjoyed also the friendship of Frederick William IV., who sent him in 1841, with others, to Great Britain, to study in London and elsewhere the ecclesiastical arrangements. In consequence he became a defender of the free church system; thus forfeited the king's favor, gave up his position at court, went in 1846 to Berlin as preacher of the New Church, and so remained until he was made emeritus in 1876. In 1872 he was deposed by the Brandenburg consistory, because in a public lecture he declared that Jesus was the legitimate son of Joseph and Mary. He appealed to the upper church council: twenty-six ministers of the province of Brandenburg and twelve of Berlin protested against his deposition; the theological faculty at Jena declared to Dr. Falk, the minister of religious affairs, that his deposition would "endanger the liberty of teaching;" and the council, while sharply rebuking him, ordered his reinstatement on the ground that the objectionable statement was extra-official. See Sydow's *Aktenstücke*, Berlin, 1873. He made, with F. A. Schulze, a translation of Channing's works, Berlin, 1850-55, 12 vols. His other publications consist of sermons, etc. See M. SYDOW: *Dr. A. Sydow. Ein Lebensbild*, Berlin, 1885. •

## T.

**TALCOTT, Daniel Smith, D.D.** (Waterville College, Me., 1833; Bowdoin College, Brunswick, Me., 1838). Congregationalist; b. at Newburyport, Mass., March 7, 1813; graduated at Amherst College, Mass., 1831, and at Andover Theological Seminary, Mass., 1834; became teacher of Hebrew in Andover Theological Seminary, 1833; pastor at Sherborn, Mass., 1836; professor of sacred literature in Bangor Theological Seminary, Me., 1839; retired in 1881. His name, originally Daniel Talcott Smith, was changed in 1863. He is the author of sundry addresses, etc., and of articles in the American edition of Smith's *Dictionary of the Bible*.

**TALMAGE, Thomas De Witt, D.D.**, Presbyterian; b. near Bound Brook, N.J., Jan. 7, 1832; graduated at the University of the City of New York 1853, and at the New Brunswick (Reformed Dutch) Theological Seminary, N.J., 1856; became pastor of the Reformed Dutch Church at Belleville, N.J., 1856; Syracuse, N.Y., 1859; Second Church, Philadelphia, Penn., 1862; Central Presbyterian Church, Schermerhorn Street, Brooklyn, N.Y., 1869. In 1870 the congregation erected, on the same street near the old site, a new and much larger church, known as the "Tabernacle." It was burnt Dec. 22, 1872; rebuilt, 1873; dedicated, Feb. 22, 1874. The old church is now used for the Free Lay College, a training-school for Christian workers, of which Dr. Talmage is president; also for reading-rooms and general purposes. The new tabernacle seats some five thousand persons; the church reported in 1886 thirty-three hundred and eleven communicants. Dr. Talmage edited *The Christian-at-Work*, New York, 1873-76, now edits *Frank Leslie's Sunday Magazine*. His sermons are published every week, either in synopsis or fully, and many of them have appeared in separate volumes. Of the volumes made up of his sermons, lectures, etc., may be mentioned *Crumbs swept up*, Philadelphia, 186-; *Abominations of Modern Society*, New York, 1872, new ed. 1876; *Sermons*, 1872-75, 4 series; *Around the Tea-Table*, Philadelphia, 1874; *Night Sides of City Life*, 1878; *Mask torn off*, 1879; *The Brooklyn Tabernacle: a Collection of 104 Sermons*, 1884; *The Marriage Ring*, 1886. (See Appendix.)

**TARBOX, Increase Niles, D.D.** (Iowa College, Grinnell, Io.; Yale College, New Haven, Conn., both 1869). Congregationalist; b. at East Windsor, Conn., Feb. 11, 1815; graduated at Yale College, New Haven, Conn., 1839, and at Yale Theological Seminary, 1841; was tutor in Yale College, 1842-44; pastor of Plymouth Congregational Church, Framingham, Mass., 1844-51; secretary of the American Educational Society and American College and Educational Society, Boston, 1851-84. He is the author of *Winnie and Walter Stories* (juveniles), Boston, 1860, 4 vols.; *When I was a Boy* (juvenile), 1862; *The Curse, or the Position occupied in History by the Race of Ham*, 1861; *Nineveh, or the Buried City*, 1861; *Tyre and Alexandria: Chief Commercial Cities of the Early*

*World*, 1865; *Missionary Patriots, James H. and Edward M. Schneider*, 1867; *Uncle George's Stories* (juveniles), 1868, 4 vols.; *Life of Israel Putnam* ("Old Put"), *Major-General in the Continental Army*, 1876; *Sir Walter Raleigh and his Colony in America*, 1884; *Songs and Hymns for Common Life*, 1885; *Diary of Thomas Robbins, D.D.*, 1886.

**TAYLOR, Barnard Cook, A.M.**, Baptist; b. at Holmdel, N.J., May 20, 1850; graduated at Brown University, Providence, R.I., 1874, and at Crozer Theological Seminary, Chester, Penn., 1877; became in the latter institution assistant instructor of Hebrew (1877), assistant professor of biblical interpretation (1880), and professor of Old-Testament exegesis (1883).

**TAYLOR, Charles, D.D.** (Cambridge, 1881). Church of England; b. in London, May 27, 1840; educated in King's College School, London, and at St. John's College, Cambridge; graduated B.A. (ninth wrangler and second-class classical tripos) 1862, M.A. 1865; was first-class in theology, 1863; Crosse scholar and Tyrwhitt scholar, 1864; Kaye prize, 1867; ordained deacon 1866, priest 1867; was fellow of St. John's College, 1864-81; examiner at Lampeter, 1874-77; lecturer in theology, Cambridge, 1873-81; became honorary fellow of King's College, London, 1876; master of St. John's College, Cambridge, 1881. He is the author of *Geometrical Conics*, London, 1863; *The Gospel in the Law: a Critical Examination of the Citations from the Old Testament in the New*, 1869; *Elementary Geometry of Conics*, 1872, 4th ed. 1883; *The Dirge of Coheleth* (in Eccles. xiii.) *discussed and literally interpreted*, 1874; *The Sayings of the Jewish Fathers, including Pirke Aboth, etc., in Hebrew and English, with Critical and Illustrative Notes*, 1877; *An Introduction to the Ancient and Modern Geometry of Conics, with Historical Notes and Prolegomena*, 1881; *The Teaching of the Twelve Apostles, with Illustrations from the Talmud* (two lectures delivered at the Royal Institution of Great Britain, May 29 and June 6, 1885), Cambridge, 1886.

**TAYLOR, George Lansing, D.D.** (Syracuse University, N.Y., 1876). Methodist; b. at Skaneateles, N.Y., Feb. 13, 1835; was freshman and sophomore at Ohio Wesleyan University, Delaware, O., and junior and senior at Columbia College, New-York City; graduated, 1861; was assistant editor of the *Christian Advocate*, New York, 1861; entered itinerant ministry of the Methodist-Episcopal Church in New-York East Conference in April, 1862, and has ever since been in its pastorates. Since 1870 a trustee of Syracuse University, N.Y. He served in the Christian Commission during the war, in Maryland and Virginia; has always been an ardent temperance laborer, was for years in the National Society's Board, and delivered on the subject many speeches and lectures. He built the Simpson Methodist-Episcopal Church, Brooklyn, N.Y., and the Jesse Lee Memorial Church, Ridgefield, Conn.; and has preached about a hundred camp-meeting sermons. He is the author of *Six Centennial Hymns* (for the centenary of 1806, pamphlet),

New York, 1866; many pamphlets, sermons, speeches, and tracts; many contributions to the religious and secular press, including several hundred occasional poems and hymns; latest books are, *Ulysses S. Grant, Campaigner, Patriot, Hero: an Elegy, and other Grand Poems*, 1885; *Elijah the Reformer, and other Poems*, 1885. See *Alumni Record of Wesleyan University and Allibone*.

**TAYLOR, John Phelps**, Congregationalist; b. at Andover, Mass., April 6, 1811; graduated at Yale College, New Haven, Conn., 1862, and at Andover Theological Seminary, Mass., 1868; was pastor at Middletown, Conn., 1868-71; at Newport, R.I., 1871-76; at New London, Conn., 1878-83; and since has been professor of biblical history and oriental archaeology in Andover Theological Seminary.

**TAYLOR, Marshall William, D.D.** (Central Tennessee College, Nashville, Tenn., 1878), Methodist; b. of free parents at Lexington, Fayette County, Ky., July 1, 1816; taught by white children at Ghent, Ky., 1851-53; by colored and white Methodist preachers, 1853-55; in school for free negroes at Louisville, Ky., 1855-58; was messenger for a law-firm in Louisville, Ky., 1858-55; steamboat cook, 1858-61; in the Army of the Cumberland, 1862-65; teacher at Hardinsburg, Ky., 1866-70; at Midway and Wittsburg, Ark., 1870-71; entered the ministry of the Methodist-Episcopal Church in the Lexington (Ky.) Conference, 1872; was supply at Litchfield, Ky. (1871), pastor at Louisville (1872-74), at Indianapolis, Ind. (1875-76), at Cincinnati, O. (1877-78); presiding elder, O., 1878-83; at Louisville, Ky., 1883-84; since 1884, editor of the *South-western Christian Advocate*, New Orleans, La. He was appointed a delegate to the Pan Methodist Conference in London, Eng., and to the Centennial Conference in Baltimore, Md.; and is a founder of the Colored Secret Society of United Brothers of Friendship at Louisville, Ky., 1861. He is the author of *Handbook for Schools in South-western Kentucky*, Louisville, Ky., 1871; *Life of Rev. George W. Downing*, 1878, 3d ed. 18—; *Plantation Melodies and Revival Songs of the Negroes*, 1882, 4th ed. 18—; *The Universal Reign of Jesus* (a sermon), 1872; numerous pamphlets, etc.

**TAYLOR, William, D.D.** (Mount Union College, O., and Abington Hedding College, Ill.), bishop of the Methodist-Episcopal Church; b. at Rockbridge County, Va., May 2, 1821; went from his father's farm and tan-yard into the ministry; was regular itinerant, 1842-49; missionary in California, 1849-56; evangelist in the Eastern States and Canada until 1862, when he went to Australia, thence to Africa, thence to India. In Bombay he founded in 1872 an independent, self-supporting mission, of which the South-India Conference is the result. In 1878 he visited Chili and Peru. He was elected a bishop in 1884. He is the author of *Seven Years' Street Preaching in San Francisco*, New York, 1856, 27th thousand, London, 1863; *California Life Illustrated*, New York, 1858, 21th thousand, London, 1863; *The Model Preacher*, Cincinnati, 1860, 16th thousand, London, 1865; *Reconciliation, or How to be Saved*, 1867; *Infancy and Manhood of Christian Life*, 1867; *The Election of Grace*, Cincinnati, 1868; *Christian Adventures in South Africa*, 1867; *Four Years' Campaign in India*, 1875; *Our South American Cousins*, 1878;

*Letters to a Quaker on Baptism*, 188—; *Ten Years of Self-supporting Missions in India*, 1882; *Pauline Methods of Missionary Work*, 188—.

**TAYLOR, William James Romeyn, D.D.** (Rutgers College, New Brunswick, N.J., 1860), Reformed (Dutch); b. at Schodack, Rensselaer County, N.Y., July 31, 1823; graduated at Rutgers College, New Brunswick, N.J., 1841; and at the theological seminary of the Reformed Church in America, in the same place, 1844; became pastor at New Durham, N.J., 1844; Jersey City, N.J. (Second Church), 1846; Schenectady, N.Y. (First Church), 1849; Jersey City, N.J. (Third Church), 1852; Philadelphia, Penn. (Third Church), 1854; corresponding secretary of the American Bible Society, 1862; pastor of the Clinton-avenue Reformed Church, Newark, N.J., 1869. He edited *The Christian Intelligencer* (the denominational organ), New York, 1872-76; was president of the General Synod of the denomination, 1871; has been trustee of Rutgers College since 1878. He is the author of *Louisa, a Pastor's Memorial*, Philadelphia, 1860; many occasional sermons and addresses in pamphlet form; tracts; about two hundred columns chiefly biographical and historical, in McClintock and Strong's *Cyclopaedia; The Bible in the Last Hundred Years: a Historical Discourse for the American Bible Society in the United States Centennial*, 1876; *Church Extension in Large Cities* (1880), and *On Co-operation in Foreign Missions* (1881), papers in the second and third councils, respectively, of the Alliance of Reformed Churches, etc. See list in Corwin's *Manual of Reformed Church*, 3d ed. New York, 1870, pp. 480, 481.

**TAYLOR, William Mackergo, D.D.** (Yale College, New Haven, Conn., and Amherst College, Mass., both 1872), LL.D. (College of New Jersey, Princeton, 1883), Congregationalist; b. at Kilmarnock, Scotland, Oct. 23, 1829; graduated at University of Glasgow 1849, and at the United Presbyterian Theological Seminary, Edinburgh, 1852; became pastor (United Presbyterian) at Kilmaurs, Scotland, 1853; of Derby-road Church, Liverpool, Eng., 1855; and of the Broadway Tabernacle Church (Congregationalist), New-York City, 1872. He was Lyman Beecher lecturer in Yale Seminary, 1876 and 1886; L. P. Stone lecturer in Princeton Seminary, 1880; and editor of the *Christian at Work*, 1876-80. He is the author of *Life Truths* (sermons), Liverpool, Eng., 1862, 2d ed. 1863; *The Miracles: Helps to Faith, not Hindrances*, Edinburgh, 1865; *The Lost Found, and the Wanderer welcomed*, 1870, last ed. New York, 1881; *Memoir of the Rev. Matthew Dickie*, Bristol, 1872; *Prayer and Business*, New York, 1873; *David, King of Israel*, 1875; *Elijah the Prophet*, 1876; *The Ministry of the Word* (Yale Lectures), 1876; *Songs in the Night*, 1877, last ed. 1881; *Peter the Apostle*, 1877; *David the Beloved*, 1878; *Moses the Lawgiver*, 1879; *The Gospel Miracles in their Relation to Christ and Christianity* (Princeton Lectures), 1880; *The Limitations of Life, and other Sermons*, 1880; *Paul the Missionary*, 1882; *Contrary Winds, and other Sermons*, 1883; *Jesus at the Well*, 1884; *John Knox, a Biography*, 1885; *Joseph, the Prime Minister*, 1886.

**TEMPLE, Right Rev. Frederick, D.D.** (Oxford, 1858), lord bishop of London, Church of England; b. at Santa Maura Nov. 30, 1821; educated at

Balliol College, Oxford; graduated B.A. (double first class) 1842, M.A. 1846, B.D. 1858; was elected fellow and mathematical tutor of his college, 1842; ordained deacon 1846, priest 1847; was principal of Kneller Hall Training College, near Twickenham, 1848-55; head master of Rugby School, 1858-69; chaplain-in-ordinary to the Queen; bishop of Exeter, 1869-85; select preacher at Oxford 1873-74, and Bampton lecturer 1881; translated to London, 1885. He is the author of the essay on *The Education of the World*, in *Essays and Reviews*, London, 1860; *Sermons preached in the chapel of Rugby School* (1858-69), London, 1862-71, 3 series; *Relations between Religion and Science* (Bampton Lectures), 1881, 2d ed. 1885.

**TERRY, Milton Spenser, S.T.D.** (Wesleyan University, Middletown, Conn., 1879), Methodist; b. at Coeymans, N.Y., Feb. 22, 1840; graduated at Charlotteville (N.Y.) Seminary 1859, and Yale Theological Seminary, New Haven, Conn., 1862; was pastor, 1863-84; and since professor of Old-Testament exegesis in Garrett Biblical Institution, Evanston, Ill. He is the author of commentary on *Joshua to Samuel*, New York, 1873, 5th ed. 1881; and on *Kings to Esther*, 1875; *Biblical Hermeneutics*, 1883, 2d ed. 1885.

**THAYER, Joseph Henry, D.D.** (Yale College, New Haven, Conn., 1833; Harvard University, Cambridge, Mass., 1884), Congregationalist; b. in Boston, Mass., Nov. 7, 1828; graduated at Harvard College, Cambridge, Mass., 1850, and at Andover Theological Seminary, Mass., 1857; was pastor at Salem, Mass., 1859-62; chaplain Fortieth Massachusetts Volunteers, 1862-63; professor of sacred literature in Andover Theological Seminary, 1864-82; and since 1884 professor of New-Testament criticism and interpretation in the theological department of Harvard University. He translated the 7th ed. (Lünemann's) of *Winer's Grammar of the New-Testament Greek*, Andover, 1869, last ed. 1884; *A. Buttmann's Grammar of the New-Testament Greek*, 1873, last ed. 1883; and with revision and enlargement the 2d ed. of Grimm's *Wilke's Clavis Novi Testamenti*, under title, *A Greek-English Lexicon of the New Testament*, New York, 1886.

**THIERSCH, Heinrich Wilhelm Josias, D.D.**, Irvingite; b. in Munich, Bavaria, Nov. 5, 1817; d. at Basel, Dec. 3, 1885. He studied philology at Munich, chiefly with his father, an eminent Greek scholar; and theology at Erlangen and Tübingen; became *privat-docent* at Erlangen, 1839; professor of theology at Marburg, 1843; resigned in 1850, in order to labor in the interest of the "Catholic Apostolic Church," which then began to be organized in Germany by "Evangelists" from England. He had charge of a small Irvingite congregation at Augsburg, and afterwards at Basel. He was connected by marriage with the Zeller family of Beuggen, and with Bishop Gobat of Jerusalem, who married a sister of his wife.

Dr. Thiersch was a man of sincere and profound piety, of rare classical, theological, and general culture, an enthusiastic teacher, and might have become the successor of Neander in Berlin; but, in obedience to what he believed to be a divine call, he sacrificed a brilliant academic career to his religious convictions. He lived in poverty and isolation. He was lame; but had a very striking, highly intellectual and spiritual countenance, and an impressive voice and man-

ner. He was the most distinguished German convert to Irvingism. He sincerely believed that the Lord had restored the offices and gifts of the Apostolic Church in the Irvingite community; and, notwithstanding the apparent failure of the movement, he adhered to it till his death.

His chief writings are, *Versuch zur Herstellung des historischen Standpunkts für die Kritik der neutestamentlichen Schriften*, Erlangen, 1845; a very able book against the Tübingen school of Baur, who answered in *Der Kritiker und der Fanatiker, in der Person des Herrn Heinrich W. J. Thiersch. Zur Charakteristik der neuesten Theologie*, Stuttgart, 1846; *Vorlesungen über Katholicismus und Protestantismus*, Erlangen, 1846, 2 vols. (very able, written in an irenic spirit, and in elegant style); *Die Kirche in apostolischen Zeitalter*, Frankfurt-am-Main, 1852, 3d ed. 1879 (English trans. by Carlyle the Irvingite, London, 1852); *Ueber christliches Familienleben*, 1854, 7th ed. 1877; *Döllinger's Auffassung des Irchristentums beleuchtet*, 1861; *Die Gleichnisse Christi*, Frankfurt-am-Main, 1867, 2d ed. 1875; *Die Bergpredigt Christi*, Basel, 1867, 2d ed., Augsburg, 1878; *Die Strafgesetze in Bayern zum Schutz der Sittlichkeit*, 1868; *Luther, Gustav Adolf und Max I. von Bayern*, Nördlingen, 1868; *Das Verbot der Ehe innerhalb der nahen Verwandtschaft nach der heiligen Schrift und nach den Grundsätzen der christlichen Kirche*, 1869; *Die Genesis*, Basel, 1869 (English trans., *The Book of Genesis*, London, 1878); *Ueber den christlichen Staat*, 1875; *Christian Heinrich Zeller's Leben*, Basel, 1876, 2 vols.; *Die Anfänge der heiligen Geschichte, nach dem 1. Buche Moses betrachtet*, 1877; *Ueber die Gefahren und die Hoffnungen der christlichen Kirche*, 1877, 2d ed. 1878; *Blicke in die Lebensgeschichte des Propheten Daniel*, 1884; *Inbegriff der christlichen Lehre*, 1886 (his last work, which was published after his death, and contains a manual of Christian doctrine and Christian life which he used in his catechetical instruction). PHILIP SCHAFF.

**THOMAS, David, D.D.** (Waynesburg College, Penn., 1862), Congregationalist; b. at Hollybush-Vatson, near Tenby, Pembrokeshire, South Wales, Feb. 1, 1813; educated at Newport Pagnel, now Cheshunt College, Buckingham, under the Rev. T. Bull, the friend and neighbor of Cowper the poet; entered the Independent ministry, 1841; was minister of Stockwell Independent Church, London, 1845-74. He founded in 1855 the National Newspaper League Company, for cheapening and improving the daily press, which numbered ten thousand members, and of which he was chairman; also the Working Men's Club and Institute Unions, 1861; originated the University for Wales in 1862, when the first letters and resolutions were sent out; the University College was opened at Aberystwith, March 11, 1877. He comes of an old family who have resided upon the same property for upwards of three hundred and fifty years. His grandfather lived to a hundred years; great-grandfather to a hundred and twenty years; great-uncle to a hundred and twelve years. He is a Broad Churchman, in close theological sympathy with Horace Bushnell of United States of America, Dean Stanley of Westminster, F. W. Robertson of Brighton, and Bishop Fraser of Manchester. In all his writings he recognizes the fact, that as Christ is the only revealer of absolute truth, he is not to be interpreted by the Old-Testament

writers or by the apostles, but they are all to be interpreted by him. He is the author of *The Crisis of Being*, London, 1849; *The Core of Creeds*, 1851; *The Progress of Being*, 1854; *The Biblical Liturgy*, 1855; *Journalism and the Pulpit*, 1857; *Unreasonableness of People in Relation to the Pulpit*, 1857; *Resurrections: Thoughts on Duty and Destiny*, 1863; *The Genius of the Gospel: a Homiletical Commentary on St. Matthew*, 1864; *The Augustine Hymn-Book*, 1865; *The Minister, the Parson, and the Church: Inaugural Addresses*, Bristol, 1866; *The Philosophy of Happiness (including Crisis and Progress of Being)*, London, 1869; *Homiletic Commentary on Acts of the Apostles*, 1869; *The Practical Philosopher: a Daily Monitor*, 1873; *Problemata Mundi, the Book of Job considered*, 1878; editor of *The Homilist*, 1851-82; 50 vols.; and since of *The Homilistic Library*, in which have appeared his *Book of the Psalms, exegetically and practically considered*, 1882-83, 3 vols.; *The Genius of the Fourth Gospel*, 1881.

**THOMAS, Jesse Burgess, D.D.** (University of Chicago, 1866), Baptist; b. at Edwardsville, Ill., July 29, 1832; graduated at Kenyon College, Gambier, O., 1850; was admitted to the bar in Illinois, 1852; studied in Rochester Theological Seminary, N.Y., 1853-54; obliged to abandon his studies through ill health, he engaged in mercantile pursuits at Chicago, Ill.; in 1862 he entered the Baptist ministry, and was pastor at Waukegan, Ill., 1862-64; of the Pierpont-street Church, Brooklyn, N.Y., 1864-68; of the First Church, San Francisco, Cal., 1868-69; of the Michigan-avenue Church, Chicago, 1869-74; has been pastor of the First Baptist Church of Brooklyn, N.Y., since 1874. He is the author of *The Old Bible and the New Science*, New York, 1877; *The Mould of Doctrine*, Philadelphia, 1883.

**THOMPSON, Augustus Charles, D.D.** (Amherst College, Mass., 1860), Congregationalist; b. at Goshen, Litchfield County, Conn., April 30, 1812; educated at Yale College, New Haven, Conn., with the class of 1835, but did not graduate; graduated from the Theological Seminary, Hartford, Conn., 1838; studied at the University of Berlin, 1838-39; ordained at Eliot Church, Roxbury, Mass., July 27, 1842; now senior pastor. He was associated with Rev. Dr. Rufus Anderson in a deputation to the missions of the A. B. C. F. M. in India, 1854-55; with Rev. Dr. N. G. Clark, as a delegate to the Missionary Conference in London, Eng., 1878; lecturer on foreign missions at Andover Theological Seminary (Mass.), 1877-80; at the Boston University (Mass.), 1882; and at Hartford Theological Seminary (Conn.), 1885-86. He is the author of *Songs in the Night*, Boston, 1845; *Young Martyrs*, 2d ed. 1848; *Lamb's Feat*, 1849 (translated into Marathi, Bombay, 1853); *Last Hours*, 1851; *Poor Widows*, 1854 (translated into Tamil, Jaffna, Ceylon, 1855); *The Better Land*, 1854 (republished Edinburgh 1865, new ed. 1869); *The Yoke in Youth*, 1856; *Gathered Lilies*, 1858; *Eliot Sabbath-school Memorial*, 1859; *Morning Hours in Patmos*, 1860; *Lyra Calcestris*, 1863; *The Mercy Seat*, 1863 (republished London, 1864); *Our Little Ones*, 1867; *Christus Consolator*, 1867; *Seeds and Sheaves*, 1868; *Discourse Commemorative of Rev. Rufus Anderson, D.D.*, 1880; *Moravian Missions*, New York, 1882; *Happy New Year*, 1883; *Future*

*Probation and Foreign Missions*, 1886; various sermons, addresses, and articles in sundry periodicals.

**THOMPSON, Right Rev. Hugh Miller, S.T.D.** (Hobart College, Geneva, N.Y., 1863), LL.D. (University of Alabama, Tuscaloosa, 1885), Episcopalian, assistant bishop of Mississippi; b. in County Londonderry, Ireland, June 5, 1830; graduated B.D. from Nashotah Theological Seminary, Wis., 1852; was missionary and minister in Wisconsin, Illinois, and Kentucky, 1852-60; professor of church history at Nashotah, 1860-71; and during the same period editor of *The American Churchman*; rector of Christ Church, New-York City, 1872-76; editor of *The Church Journal*, 1871-79; rector of Trinity Church, New Orleans, 1876-83; consecrated assistant bishop of Mississippi, 1883. He is the author of *Unity and its Restoration*, New York, 1860, 15th thousand 1885; *Sin and Penalty*, 1862, 15th thousand 1885; *First Principles*, 1868, 20th thousand 1885; *Absolution*, 1872, last ed. 1885; *Copy*, 1872, 3d ed. 1885; *The Kingdom of God*, 1873, 15th thousand 1885; *The World and the Logos* (Bedell Lectures for 1885), 1885.

**THOMPSON, William, D.D.** (Union College, Schenectady, N.Y., 1847), Congregationalist; b. at Goshen, Conn., Feb. 17, 1800; graduated at Union College, Schenectady, N.Y., 1827; since 1834 has been professor of Hebrew in Hartford Theological Seminary, Conn.; since 1881 emeritus and dean of the faculty.

**THOMPSON, Right Hon. and Most Rev. William, D.D.** (Oxford, 1856), F.R.S., F.R.C.S., archbishop of York, primate of England, and Metropolitan, Church of England; b. at Whitehaven, Cumberland, Feb. 11, 1819; educated at Queen's College, Oxford; graduated B.A. (third-class classics) 1840, M.A. 1843, B.D. 1856; was ordained deacon 1842, priest 1843; was fellow, dean, bursar, tutor, and provost of his college, 1855-62; preacher to the Honorable Society of Lincoln's Inn, London, 1858-61; rector of All Saints, Marylebone, 1856-61; in 1861 was consecrated bishop of Gloucester and Bristol, and 1863 translated to York. He was select preacher at Oxford 1848 and 1859, and Bampton lecturer 1853. He is visitor of Queen's College, Oxford; elector of St. Augustine's College, Cambridge, and one of the lords of her Majesty's Most Honorable Privy Council. He is the author of *The Atoning Work of Christ* (Bampton Lectures), London, 1854; *Sermons preached in Lincoln's Inn Chapel*, 1860; *Life in the Light of God's Word* (sermons), 1868; *Word, Work, and Will*, 1879; *Outline of the Laws of Thought*, 1883.

**THOMPSON, William McClure, D.D.** (Wabash College, Crawfordsville, Ind., 1858), Presbyterian; b. at Springfield (now Spring Dale), near Cincinnati, O., Dec. 31, 1806; graduated at Miami University, Oxford, O., 1826; studied at Princeton Theological Seminary, N.J., 1826-27; ordained an evangelist by Presbytery of Cincinnati, O., Oct. 12, 1831; was missionary in Syria and Palestine under A. B. C. F. M. and Presbyterian Board of Foreign Missions, 1833-49, 1850-57, 1859-76. He now resides in New-York City. He is the author of *The Land and the Book, or Biblical Illustrations Drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land*, New York, 1859, 2 vols. later editions; new ed. thoroughly revised and re-written, with numerous illustrations

3 vols. (vol. i., *Southern Palestine and Jerusalem*, New York and London, 1880; vol. ii., *Central Palestine and Phœnicia*, 1882; vol. iii., *Lebanon, Damascus, and Beyond Jordan*, 1886).

**THOROLD**, Right Rev. Anthony Wilson, D.D. (by diploma, 1877), lord bishop of Rochester, Church of England; b. at Hougham, June 13, 1825; educated at Queen's College, Oxford; graduated B.A. 1847, M.A. 1850; ordained deacon 1849, priest 1850; became rector of St. Giles-in-the-Fields, London, 1857; minister of Curzon Chapel, Mayfair, 1868; vicar and rural dean of St. Pancras, Middlesex, 1869; lord bishop of Rochester, 1877. He was examining chaplain to the archbishop of York, 1874-77; and select preacher at Oxford, 1878-80. He is the author of *The Presence of Christ*, London, 1869, 16th ed. 1884; *The Gospel of Christ*, 1881, 5th ed. 1881; *The Claim of Christ on the Young*, 1882, 2d ed. 1883; *The Yoke of Christ*, 1883, 7th ed. 1887.

**TIELE**, Cornelis Petrus, D.D. (*hon.*, Leiden, 1853), Dutch theologian; b. at Leiden, Dec. 16, 1830; studied at the Remonstrants' Seminary and at the Athenæum of Amsterdam; became Remonstrant pastor at Moordrecht, 1853; Rotterdam, 1856; professor in the Remonstrants' Seminary, translated to Leiden, 1873; professor of the history of religions, in the University of Leiden, 1877 (for his inaugural addresses, see below). He edited for a time "The Signs of the Times" (in Dutch), the organ of the so-called "modern theology;" and assisted upon *Gids*; and since its foundation, in 1867, has been joint editor with A. Kuenen, A. D. Loman, and L. W. Rauwenhoff of the *Theologisch Tijdschrift*, Leiden. He is the author of *Specimen theologicum sistens annotationem in locos nonnullos evangelii Joannei, ad vindicandam hujus evangelii authenticam* (publicly defended, Amsterdam), 1853; and in Dutch of "The Gospel of John considered as a source of the Life of Jesus," 1855; "The Religion of Zarathustra," 1864; *Vergelijkende Geschiedenis der Egyptische en Mesopotamische Godsdiensten* ("Comparative History of the Egyptian and Mesopotamian Religions"), 1869-72, 2 parts (French trans., Paris, 1882; English authorized trans. by James Ballingal, part 1, *History of the Egyptian Religion*, London, 1882); *De plaats van de Godsdiensten der Natuurvolken in de Godsdienst-geschiedenis* ("The Place of the Religions of the Savages in the History of Religion," inaugural), 1873; *Geschiedenis van den Godsdienst tot aan de heerschappij der Wereldgodsdiensten*, 1876 (English trans. by J. E. Carpenter, *Outlines of the History of Religion to the Spread of the Universal Religions*, London, 1878, 3d ed. 1884; French trans., Paris, 1880; German trans., Berlin, 1880); *De vrucht der Assyriologie voor de vergelijkende geschiedenis der Godsdiensten* ("The Results of Assyriology for the Comparative History of Religion," inaugural), 1877 (German trans. by K. Friederici, Leipzig, 1878); *De Gelijkenis van het Vaderhuis* ("The Parable of the Father's House"), 1861, later eds.; *Twaalf Preken* ("Twelve Sermons"), 1873; *Huldreich Zwingli* (an address at the Zwingli Festival in the Remonstrants' Church at Rotterdam, Dec. 30, 1883), 1884; contributions in the *Revue de l'histoire des Religions*, Paris, — etc.

**TILLET**, Wilbur Fisk, A.M., Methodist (Southern Church); b. at Henderson, N.C., Aug. 25, 1854; graduated at Randolph Macon College,

Ashland, Va., 1877, and at Princeton Theological Seminary, N.J., 1880; became member of Virginia Conference, Methodist-Episcopal, South; and pastor at Danville, Va., 1880; chaplain of Vanderbilt University, Nashville, Tenn., 1882; adjunct professor of systematic theology in the same 1883; and full professor 1884. He is the author of various review articles.

**TITCOMB**, Right Rev. Jonathan Holt, D.D. (Cambridge, 1877), Church of England; b. in London, in the year 1819; educated at St. Peter's College, Cambridge; graduated B.A. (junior optime) 1841, M.A. 1844; ordained deacon 1842, priest 1843; was perpetual curate of St. Andrew the Less, Cambridge, 1845-59; secretary to the Christian Vernacular Education Society for India, 1859-61; vicar of St. Stephen, South Lambeth, London, 1861-76; rural dean of Clapham, 1870-76; vicar of Woking, 1876-77; consecrated first lord bishop of Rangoon, British Burma, 1877; resigned his bishopric, 1882; became bishop coadjutor of the English Church for Northern and Central Europe, 1884. Since 1874 he has been honorary canon of Winchester. He is the author of *Bible Studies as to Divine Teaching*, London, 1857; *Baptism: its Institution, Privileges, and Responsibilities*, 1866; *Revelation from Adam to Malachi: Bible Studies*, 1871; *Church Lessons for Young Churchmen*, 1873; *Anglo-Israel Post-bag*, 1878; *Before the Cross*, 1878; *British Burma, and its Church Mission Work in 1878-79*, 1880; *Cautions for Doubters*, 1880; *Short Chapters on Buddhism Past and Present*, 1883.

**TOLLIN**, Henri Guillaume Nathanael, Lic. Theol. (Berlin, 1857), M.D. (*hon.*, Bern, 1884), Reformed theologian; b. at Berlin, May 5, 1833; educated at Berlin and Bonn; was teacher in the French gymnasium in Berlin, 1859-62; preacher to the Reformed Church at Frankfort-on-the-Oder, 1862; afterwards at Schulzendorf, near Lindow; since 1876 he has been preacher to the French Reformed Church at Magdeburg. He established at Frankfort-on-the-Oder and at Schulzendorf a fund for poor people, and at Magdeburg an educational union. He is the author of *Biographische Beiträge zur Geschichte der Toleranz*, Frankfort-on-the-Oder, 1866; *Ein Ahnherr der Hoheuzollern*, 1866; *Geistliche Reden von Havenstein*, *nebst Biographie*, 1866; *Geschichte der französischen Colonie in Frankfurt a. d. Oder*, 1868; *H. W. Beecher's Geistliche Reden, nebst Biographie*, Berlin, 1870; *Luther und Servet*, 1875; *Melanchthon und Servet*, 1876; *Charakterbild Michael Servet's*, 1876 (translated into English, Hungarian, French, Italian, and Danish); *Die Entdeckung des Blutkreislaufs*, Jena, 1876; *Das Lehrsystem Michael Servet's*, Gütersloh, vols. i.-iii., 1876-78; *Mi. Villanovani Apologetica disceptatio*, Berlin, 1880; *Ni. Servet und Martin Butzer*, 1880; *William Harvey*, 1880; *Mateo Realdo Colombo*, 1880; *Harvey und seine Vorgänger*, Erlangen, 1883; *Cassiodore de Reina*, Paris, 1883-84; *Andreas Caesalpin*, Bonn, 1884; *Andreas Vesal*, Erlangen, 1885; *Geschichte der französisch reformirten Gemeinde zu Magdeburg*, Halle, 1886-87; numerous articles in the *Zeitschriften* of Kahnis, Hilgenfeld, Hase, Köstlin, Guericke, Zuckler, Lehmann, von Ranmer, Virchow, von Holtzendorff, etc.; many on Servetus.

**TOORENENBERGEN**, Johan Justus van, theologian; b. at Utrecht, Feb. 12, 1822; studied at

the University of Utrecht; became Reformed pastor at Elspeet 1844, Flessingen 1848; director of studies and secretary of the Mission Institute of Utrecht, 1864; pastor at Rotterdam, 1869; professor of ecclesiastical history in the University of Amsterdam, 1880. He is the author (in Dutch) of two volumes of sermons, minor works, and "A Page of the History of the Confession of the Reformed Church of the Netherlands," Amsterdam, 1861; "Dogmatic Theses relating to the Doctrine of the Reformed Church," 1852-65; "The Symbolical Books of the Reformed Church of the Netherlands" (critical text), 1869; "The Religious and Ecclesiastical Works of Ph. Marix de Sainte Aldegonde," 1871-78, 3 vols.; editor of the Marix Society ("Documents relating to the History of the Reformed Church of the Netherlands prior to 1618") 1870-85, 10 vols.; *Monumenta reformationis Belgicæ*, tom. i., 1882.

**TOUSEY, William George**, Universalist; b. at Portage, N.Y., Sept. 22, 1842; graduated A.B. at Tufts College, College Hill, Mass., 1869, and divinity school 1871; since 1873 has been professor of psychology and natural theology there.

**TOWNSEND, Luther Tracy, D.D.** (Dartmouth College, Hanover, N.H., 1871), Methodist; b. at Orono, Me., Sept. 27, 1838; graduated at Dartmouth College, Hanover, N.H., 1859, and Andover Theological Seminary, Mass., 1862; was professor of exegetical theology, Boston University, Mass., 1867-68, of historical theology 1869-73, and since of practical theology. He was adjutant of sixteenth New-Hampshire Volunteers, 1863-64. Of his works may be mentioned, *True and Pretended Christianity*, Boston, 1869; *Sword and Garmet*, 1871; *God-Jan*, 1872; *Credo*, 1873; *Outlines of Theology*, New York, 1873; *Arena and Throne*, Boston, 1871; *Lost Forever*, 1875; *The Chinese Problem*, 1876; *The Supernatural Factor in Revivals*, 1877; *The Intermediate World*, 1878; *Elements of General and Christian Theology*, New York, 1879; *Fate of Republics*, Boston, 1880; *Art of Speech*, vol. i., *Studies in Poetry and Prose* (1880), vol. ii., *Studies in Eloquence and Logic* (1881); *Mosaic Record and Modern Science*, 1881; *Bible Theology and Modern Thought*, 1883; *Faith Work, Christian Science, and other Cures*, 1885; *Handbook upon Church Trials*, New York, 1885.

**TOY, Crawford Howell, A.M.**, Baptist; b. at Norfolk, Va., March 23, 1836; graduated A.M. at University of Virginia, Charlottesville, Va., 1856; studied at Berlin, 1866-68; was professor of Old Testament interpretation in Southern Baptist Theological Seminary, Greenville, S.C. (now Louisville, Ky.), 1869-70, and since 1880 of Hebrew in Harvard University, Cambridge, Mass. He is a "liberal conservative." He is the author of *History of the Religion of Israel*, Boston, 1882, 3d ed. 1884; *Quotations in the New Testament*, New York, 1884.

**TRECHSEL, Friedrich, D.D.**, Swiss theologian; b. at Bern, Nov. 30, 1805; d. there Jan. 30, 1885. He studied in the university of his native city, then in Paris, Gottingen, Halle, and Berlin. Of his teachers, Lucke of Gottingen and Neander of Berlin had the most influence upon his intellectual development. In 1829 he became chaplain of the city hospital at Bern, and *privat-docent* in the academy; pastor at Veilhigen, 1837; of the Minister at Bern, 1859; retired on a pension, 1870. He

was the author of *Ueber den Kanon, die Kritik und Exegese*, Bern, 1832; *Johannes Philoponus* (in *Theologische Studien und Kritiken*, 1833); *Die protestantischen Antitrinitarier vor Faustus Socini*, *Nach Quellen und Urkunden geschichtlich dargestellt* (his chief work), Heidelberg, 1839-41, 2 vols. (vol. i., *Michael Servet und seine Vorgänger*; vol. ii., *Lelio Socini und die Antitrinitarier seiner Zeit*); *Beiträge zur Geschichte der schweizerisch-reformirten Kirche*, zunächst derjenigen des Kantons Bern, Bern, 1844; valuable articles in Herzog's *Real-Encyclopædie*, in the *Berner Taschenbuch*, etc. Cf. obituary notice by R. Ruetschi in Meile's *Theologische Zeitschrift aus der Schweiz*, vol. ii. (Zurich, 1885), pp. 312-314.

**TRENCH, Francis Chenevix**, Church of England; b. in Dublin, Ireland, July, 1806; d. at Bursledon, Hants, April 3, 1886. He was educated at Harrow and at Oriel College, Oxford (two second-class classics), 1828; B.A. 1831, M.A. 1839; ordained deacon 1835, priest 1836; curate of St. Giles, Reading, 1836; perpetual curate of St. John, Reading, 1837-57; rector of Islip, Oxfordshire, 1857-75. He was the author of *Sermons at Reading*, London, 1843; *Travels in France and Spain*, 1845; *Scotland: its Faith and Features*, 1846; *Portrait of Charity* (exposition of 1 Cor. xiii.), 1846; *Walk around Mt. Zion*, 1848; *Life and Character of St. John the Evangelist*, 1850; *Job's Testimony to Jesus, and the Resurrection of the Body*, 1853; *Theological Works* (collected edition), 1857, 3 vols.; *Few Notes from Past Life*, 1862; *Notes on the Greek of the New Testament, chiefly for English Readers*, 1864; *Four Assize Sermons* (preached in York Minster and Leeds' Parish Church), 1865; *Islipiana* (miscellaneous), 1869-70, 2 series.

**TRENCH, Most Rev. Richard Chenevix, D.D.** (Cambridge, 1856; Trinity College, Dublin, 1864), lord archbishop of Dublin, Church of Ireland; b. in Dublin, Ireland, Sept. 9, 1807; d. in London, March 28, 1896. He was educated at Trinity College, Cambridge; graduated B.A. 1829, M.A. 1833, B.D. 1850; was ordained deacon 1832, priest 1833; became curate of Curdridge 1835, and Alverstoke 1840; rector of Itchenstoke, Hants, 1845; dean of Westminster, 1856; archbishop of Dublin, Glandelagh, and Kildare, 1864; retired, 1881. He was Hulsean lecturer at Cambridge, 1845-46; chaplain to the bishop of Oxford (Wilberforce), 1847-64; professor of divinity in King's College, London, 1847-58. He was a devout and conservative High Churchman of the best type, but his theological writings are free from sectional bias. He had no special administrative ability, and therefore was only moderately successful as archbishop. He threw the weight of his influence against disestablishment. As a writer, he showed choice biblical, patristic, and modern Anglo-German learning, original thought, and a reverential and truly Christian spirit. He is one of the chief authorities on the English language. He was the author of *The Story of Justin Martyr, and other Poems*, London, 1835, 5th ed. 1862; *Sabbaton, Honor Nente, and other Poems*, 1838; *Elegiac Poems*, 1841; *Notes on the Parables of our Lord*, 1841, 15th ed. 1886; *Poems from Eastern Sources*, 1842; *Genevieve and other Poems*, 1842; *Sermons*, Cambridge, 1843; *Exposition of the Sermon on the Mount, from St. Augustine*, London, 1844, 4th ed. 1881; *The Fitness of Holy Scripture for unfolding*

*the Spiritual Life of Men* (Hulsean Lectures for 1845), Cambridge, 1846; *Christ the Desire of all Nations, or the Unconscious Prophecies of Heathendom* (Hulsean Lectures for 1846), 1846; together, 5th ed. 1880; *Sacred Poems for Mourners*, London, 1846; *Notes on the Miracles of our Lord*, 1846, 13th ed. 1886; *Sacred Latin Poetry*, 1849, 3d ed. 1874; *The Star of the Wise Men*, 1850; *On the Study of Proverbs*, 1851, 18th ed. 1882; *On the Lessons in Proverbs*, 1853, 7th ed. 1879; *Synonymes of the New Testament*, Cambridge, 1854, 2d series 1863; together, 10th ed. 1886; *Alma and other Poems*, 1854; *English, Past and Present*, London, 1855, 11th ed. 1881; *Life's a Dream: the Great Theatre of the World, from the Spanish of Calderon, with an Essay on his Life and Genius*, 1856, 2d ed. 1880; *Sermons*, 1856; *On the Authorized Version of the New Testament, in Connection with some Recent Proposals for its Revision*, 1858 (reprinted by Dr. Schaff, with Ellicott and Lightfoot's treatises, New York, 1873); *A Select Glossary of English Words used formerly in Senses differing from their Present*, 1859, 5th ed. 1879; *Sermons preached in Westminster Abbey*, 1860; *Commentary on the Epistles to the Seven Churches in Asia*, 1861, 4th ed. 1883; *Subjection of the Creature to Vanity* (sermons), Cambridge, 1863; *Two Sermons*, 1864; *Gustavus Adolphus: Social Aspects of the Thirty Years' War*, 1865, 2d ed. 1872; *Poems, collected and arranged anew*, 1865, 9th ed. 1886, 1 vol.; *Studies on the Gospels*, 1867, 4th ed. 1878; *Shipwrecks of Faith* (3 sermons), 1867; *A Household Book of English Poetry*, selected and arranged, 1868; *Plutarch: his life, Lives and Morals*, 1873, 2d ed. 1874; *Lectures on Mediæval Church History*, 1877, 2d ed. 1879. \*

**TRISTRAM, Henry Baker, D.D.** (Durham, 1882), **L.L.D.** (Edinburgh, 1868), F.R.S., Church of England; b. at Eglingham, Northumberland, May 11, 1822; educated at Lincoln College, Oxford; graduated B.A. (second-class classics) 1844, M.A. 1846; was ordained deacon 1845, priest 1846; was chaplain in Bermuda, 1847-49; rector of Castle-Eden, County Durham, Eng., 1849-60; master of Greatham Hospital and vicar of Greatham, 1860-73; honorary canon of Durham, 1870-74; rural dean of Stockton, 1872-76; of Chester-le-Street, Western Division, 1876-80; and since 1880 of Durham; since 1874 he has been canon of Durham. He is (1885) proctor in convocation for the arch-deaconry of Durham, and honorary association secretary of Church Missionary Society for Durham and Northumberland. He has travelled long and frequently in the East, especially in Syria and Palestine, to which he has made five expeditions. He was offered the bishopric of Jerusalem in 1879. He is the author of *The Great Sahara*, London, 1860; *The Land of Israel*, 1865, 4th ed. 1882; *Natural History of the Bible*, 1867, 5th ed. 1880; *Ornithology of Palestine*, 1867; *Daughters of Syria*, 1869, 3d ed. 1874; *Seven Golden Candlessticks*, 1871; *Bible Places*, 1872, 11th thousand, 1881; *The Land of Moab*, 1873, 2d ed. 1874; *Pathways of Palestine*, 1882, 2 vols.; *Fauna and Flora of Palestine*, 1881.

**TROLLOPE, Right Rev. Edward, D.D.** (Oxford, 1877), **F.S.A.**, bishop suffragan of Nottingham, Church of England; b. at Caswick, Eng., April 15, 1817; educated at Christ Church, Oxford; graduated B.A. 1839, M.A. 1855; was ordained deacon 1840, priest 1841; was prebendary of Liddington

in Lincoln Cathedral, 1867-74; since 1843 has been rector of Leasingham, with Roxholm, diocese of Lincoln; and bishop suffragan of Nottingham since 1877. He is the author of *Illustrations of Ancient Art*, London, 1854; *Life of Pope Adrian IV.*, 1856; *The Captivity of John, King of France*, 1857; *A Handbook of Lincoln*, 1857; *Temple Bruer and the Templars*, 1857; *The Introduction of Christianity into Lincolnshire*, 1857; *Labyrinths, Ancient and Mediæval*, 1858; *Sepulchral Memorials*, 1858; *Fens and Submarine Forests*, 1859; *The Dunes in Lincolnshire*, 1859; *Memorabilia of Grimsby*, 1859; *The Use and Abuse of Red Bricks*, 1859; *The Roman House at Apethorpe*, 1859; *The History of Workshop Priory*, 1860; *Monastic Gate-Houses*, 1860; *The Life of the Saxon Hereward*, 1861; *History of Annie Askewe*, 1862; *Battle of Bosworth Field*, 1862; *Shadows of the Past*, 1863; *The Raising of the Royal Standard at Nottingham*, 1864; *Spilsby and other Churches*, 1865; *Guinsborough and other Churches*, 1866; *The Norman Sculptures of Lincoln Cathedral*, 1866; *Grantham and other Churches*, 1867; *The Roman Ermine Street*, 1868; *The Norman and Early English Styles of Gothic Architecture*, 1869; *Boston and other Churches*, 1870; *Newark and other Churches*, 1870; *Newark Castle*, 1871; *The Battle of Stoke*, 1871; *Sleaford and the Wapentakes of Flaxwell and Awardham*, 1872; *Holbeach and other Churches*, 1872; *South Park Abbey, South and other Churches*, 1873; *Churches in the Neighbourhood of Grantham* (1875), of *Newark* (1876), of *Southwell* (1877), of *Grimsby* (1878), of *Stamford* (1879); *Church Spires*, 1875; *Little St. Hugh of Lincoln*, 1880; various sermons and charges.

**TROUTBECK, John, D.D.** (by archbishop of Canterbury, 1883), Church of England; b. at Blencowe, Cumberland, Eng., Nov. 12, 1832; educated at University College, Oxford; graduated B.A. 1856, M.A. 1858; was ordained deacon 1855, priest 1857; curate of St. Cuthbert, Wells, Somerset, 1855-58; vicar of Dacre, Cumberland, 1859-64; precentor and minor canon of Manchester, 1864-69; Sunday-evening lecturer of St. Matthew, Westminster, 1870-72; secretary of the New-Testament Revision Company, 1870-81; has been since 1869 minor canon of Westminster, and since 1883 honorary chaplain to the Queen. He edited *The Manchester Psalter and Chant-Book*, London, 1867; *Westminster Abbey Hymn-Book*, 1883.

**TRUE, Benjamin Osgood, Baptist**; b. at Plainfield, N.H., Dec. 17, 1845; graduated at Dartmouth College, Hanover, N.H., 1866, and at Rochester (N.Y.) Theological Seminary, 1870; was pastor at Baldwinville, N.Y., 1870-72; in Europe, 1872; pastor of First Baptist Church, Meriden, Conn., 1873-79; in Europe and the East, 1879-80; pastor of Central Baptist Church, Providence, R.I., 1880-81; since 1881 has been professor of ecclesiastical history in Rochester (N.Y.) Theological Seminary. He is the author of miscellaneous reviews, articles, etc.

**TRUMBULL, Henry Clay, D.D.** (Lafayette College, Easton, Penn., 1881; University of the City of New York, 1882); Congregationalist; b. at Stonington, Conn., June 8, 1830; was at Williston Seminary, Easthampton, Mass., 1844; education chiefly private; received honorary M.A. from Yale College, New Haven, Conn., 1866; was



State missionary of the American Sunday-school Union for Connecticut, 1858-62; ordained as Congregational clergyman, Sept. 10, 1862, in order to go as chaplain to the Tenth Regiment Connecticut Volunteers; in army service until September, 1865 (prisoner of war in South Carolina and Virginia in 1863); missionary secretary for New England of American Sunday-school Union, 1865-71; normal secretary of the American Sunday-school Union, 1871-75; has been editor of the *Sunday-school Times*, Philadelphia, since 1875. He travelled in Egypt, Arabia, and Syria, in 1881. He is the author of *The Sunday-school Concert*, Boston, 1861; *The Knightly Soldier*, 1865; *Memorial of E. B. Preston*, Hartford, Conn., 1866; *Falling in Harness*, Philadelphia, 1867; *Childhood Conversion*, Boston, 1868; *The Captured Scout of the Army of the James*, 1869; *Children in the Temple*, Springfield, Mass., 1869; *The Worth of a Historic Conscience*, Hartford, Conn., 1870; *Review Exercises in the Sunday-school*, Philadelphia, 1873; *The Model Superintendent: Sketch of the Life, Character, and Methods of Work of Henry P. Huren*, New York, 1880; *Kadesh Barnea*, 1881, republished London, 1881; *Teaching and Teachers*, Philadelphia, 1885, republished London, 1885; *The Blood Covenant*, New York, 1885.

**TSCHACKERT, Paul (Moritz Robert), Lic. Theol.** (Breslau, 1875), **Ph.D.** (Leipzig, 1875). **D.D.** (hon., Halle, 1883), German Protestant; b. at Freystadt, Lower Silesia, Prussia, Jan. 10, 1818; studied at Breslau, Halle, and Göttingen, 1838-71; became *privat-docent* of historical theology at Breslau, 1875; professor extraordinary of church history at Halle, 1877; ordinary professor of church history at Königsberg, 1881. He belongs to the school of Tholuck and Julius Müller. He is the author of *Anna Maria von Schürmann*, Gotha, 1876; *Peter von Ailli. (Petrus de Alliaco), Anhang: Petri de Alliaco anecdotorum partes selecte*, 1877; *Die Papsie der Renaissance*, Heidelberg, 1879; *Ueber evangelischen Kirchenbaustil*, Berlin, 1881; *Evangelische Polemik gegen die römische Kirche*, Gotha, 1885, 2d ed. 1887 (Dutch trans., Utrecht, 1886).

**TUCKER, Henry Holcombe, D.D.** (Columbian College, Washington, D.C., 1860), Baptist; b. in Warren County, Ga., May 10, 1819; graduated at Columbian College (now Columbian University), Washington, D.C., 1838; was professor of *belles-lettres* in Mercer University, Macon, Ga., 1856-62; president, 1866-71; chancellor of the University of Georgia, Athens, Ga., 1874-78; at present, editor of *The Christian Index*, Atlanta, Ga. He is the author of *The Gospel in Enoch*, Philadelphia, 1863; *The Old Theology restated in Sermons*, 1881. One of his sermons, *The Position of Baptism in the Christian System* (Philadelphia, 1882), has had an immense circulation in the United States and Canada, and has been translated into Swedish, German, Turkish, Greek, Armenian, and Spanish.

**TUCKER, William Jewett, D.D.** (Dartmouth College, Hanover, N.H., 1875), Congregationalist; b. at Griswold, Conn., July 13, 1839; graduated at Dartmouth College, Hanover, N.H., 1861, and at Andover (Mass.) Theological Seminary 1866; became pastor of the Franklin-street Church, Manchester, N.H., 1867; of Madison-square Presbyterian Church, New-York City, 1875; professor of sacred rhetoric, Andover (Mass.) Theological Seminary, 1880.

**TULLOCH, Very Rev. Principal John, D.D.** (St. Andrew's, 1854), **LL.D.** (Glasgow and Edinburgh, 1884), Church of Scotland; b. near Tibbermuir, Perthshire, June 1, 1823; d. at Torquay, Eng., Feb. 13, 1885. He was educated at St. Andrew's and Edinburgh; became parish minister at Dundee 1845, and at Keltins, Forfarshire, 1849; principal and primarius professor of divinity in St. Mary's College, St. Andrew's University, 1851; and senior principal of the university, 1860. His theological standpoint was thus defined by himself: "Broad evangelical. The aim is to see all Christian truth first in its pure historical form,—the mind of Christ, the thought of St. Paul, the teaching of St. James; then its living relation to the Christian consciousness,—what man needs, what God gives. The historic method, rightly applied, is the primary key to all Christian truth; and the renovation of theology is through this method bringing all Christian ideas freshly into the light of consciousness." He studied theology in Germany in 1847-48 and 1863-64. He was "especially attracted by Neander, and much interested by the problems raised by the Tübingen school and the writings of F. C. Baur, and greatly attracted in later years by Dean Stanley's historical writings and Bishop Lightfoot's critico-historical essays." He was an ardent student of literature and philosophy, and his writings are very highly prized. He first came into notice when in Dundee, by his frequent contributions in the *Dundee Advertiser*; but later by his elaborate articles in *The North-British Review*, *The British Quarterly*, and *Kittó's Journal of Sacred Literature*. Two of his articles—one on *Carlyle's Life of Sterling* (*North-British Review*, vol. iv., 1845), the other on *Bunsen's Hippolytus* (the same, vol. xix., 1853)—attracted wide attention; and the latter so pleased Baron Bunsen that he successfully exerted his influence to press the claim of Mr. Tulloch to the then vacant principalship in St. Mary's College. His appointment when barely thirty years old to this position, one of the most dignified and responsible connected with the Established Church of Scotland, was naturally a great surprise and occasion of unfavorable remark. But he soon proved his superior fitness for the office. In 1856 he was appointed one of the examiners of the Dick bequest, and so continued until his death. In 1858 he was deputed by the General Assembly of the Church to formally open the Scotch Presbyterian Church in Paris, and preached there during the summer. In 1859 he was appointed one of her Majesty's chaplains for Scotland, and often preached before the Queen at Crathie. In 1862 he became deputy clerk of the General Assembly, in 1875 succeeded Rev. Dr. Cook of Haddington as clerk, and in 1878 was elected moderator. The regard in which he was held, and the position he occupied, are authoritatively expressed in the following memorial passed by the senatus of the University of St. Andrew's immediately after his death:—

"The senatus record their deep sense of the severe loss the university has sustained in the death of its honored and revered head,—the Very Rev. Principal Tulloch, who for thirty-two years held the offices of principal and primarius professor of divinity in St. Mary's College, and for twenty-six years the office of senior principal in the university. During the whole of this period,

Principal Tulloch devoted himself to the interests of the colleges and university with unwearied zeal and energy; and the successful management of university affairs under critical circumstances was largely due to his wisdom and tact, his sound public judgment, commanding influence, and great executive ability. As chairman of the university council, Principal Tulloch's thorough knowledge of academic questions, and capacity for directing their discussion into useful channels, were equally conspicuous. As vice-chancellor, Principal Tulloch represented the university on public occasions with unflinching dignity and distinction. As a permanent member of the university court, his knowledge of official procedure, and scrupulous care and impartiality in dealing with judicial questions, were, in its early years, of the greatest service in helping to define the powers, and develop the functions, of the newly established tribunal; while to the end they constituted an important element in guiding the deliberations of the court, and giving weight to its decisions. As a university reformer, Principal Tulloch combined an enlightened regard for the past with the keenest perception of the newest forces and requirements of social and national life. Having carefully studied the university system of the country, and been familiar with its working for nearly half a century, he was supremely anxious that any changes initiated by the universities, or undertaken by the legislature, should be fully considered in the interest of the public, so as to extend the usefulness, and strengthen the national position, of the universities. While keeping up the standard of attainment, he felt that it was desirable to give greater elasticity to the curriculum, and thus make the whole system more widely fruitful in solid educational results. As a member of the Central Board of Education, Principal Tulloch was engaged for several years in the re-organization and extension of primary schools, and in various efforts for the multiplication of good secondary schools. The removal of so able, earnest, and experienced an adviser and authority is a heavy loss, alike to the universities of which Principal Tulloch was the senior representative, and to the educational interests of the country at large. The senatus cannot but feel, indeed, that the calamity they mourn affects every department of the nation's higher life.

"The Church of Scotland has lost in Principal Tulloch her most eloquent and courageous leader; her wisest and most far-sighted statesman; her most accomplished, large-hearted, and generous-minded representative. The loss falls with almost equal weight on Scottish thought, Scottish literature, and Scottish public life, — in all of which Principal Tulloch was deeply interested, and in all of which he took so active and so influential a part. But it is in relation to the higher and more distinctive work of his life as a Christian thinker and constructive theologian, that Principal Tulloch's death will be most widely felt and deeply mourned. His profound religious convictions, the spiritual elevation of his thought, his living sympathy with the past as affording light and guidance for the present, his powers of luminous insight and interpretation, the breadth of his literary culture, and his command of a graceful and impressive style—all conspired to give

Principal Tulloch's matured studies in Church history and Christian philosophy a unique character, a high and permanent value. This has been widely recognized on both sides of the Atlantic, — wherever, indeed, the English language is spoken. Critics and thinkers of widely different schools have felt and acknowledged how much Principal Tulloch's writings have done to harmonize the principles of religious life with the movements of modern thought, and thus to bring the spirit of Christianity into closer relation with the spirit of the age. In this aspect of his work, Principal Tulloch's death in the plenitude of his powers cannot but be regarded as a serious national loss. Alike, therefore, in the variety and extent, the high character and lasting value, of his labors, the senatus feel that Principal Tulloch will occupy a foremost place in the history of the time, and has shed an undying lustre on the university he adorned. In placing on record this slight tribute to his worth, the members of the senatus cherish with pride and gratitude the inspiring example of their late principal's noble character and life, and will ever hold in affectionate regard the memory of his generous nature, his godness of heart, the warmth and fidelity of his attachments, his loyal and kindly qualities as a colleague and a friend."

Principal Tulloch was the author of *Theism* (second Burnett prize essay), Edinburgh, 1855; *Leaders of Reformation*, 1859, 3d ed. 1883; *English Protestants and their Leaders*, 1861; *Beginning Life*, 1862, 15th thousand 1880; *The Christ of the Gospels, and the Christ of Modern Criticism* (against Renan), 1864; *Rational Theology and Christian Philosophy*, 1872, 2 vols., 2d ed. 1873; *Facts of Religion and Life* (sermons preached before the Queen), 1876; *Pascal*, 1876, 2d ed. 1882; *The Christian Doctrine of Sin*, 1877; *Modern Theories in Philosophy and Religion*, 1884; *Movements of Religious Thought in Britain during the Nineteenth Century*, 1885; numerous contributions to the newspaper-press and to the reviews.

**TUTTLE**, Right Rev. Daniel Sylvester, D.D. (Columbia College, New-York City, 1857), Episcopalian, diocesan bishop of Missouri; b. at Windham, Greene County, N.Y., Jan. 26, 1837; fitted for college in Delaware Academy, Delhi, N.Y.; taught in a boys' boarding-school at Scarsdale, N.Y., 1853-54; entered the sophomore class, and graduated at Columbia College, New-York City, 1857; was special private tutor to many boys preparing for Columbia College, 1857-59; entered the General Theological Seminary in the same city 1859, and graduated 1862; was assistant minister of Zion Church, Morris, N.Y., 1862-63; rector of the same, 1863-67; consecrated missionary bishop of Montana, with jurisdiction in Utah and Idaho, May 1, 1867; lived at Virginia City (1867-68) and Helena (1868-69), both in Montana; since September, 1869, has resided in Salt Lake City; in October, 1880, by the setting apart of Montana for a separate missionary district, became missionary bishop of Utah with jurisdiction in Idaho. In 1868, was elected bishop of Missouri, but declined; in 1886 re-elected and accepted. He is an "old-fashioned High Churchman, of the Bishop Hobart school."

**TYERMAN**, Luke, Wesleyan; b. at Osmotherley, North Riding of Yorkshire, Feb. 26, 1820;

educated at the Didsbury Wesleyan Methodist Theological Institution, near Manchester, 1812-45, and since has been in the ministry. He is the author of *Life and Times of Rev. Samuel Wesley*, London, 1866; *Life and Times of Rev. John Wesley*, 1870-71, 3 vols.; *The Oxford Methodists*, 1873; *Life of Rev. George Whitefield*, 1876, 2 vols.; *Wesley's Designated Successor: the Life, Letters, and Literary Labours of Rev. John W. Fletcher, Vicar of Madeley*, 1882.

**TYLER, William Seymour, D.D.** (Harvard College, Cambridge, 1857), LL.D. (Amherst College, Mass., 1871), Congregationalist; b. at Harford, Penn., Sept. 2, 1810; graduated (second honor) at Amherst College, Mass., 1830; studied theology at Andover, 1831-32, 1834-35; spent winter of 1835-36 with Rev. Dr. Skinner, in the class out of which Union Theological Seminary, New-York City, was developed; was teacher in Amherst Academy, 1830-31; tutor in Amherst College, 1832-31; licensed to preach by the Third Presbytery of New York, Feb. 29, 1836; ordained without charge by a Congregational Council held at Amherst, Oct. 6, 1859. He was professor of Latin and Greek in Amherst College, 1836-47; and since has been professor of Greek only. He was never a pastor, but has preached in his turn with the president and other professors in college, and often as supply in churches. He is the author of *Germania and Agricola of Tacitus, with Notes for Colleges*, New York, 1847, carefully revised 1852, revised and enlarged 1878; *Histories of Tacitus*, 1818; *Prayer for Colleges* (premium essay), 1851, revised and enlarged repeatedly; *Plato's Apology and Crito*, 1859, re-written and reprinted 1886; *Memoir of Lobdell, Missionary to Assyria*, Boston, 1859; *Theology of the Greek Poets*, 1867; *Plutarch on the Delay of the Deity*, etc. (with Prof. Hackett), N. Y., 1867; *Address at Semi-Centennial of Amherst College, with other Addresses on that Occasion*, 1871; *History of Amherst College*, 1873; *Demosthenes, De Corona*, Boston, 1874, numerous editions; *Demosthenes, Philippics and Olynthiacs*, 1875, numerous editions; *Homer's Iliad*, books xvi.-xxiv., New York, 1886; many articles, discourses, etc.

**TYNG, Stephen Higginson, D.D.** (Jefferson College, Canonsburg, Penn., 1832; Harvard College, Cambridge, Mass., 1851), Episcopalian; b. at Newburyport, Mass., March 1, 1800; d. at Irvington on the Hudson, Sept. 4, 1885. He graduated at Harvard College, Cambridge, Mass., 1817; was in business, 1817-19; studied theology from 1819-21; and then was successively rector at Georgetown, D.C., 1821-23; in Queen Anne Parish, Prince George's County, Md., 1823-29; of St. Paul's, Philadelphia, 1829-33; of the Church of the Epiphany, in the same city, 1833-45; of St. George's, New-York City, 1845-78, when he retired as pastor emeritus. He was for years one of the leaders of the Low Church party in his denomination, and was famous for eloquence and Christian zeal. He was prominent in the organization of the Evangelical Knowledge Society, the American Church Missionary Society, and the Evangelical Education Society. His temperance and patriotic addresses were memorable. He was a ready and polished platform-speaker, and much in demand. He edited for several years *The Episcopal Recorder* and *The Protestant Churchman*. He was the author of *Lectures on the Law and the Gospel*, Philadelphia, 1832, 6th thousand New York, 1854; *Memoir of Rev. G. T. Bellin*, Philadelphia, 1835, 2d ed. 1836; *Sermons*, 1839, republished as *The Israel of God*, 6th thousand New York, 1854; *Recollections of England*, New York, 1817; *Christ is All* (sermons), 1852, 4th ed. 1864; *A Lamb from the Flock*, 1852; *Christian Titles, a Series of Practical Meditations*, 1853; *Fellowship with Christ*, 1854; *The Rich Kinsman, or the History of Ruth*, 1855; *Memoir of Rev. E. P. J. Messenger*, 1857; *The Captive Orphan, Esther, Queen of Persia*, 1859; *Forty Years' Experience in Sunday Schools*, 1860; *The Prayer-Book illustrated by Scripture*, 1865-67, 8 vols.; *The Child of Prayer: a Father's Memorial of D. A. Tyng*, 1866; *The Reward of Meekness*, 1867; *The Feast Enjoyed*, 1868; *The Spencers*, 1870; *The Office and Duty of a Christian Pastor*, 1874; many minor works, articles in periodicals, etc.

## U.

**UHLHORN, Johann Gerhard Wilhelm**, German Lutheran; b. at Osnabrück, Feb. 17, 1826; became *repetent* and *privat-docent* at Göttingen, 1852; consistorial councillor and court-preacher in Hanover, 1855; member of the consistory 1866, and abbot of Lokkum 1878. He is the author of *Exponuntur librorum symbolicorum*, Göttingen, 1848; *Fundamenta chronologie Tertullianae*, 1852; *Ein Sendbrief von Antonius Corvinus an den Adel von Göttingen . . . mit einer biographischen Einleitung*, 1853; *Die Homilien und Recognitionen des Clemens Romanus*, 1854; *Das basilidianische System mit besonderer Rücksicht auf die Angaben des Hippolytus*, 1855; *Urbanus Rhegius*, Elberfeld, 1861; *Zwei Bilder aus dem kirchlichen Leben der Stadt Hannover*, Hanover, 1867; *Das Weihnachtsfest, seine Sitten und Brauche*, 1869; *Das römische Concil*, 1870; *Der Kampf des Christenthums mit dem Heidenthum*, Stuttgart, 1874, 3d ed. 1879 (English trans. by Profs. E. Smith and C. J. H. Ropes, *The Conflict of Christianity with Heathenism*, N.Y., 1879); *Vermischte Vorträge über kirchliches Leben der Vergangenheit und der Gegenwart*, 1875; *Gnade und Wahrheit* (sermons), 1876, 2 vols.; *Die christliche Liebeshätigkeit*: 1 Bd. *Die alte Kirche*, 1881 (Eng. tr., Edinb., 1883); 2 Bd. *Das Mittelalter*, 1884. \*

**UPHAM, Francis William, LL.D.** (Union College, Schenectady, N.Y., 1866), layman; b. at Rochester, Stafford County, N.H., Sept. 10, 1817; educated at Phillips Exeter Academy; graduated at Bowdoin College, Brunswick, Me., 1837; admitted to the bar of Massachusetts, on motion of Hon. Rufus Choate, 1844; was professor of mental and moral philosophy in Rutgers Female College,

New-York City, 1867-70. He is the author of *The Debate between the Church and Science, or the Ancient Hebraic Idea of the Six Days of Creation; with an Essay on the Literary Character of Taylor Lewis* (published anonymously), Andover, 1860; *The Wise Men: who they were, and how they came to Jerusalem*, New York, 1869, 4th ed. 1872, London, 1873; *The Star of our Lord, or Christ Jesus King of all Worlds, both of Time and Space: with Thoughts on Inspiration, and the Astronomic Doubt as to Christianity*, 1873; *Thoughts on the Holy Gospels: how they came to be in Manner and Form as they are*, 1881.

**UPHAM, Samuel Foster, D.D.** (Mount Union College, O., 1872); Methodist; b. at Duxbury, Plymouth County, Mass., May 19, 1834; graduated at Wesleyan University, Middletown, Conn., 1856; pastor of the leading Methodist-Episcopal churches in New England from 1856 to 1881, when he became professor of practical theology in Drew Theological Seminary, Madison, N.J.

**UPSON, Anson Judd, D.D.** (Hamilton College, Clinton, N.Y., 1870), **LL.D.** (Union College, Schenectady, N.Y., 1880), Presbyterian; b. in Philadelphia, Penn., Nov. 7, 1823; graduated at Hamilton College, Clinton, N.Y., 1843, where he was tutor 1845-49; professor of rhetoric, 1849-70; from 1870 to 1880 he was pastor of Second Presbyterian Church, Albany, N.Y.; but since has been professor of sacred rhetoric and pastoral theology in Auburn Theological Seminary, N.Y.; since 1874 he has been a regent in the University of the State of New York. He has published many addresses, sermons, and articles.

## V.

**VAIL, Right Rev. Thomas Hubbard, D.D.** (Brown University, Providence, R.I., 1858), **L.L.D.** (University of Kansas, Lawrence, Kan., 1875), Episcopalian; b. in Richmond, Va., Oct. 21, 1812; graduated at Washington (now Trinity) College, Hartford, Conn., 1831, and at the General Theological Seminary, New-York City, 1835; and after ministerial service in St. James's Church, Philadelphia, and Trinity Church, Boston, he organized All Saints' Church, Worcester, Mass., 1836; became rector of Christ Church, Cambridge, Mass., 1837; of St. John's Church, Essex, Conn., 1839; of Christ Church, Westery, R.I., 1844; of St. Thomas's Church, Taunton, Mass., 1857; of Trinity Church, Muscatine, Io., 1863; first bishop of Kansas, 1861. As a Churchman he is evangelical, liberal, conservative. He edited, with memoir, Rev. Augustus Foster Lyte's *Buds of Spring* (poems, with additional poems of his own), Boston, 1838; and is the author of *Plan and Outline, with Selection of Books under Many Heads, of a Public Library in Rhode Island*, 1838; *Hannah: a Sacred Drama* (published anonymously), Boston, 1839; *The Comprehensive Church*, 1841, 3d ed. New York, 1883; *Reports* (of school committees in Massachusetts); sermons, charges, addresses, pastoral letters, etc.

**VALENTINE, Milton, D.D.** (Pennsylvania College, Gettysburg, Penn., 1866), Lutheran (General Synod); b. near Uniontown, Carroll County, Md., Jan. 1, 1825; graduated at Pennsylvania College, Gettysburg, Penn., 1850; became tutor in the college, 1850; pastoral supply, Winchester, Va., 1852; missionary at Allegheny, Penn., 1853; pastor at Greensburg, Penn., 1854; principal of Emmaus Institute, Middletown, Penn., 1855; pastor of St. Matthew's, Reading, Penn., 1859; professor of ecclesiastical history and church polity in the theological seminary of the Lutheran Church, Gettysburg, Penn., 1866; president of Pennsylvania College, 1868; has been president and professor of systematic theology in the Gettysburg Theological Seminary since 1881. He edited *The Lutheran Quarterly*, 1871-75, 1880-86. He is the author of *Natural Theology, or Rational Theism*, Chicago, 1885; numerous pamphlets and addresses; since 1855, frequent contributions in *The Ecumenical Review* and in *The Lutheran Quarterly*.

**VAN DYCK, Cornelius Van Alen, M.D.** (Jefferson Medical College, Philadelphia, 1839), **D.D.** (Rutgers College, New Brunswick, N.J., 1865), Reformed (Dutch); b. at Kinderhook, N.Y., Aug. 13, 1818; educated at Kinderhook Academy, and in medicine at Jefferson Medical College, Philadelphia; appointed missionary of the A. B. C. F. M. for Syria, 1839; sailed from Boston, January, 1840; arrived at Beirut, April 2, 1840; was ordained by Syrian Mission in council, Jan. 11, 1846; principal of Missionary Seminary, 1845-52; then missionary in the Sidon field till 1857; translator of the Bible into Arabic from 1857, and manager of the Mission Press 1857-80; physician to St. John's Hospital, and professor of pathology in the Syrian

Protestant College, Beirut, till 1882; since then physician to St. George's Hospital. He is "broad Calvinistic" in his theology. He taught Hebrew in Union Theological Seminary, New-York City, while superintending the printing of his translation of the Arabic Bible at the American Bible Society, 1866-67. He translated into Arabic, the *Westminster Assembly's Shorter Catechism*, Beirut, 1843, last ed. 1881; *Schönberg-Cotta Family*, 1855; and is the author in Arabic of *School Geography*, Beirut, 1850, 3d ed. 1886; *Algebra*, 1853, 2d ed. 1877; *Elements of Euclid*, 1857; *Treatise on Arabic Versification*, 1857; *Chemistry, Organic and Inorganic*, 1869; *Trigonometry and Logarithms* (with tables), 1873; *Mensuration, Surveying and Navigation*, 1873; *Astronomy*, 1874; *Physical Diagnosis*, 1874; *Pathology*, 1878; various tracts, etc.

**VAN DYKE, Henry Jackson, D.D.** (Westminster College, Mo., 1860), Presbyterian; b. at Abington, Montgomery County, Penn., March 2, 1822; graduated at University of Pennsylvania, Philadelphia, 1843; studied at Princeton Theological Seminary, N.J., 1843-44; became pastor at Bridgeton, N.J., 1845; at Germantown, Penn., 1852; and in Brooklyn, N.Y., 1853. In 1876 he was moderator of the General Assembly at Brooklyn.

**VAN DYKE, Henry Jackson, Jun., D.D.** (College of New Jersey, Princeton, 1881), Presbyterian; b. at Geruawtown, Penn., Nov. 10, 1852; graduated at the College of New Jersey, Princeton, 1873, and at Princeton Theological Seminary 1877, of which latter institution, since 1884, he has been a director. He studied in Berlin University; became pastor of the United Congregational Church, Newport, R.I., 1879, and of the Brick Presbyterian Church, New-York City, 1882. Besides contributions to various periodicals, he has published *The Reality of Religion*, N.Y., 1884, 2d ed. 1885.

**VAN VLECK, Henry Jacob**, bishop of the Unity (Moravian); b. in Philadelphia, Jan. 29, 1822; graduated at Moravian Theological Seminary, Bethlehem, Penn., 1841; was teacher in Nazareth Hall, Northampton County, Penn., 1841-44; in the Moravian Parochial School, Salem, N.C., 1845-48; in Nazareth Hall, 1849-50; principal of the Moravian Parochial School at Nazareth, Penn., 1850-66; was ordained deacon at Nazareth, Penn., 1865; presbyter at Litz, Penn., 1867; pastor at South Bethlehem, Penn., 1866-74; at Gnadenhütten, Fry's Valley, and at Ross, O., 1874-82; at Fry's Valley, O., since 1882; consecrated a bishop, Sept. 18, 1881, being appointed by the Provincial Synod of 1881, and the Unity Elders' Conference in Berthelsdorf, Germany, both appointments being sanctioned by "the Lot." Both his grandfather and father were bishops; a fact unprecedented in the Moravian Church.

**VAUGHAN, Very Rev. Charles John, D.D.** (Cambridge, 1815), dean of Llandaff, Church of England; b. at Leicester, Aug. 6, 1816; became scholar of Trinity College, Cambridge; Craven University scholar; Porson prizeman, 1836-37; Browne's medalist for Greek ode and epigrams,

and Member's prizeman for Latin essay, 1837; chancellor medallist and B.A. (senior classic) 1838, M.A. 1841; was ordained deacon and priest 1841; was fellow of Trinity College, 1839-42; vicar of St. Martin, Leicester, 1841-44; head master of Harrow School, 1844-59; chaplain in ordinary to the Queen, 1851-79; vicar of Doncaster, and rural dean, 1860-69; chancellor of York Cathedral, 1860-71; select preacher at Cambridge 1861-82, and at Oxford 1875 and 1878. Since 1869 he has been master of the Temple, London; since 1879, dean of Llandaff; and since 1882, deputy clerk of the Closet. He was a member of the Cambridge University Commission 1858-62, and of the New Testament Revision Company 1870-81. He is the author of a number of volumes of sermons, parochial, academical, etc., and of *St. Paul's Epistle to the Romans*, London, 1859, 3d ed. 18—; *Memorials of Harrow Sundays*, 1859, 4th ed. 1885; *Lectures on Philippians*, 1862 (4th ed. 1883); *Revelation of St. John*, 1863, 5th ed. 1882; *Church of the First Days: Lectures upon the Acts of the Apostles*, 1863-65, 3 vols., 3d ed. 1878; *Temple Sermons*, 1881; *Authorized or Revised? Lectures on Texts differing in the Two Versions*, 1882; *Philippians* (translation, paraphrase, notes, etc.), 1885.

**VENABLES, Edmund**, Church of England; b. in London, July 5, 1819; educated at Merchant Taylors School, London (1830-38), and Pembroke College, Cambridge; graduated B.A. (wrangler and second-class classical tripos) 1842, M.A. 1845; ordained deacon 1844, priest 1846; was curate to Archdeacon Julius C. Hare, at Herstonceux, 1844-53; curate of Bonechurch, Isle of Wight, 1853-55; examining chaplain to John Jackson, D.D. (d. 1885), while bishop of Lincoln, and chaplain while bishop of London; since 1867 has been canon residentiary and precentor of Lincoln Cathedral; since 1881, diocesan representative in the Society for the Propagation of the Gospel. He is an Evangelical High Churchman. From childhood he has been devoted to architectural and archaeological pursuits: was one of the founders of the Cambridge Camden Society; one of the first members of the Archaeological Institute. He edited his brother's translation of Bleek's *Introduction to the Old Testament*, London, 1869, 2 vols.; translated and edited Wieseler's *Chronological Synopsis of the Four Gospels*, 1876; edited, in the Clarendon Press series of English classics, Bunyan's *Pilgrim's Progress*, *Grace Abounding*, *Relation of the Imprisonment of Mr. John Bunyan*, Oxford, 1879; contributed articles *Luke*, *Matthew*, *Mark*, etc., to vols. ii. and iii. of W. L. Alexander's edition of Kitto's *Cyclopaedia of Biblical Literature*, Edinburgh, 1862-66, 3 vols.; articles *Jude*, etc., to Smith's *Dictionary of the Bible*, London, 1863; articles *Catacombs*, *Coronation*, *Ecclesiastical Painting and Sculpture*, etc., to Smith and Cheetham's *Dictionary of Christian Antiquities*, 1875-80, 2 vols.; articles *Basil*, *Chrysostom*, *Gregorius Nyssenus*, *Theodoret*, etc., to Smith and Wace's *Dictionary of Christian Biography*, 1877-86, 4 vols.; article on *Teaching of the Twelve Apostles*, in *British Quarterly*, 1885; etc.

**VINCENT, John Heyl, S.T.D.** (Ohio Wesleyan University, Delaware, O., 1870), LL.D. (Washington and Jefferson College, Washington, Penn., 1885), Methodist; b. at Tuscaloosa, Ala., Feb. 23, 1832;

received thorough early training in academies at Lewisburg and Milton, Penn., and in Newark (N.J.) Wesleyan Institute; was pastor at Newark, N.J., 1852; Franklin, N.J., 1853-54; Irvington, N.J., 1855-56; Joliet, Ill., 1857-58; Mt. Morris, Ill., 1858; Galena, Ill., 1859-61; Rockford, Ill., 1862-64; Chicago, Ill., 1865; Sunday-school agent, 1866-67; has been corresponding secretary of Sunday-School Union of Methodist-Episcopal Church, New-York City, since 1868; was superintendent of instruction at Chautauqua, N.Y., 1874-84; since then, chancellor of Chautauqua University. He is the author of *Sunday-school Institutes and Normal Classes*, New York, 1866, 2d ed. 1868; *The Church School and its Officers*, 1868; *The Chautauqua Movement*, 1886; *The Home Book*, 1886; many small manuals, lesson-helps, tracts, etc., e.g., *The Lesson Commentary on the International Sunday-school Lessons*.

**VINCENT, Marvin Richardson, D.D.** (Union College, Schenectady, N.Y., 1868), Presbyterian; b. at Poughkeepsie, N.Y., Sept. 11, 1834; graduated at Columbia College, 1851; became professor of Latin in Troy University, N.Y., 1858; pastor of First Presbyterian Church, Troy, 1863, and of the Church of the Covenant, New-York City, 1873. With Dr. Charlton T. Lewis he translated Bengel's *Gnomon of the New Testament*, Philadelphia, 1862; and has since written, besides tracts, articles, and the minor volumes, *Amusement a Force in Christian Training* (1867), *The Two Prodigals* (1876), and *The Expositor in the Pulpit* (1881), *Gates into the Psalm-country* (expository discourses), 1878, last ed. 1883; *Stranger and Guest* (five tracts), New York, 1879; *The Minister's Handbook*, 1882; *In the Shadow of the Pyrenees* (travels), 1883; *God and Bread* (sermons), 1884.

**VOGEL, (Karl) Albrecht**, German Protestant; b. in Dresden, Saxony, March 10, 1822; studied at Leipzig and at Berlin; became *privat-docent* at Jena 1850, and later professor extraordinary; ordinary professor at Vienna, 1861. He is the author of *Ratherius von Verona und das 10. Jahrhundert*, Jena, 1854, 2 parts; *Peter Danjani*, 1856; *Der Kaiser Diokletian*, Gotha, 1857; *Beiträge zur Herstellung der alten lateinischen Bibel-Übersetzung*, Vienna, 1867; *Die Semi-sacularfeier d. k. k. evangelisch-theologisch. Facultät in Wien*, 1872. \*

**VOIGT, Heinrich Johann Matthias**, German Protestant; b. at Oldenburg, Aug. 2, 1821; studied at Halle, Berlin, and Göttingen; became a pastor, and then in 1864 ordinary professor of theology, at Königsburg. He is the author of *Die Lehre des Athanasius von Alexandrien*, Bremen, 1861; *Fundamentaldogmatik*, Gotha, 1874. \*

**VOLCK, Wilhelm, Ph.D., Lic. Theol., D.D.** (all Erlangen; 1859, 1861, 1870, respectively), German Lutheran; b. at Nuremberg, Nov. 18, 1835; studied at Erlangen and Leipzig, 1853-58; became *privat-docent* at Erlangen, 1861; professor extraordinary of the Semitic languages in the theological faculty at Dorpat, 1862; ordinary professor, 1864. He is the author of *Kalendarium syriacum auctore Casimiro*, Leipzig, 1859; *Mosis canticum cygneum* (Deut. xxxiii.), Nördlingen, 1861; *Ibn Mälks Lamiyat al afäl. Arabischer Text*, Leipzig, 1865; *Vindicia Danielica*, Dorpat, 1866; *Der Chiltasmus seiner neuesten Bekämpfung gegenüber*, 1869; *De summa carnis iobi sententia*, 1869; *Der Segen Moses untersucht und ausgelegt*, Erlangen,

1873; *In wie weit ist der h. Schrift Irrthumslosigkeit zuzuschreiben?* 1884, 2d ed. same year; *Festrede, zur Jahresfeier der Stiftung der Universität Dorpat*, 1884; *Die Bibel als Kanon*, 1885. He contributed sections *Kanonik* and *Hermeneutik*, to Zöckler's *Handbuch*, Nordlingen, 1883 sqq.; edited the ninth volume of Hofmann's *Die heilige Schrift N. T.* (Nordlingen, 1881), and with Muhlau the eighth to tenth editions of Gesenius' *Heb. u. chald. Handwb.*, Leipzig, 1878, 1882, 1886.

**VOLKMAR, Gustav**, Swiss Protestant; b. at Hiersfeld, Hessa, Jan. 11, 1809; studied at Marburg, 1829-32; taught in various places; became *privat-docent* at Zürich 1853, professor extraordinary 1858, and ordinary professor 1863. He is the author of *Das Evangelium Marcions*, Leipzig, 1852; *Ueber Justin den Märtyrer und Sein Verhältniss zu unsern Evangelien*, Zürich, 1853; *Die Quellen der Ketzergeschichte bis zum Nicänum, kritisch untersucht*, 1855 (1st vol.); *Die Religion Jesu und ihre Entwickelung*, Leipzig, 1857; *Das vierte Buch Esra und apokalyptische Geheimnisse überhaupt*, Zürich, 1858; *Handbuch der Einleitung in die Apokryphen*, Tübingen, 1860-63 (1st part); *Commentar zur Offenbarung Johannis*, Zürich, 1862; *Der Ursprung*

*unserer Evangelien*, 1866; *Mose Prophetie und Himmelfahrt*, Leipzig, 1867; *Die Evangelien des Marcus und die Synopses d. kan. u. ausserkan. Evangelien, mit Com.*, 1869, 2d ed. 1876; *Zwingli, sein Leben und Wirken*, Zürich, 1870; *Die römische Papstmythe*, 1873; *Die Herkunft Jesu Christi nach der Bibel selbst*, 1874; *Die neutestamentlichen Briefe erklärt*, 1. Bd. 1875; *Die Kanon. Synoptiker . . . u. das Geschichtliche vom Leben Jesu*, 1876; *Jesus Nazareus und die erste christliche Zeit*, 1882; *Die neuentdeckte urchristliche Schrift "Lehre der Zwölf Apostel,"* 1st and 2d ed. 1885; edited *Polycarpi Smyrnaei epistola genuina*, 1885.

**VOYSEY, Charles**, theist; b. in London, March 18, 1828; educated at St. Edmund Hall, Oxford; graduated B.A., 1851; held various curacies; was vicar of Healaugh, Yorkshire, 1864-71; deprived Feb. 11, 1871, in consequence of rationalistic views upon the Bible; and has since lectured and preached independently in London. His sermons are published weekly, and in several volumes under title, *The Sling and the Stone*, London, 1868, sqq., vol. viii., 1881; *Mystery of Pain, Death, and Sin*, 1879; also *Fragments from Keimarus*, vol. i., 1879.

## W.

**WACE, Henry, D.D.** (Oxford, 1833, Edinburgh, 1832), Church of England; b. in London, Dec. 10, 1836; educated at Brasenose College, Oxford; graduated B.A. (second class in classics and mathematics) 1860, M.A. 1873, B.D. 1882; was ordained deacon 1861, priest 1862; was curate of St. Luke's (1861-63), and of St. James's (1863-69), London; lecturer of Grosvenor Chapel, 1870-72; chaplain of Lincoln's Inn, 1872-80; Boyle lecturer, 1874-75; professor of ecclesiastical history in King's College, 1875-83; select preacher at Cambridge, 1878; Bampton lecturer at Oxford 1879, and select preacher 1880-82. Since 1880 he has been preacher at Lincoln's Inn; since 1881, prebendary in St. Paul's Cathedral; since 1883, chaplain to the archbishop of Canterbury, and principal of King's College; and since 1884, honorary chaplain in ordinary to the Queen. He is the author of *Introduction to the Pastoral Epistles, in the Bible Commentary*; and of *Christianity and Morality* (Boyle Lectures), London, 1876, 7th ed. 1886; *The Foundations of Faith* (Bampton Lectures), 1880, 2d ed. 1881; *The Gospel and its Witnesses: some of the Chief Facts in the Life of our Lord*, 1883, 2d ed. 1884; *The Student's Manual of the Evidences of Christianity*, 1886; joint editor with Dr. William Smith of *A Dictionary of Christian Biography, Literature, Sects, and Doctrines, from the Time of the Apostles to the Age of Charlemagne*, 1880-86, 4 vols.; with Professor Buchheim, of *The First Principles of the Reformation, or the Primary Works of Luther*, 1884; and alone of *The Bible* (Speaker's) *Commentary on the Apocrypha*, 1886, 2 vols.

**WADDINGTON, Charles**, French Reformed; b. in Paris, June 19, 1819; became doctor of letters in Paris, 1848; taught philosophy in the Sorbonne, 1850-56; at Strassburg, 1856-64; and since in the Paris faculty. Among his works may be mentioned *Ramus, sa vie, ses écrits, et ses opinions*, Paris, 1855; *Essais de logique* (crowned by the Academy), 1857; *De l'âme humaine*, 1862; *De la philosophie de la Renaissance*, 1872; *De l'autorité d'Aristote au moyen âge*, 1877. He is a founder of the Société de l'histoire du protestantisme français (1852), and a chevalier of the Legion of Honor (1866).

**WAGENMANN, Julius August**, German Protestant; b. at Bernbeck, Württemberg, Nov. 23, 1823; studied at Tübingen, 1841-45; became *repent* at Blaubeuren 1846, and at Tübingen 1849; *diakonus* at Goppingen 1852, *archidiakonus* 1857; ordinary professor of theology at Göttingen 1861, and there became consistorial councillor 1878.

**WALDEN, John Morgan, D.D.** (Farmers' College, Belmont, O., 1865), LL.D. (McKendree College, Ill., 1878), Methodist; b. at Lebanon, Warren County, O., Feb. 11, 1831; graduated at Farmers' (now Belmont) College, Hamilton County, O., 1852; was principal of the preparatory department of the same, 1852-54; editor, 1854-58; entered the ministry in the Cincinnati Conference, 1858; was pastor 1858-61 (in Cincinnati, O.,

1860-64); corresponding secretary of the Western Freedmen's Aid Committee, 1863-66; corresponding secretary of the Freedmen's Aid Committee of the Methodist-Episcopal Church, 1866-67; presiding elder of the East Cincinnati district, 1867-68; agent of the Western Methodist Book Concern, Cincinnati, O., 1868-84; elected bishop, May 15, 1884. Since 1847 he has been identified with temperance reform. He was a prominent anti-slavery man; established in 1857 at Quindaro, Kan., a paper to promote Free State principles; was a member of the Topeka (Kan.) Legislature, and of the Leavenworth Constitutional Convention, and author of its address to the country; member of the Board of Education, Cincinnati; chairman of the Library Board after re-organization of the Public Library, in which he was active; sent teachers to the contrabands in the Mississippi Valley, early in 1863, and has been ever since officially connected with educational work in the South. He was a delegate to the General (Methodist-Episcopal) Conferences of 1868, 1872, and 1876; and to the Methodist Ecumenical Council, London, Eng., 1881.

**WALDENSTRÖM, Paul Petter**, Swedish Lutheran Church; b. at Luleå, a town in the northern part of Sweden, July 20, 1838; graduated as Ph.D. at the University of Upsala 1863; ordained 1864; became head master of gymnasium at Umeå 1864, and of that at Gefle 1874. He came into conflict with Lutheran Orthodoxy in 1872, upon the doctrine of the atonement, in regard to which he holds that the reconciliation through Christ is of us to God, not of God to us; not *per gratiam propter Christum salvatio*, but *propter gratiam per Christum*. The subject is God, the Father of Christ; the source is the love of God; the object is the whole world; the mediator is Christ, the only begotten God, the Son of God; the end is the restitution of men to God, not the redemption of God to men. His subsequent writings in defence of his position have excited great interest, and stirred up a great controversy. He is also a leader in the Free-Church movement in Sweden, and in consequence frequently prosecuted by the Upsala Consistory. He resigned his clerical position in the State Church in 1880. For baptizing two children in September, 1884, he was prosecuted by the Consistory, but by appeal to the king he was cleared. He is a member of the Swedish Parliament. [His eloquence renders him an attractive and powerful preacher, and the Free-Church movement owes much to him. See M. W. MONTGOMERY, *A Wind from the Holy Spirit in Sweden and Norway*, New York, 1884.] Of his numerous and highly popular writings, all in Swedish, may be mentioned, *Sermons over the New Pericopes of the Swedish Church*, Stockholm, 1868-80, 4 vols.; *The Lord is Holy*, 1875 (reprinted in Chicago, Ill.), and translated into German (Leipzig, 1877); *The Eternal Decree of Election*, 1880 sqq., 3 vols.; *The History of Infant-Baptism*; *The New Testament, newly translated, with Notes*, 1883 sqq.



**WALKER, Right Rev. William David, S.T.D.** (Racine College, Wis., 1883; Columbia College, New-York City, 1884). Episcopalian, missionary bishop of North Dakota; b. in the city of New York, June 29, 1839; graduated at Columbia College, New-York City, 1855, and at the General Theological Seminary there 1862; as deacon, took charge of Calvary Chapel, New-York City, October, 1862; ordained priest, June 29, 1863; remained in charge of Calvary Chapel until Feb. 1, 1884, when he resigned to enter upon his episcopate to which he was elected October, 1883; consecrated bishop, Dec. 20, 1883. He is the author of *Funeral Address*, New York, 1863; *Convocation Address*, 1884.

**WALSH, Right Rev. William Pakenham, D.D.** (Trinity College, Dublin, 1873). Lord Bishop of Ossory, Ferns, and Leighlin; b. in Ireland, about the year 1820; educated at Trinity College, Dublin; graduated B.A. 1841, M.A. 1853, B.D. 1873; ordained deacon 1843, priest 1844; became curate of Avoca, 1843; of Rathdrum, 1845; chaplain of Sandford, 1858; dean of Cashel, 1873; bishop, 1878. He is the author of *Christian Missions* (Donellan Lectures for 1861), Dublin, 1862; *The Movable Stone*, 1872, 2d ed. 1873; "Put me in Remembrance;" *Prayers*, 1872; *The Forty Days of the Bible, and their Teachings*, 1874; *The Angel of the Lord, or Manifestations of Christ*, 1875; *Daily Readings for Holy Seasons, Advent to Epiphany*, 1875; *Ancient Monuments and Holy Writ*, 1878, 2d ed. 1878; *Heroes of the Mission-Field*, 1879, 2d ed. 1882; *The Decalogue of Charity*, 1882.

**WALTHER, Carl Ferdinand Wilhelm, D.D.** (Capital University, Columbus, O., 1877), Lutheran (Missouri Synod); b. at Langenchursdorf, Saxony, Oct. 25, 1811; graduated at the University of Leipzig 1833; emigrated in 1838; and since 1849 has been professor of theology, and president of Concordia Seminary, and pastor of the Evangelical Lutheran joint congregation, St. Louis, Mo. [He is the founder and leader of the Missouri Synod, the most orthodox branch of the Lutheran Church in America, and which has grown very rapidly.] He is the author of *Die Stünne unserer Kirche in der Frage von Kirche und Amt*, Erlangen, 1852, 3d ed. 1875; *Die rechte Gestalt einer vom Staute unabhängigen ev. luth. Ortsgemeinde*, St. Louis, 1863, 2d ed. 1880; *Die ev. luth. Kirche die wahre sichtbare Kirche Gottes auf Erden*, 1867; *Americanisch-Luth. Evangelien-Postille*, 1871, 9th ed. 1883 (Norwegian trans., Bergen, 1878); *Americanisch-Lutherische Pastoraltheologie*, 1872, 3d ed. 1885; *Lutherische Brosamen* (sermons and speeches), 1876; *Der Concordienformel Kern und Stern. Mit einer geschichtl. Einleitung*, 1877, Norwegian ed. Decorah, Io., 1877; *Joh. Guil. Baierei Compendium Theologiar positivar* (edited), 1879, 3 vols.; *Americanisch-Luth. Epistel-Postille*, 1882; *Goldkörner*, Zwickau, 1882.

**WARD, James Thomas, D.D.** (Adrian College, Mich., 1871). Methodist Protestant; b. at Georgetown, D.C., Aug. 21, 1829; studied at Columbian Academy, Washington, D.C., and at Brookeville Academy, Md., 1836-38; entered the ministry, August, 1840; served charge at East Washington, D.C., 1840-41; united with the Maryland Annual Conference; appointed to Pipe Creek Circuit, Frederick County, Md., 1841; Williamsport Circuit, Washington County, Md., and Berkeley

County, Va., 1842; and to Cumberland City, Md., 1845; edited *The Columbian Fountain*, a daily and weekly temperance journal, at Washington, D.C., 1846-47; was pastor in Philadelphia, 1848-56; Uniontown, Md., 1857-59; Alexandria, Va., 1860-62; Libertytown, Md., 1863-64; Washington, D.C., 1865-66; president of Western Maryland College, Westminster, Carroll County, Md., 1867-86; since, president of the Westminster Theological Seminary in the same place. He is the author of *A Tribute to the Memory of George Alexander Johnson*, Philadelphia, 1853; *Thanksgiving Day and Christmas* (sermon and poem), Baltimore, 1885; several pamphlets; many contributions to church periodicals, including a series of sketches and reminiscences of ministers in *The Methodist Recorder*, 1881, etc.

**WARD, Julius Hammond, Episcopalian;** b. at Charlton, Worcester County, Mass., Oct. 12, 1837; graduated at Yale College, New Haven, Conn., 1860; educated at Berkeley Divinity School, Middletown, Conn.; was rector of Christ Church, Ansonia, Conn., 1862-65; of St. Peter's, Cheshire, Conn., 1865-67; missionary at Rockland and Thomaston, Me., 1867-75; rector of St. Michael's, Marblehead, Mass., 1875-78; since then has been a constant writer on religious subjects in the secular and religious press. He is the author of *Life and Letters of James Gates Prentiss*, Boston, 1866; *The Modern Church, and The Bible in Modern Thought* (both preparing); and numerous articles, etc.

**WARD, William Hayes, D.D.** (University of New-York City, and College of New Jersey, Princeton, both 1873), **LL.D.** (Amherst College, Mass., 1885), Congregationalist; b. at Abington, Mass., June 25, 1835; educated at Phillips Academy, Andover, Mass., and at Amherst College, Mass.; graduated B.A., 1856; studied in Union Theological Seminary, New-York City, 1856-57; in the Sheffield Scientific School, New Haven, Conn., 1857; was tutor in Beloit College, Wis., 1857-58; in Andover Theological Seminary, Mass., 1858-59 (graduated); was pastor at Oskaloosa and Grasshopper Falls, Kan., 1859-61; teacher in Williston Seminary, Easthampton, Mass., 1861; at Utica, N.Y., 1862-64; professor of Latin, Ripon College, Wis., 1865-67; associate editor *New-York Independent*, 1868-71; has been superintending editor since 1871. He was director of the Wolfe Exploration to Babylonia, 1884-85. He edited (with Mrs. Lanier) Sidney Lanier's *Poems*, New York, 1881; has contributed to *Bibliotheca Sacra*, *Journal American Oriental Society*, *Proceedings Palestine Exploration Society*, etc.

**WARFIELD, Benjamin Breckinridge, D.D.** (College of New Jersey, Princeton, 1880). Presbyterian; b. at Lexington, Ky., Nov. 5, 1851; graduated at Princeton College 1871, and Theological Seminary 1876; since 1879 has been professor of New-Testament language and literature at Western Theological Seminary, Allegheny, Penn. He has written several review articles.

**WARNECK, Custav, Ph.D.** (Jena, 1870), **D.D.** (*hon.*, Halle, 1883). German Protestant; b. at Naumburg, Germany, March 6, 1831; studied at the University of Halle, 1855-58; became *halbsprediger* at Rottzeck, 1862; *archidiaconus* at Domnitzsch, 1863; *missionsinspector* at Barmen, 1871; pastor at Rothenschirmbach, near Eisleben, 1874.

He has edited the *Allgemeine Missions Zeitschrift*, Gütersloh, since 1874. He is the author of *Pontius Pilatus, der Richter Jesu Christi*, Gotha, 1867; *Nacht und Morgen auf Sumatra*, Barmen, 1872, 2d ed. 1873; *Christiane Kühler, Eine Diakonissin auf dem Missionsfelde*, 1873, 3d ed. 1882 (translated into Dutch); *Briefe über die Versammlungen in Brighton*, Hamburg, 1876; *Die apostolische und die moderne Mission*, Gütersloh, 1876 (translated into Dutch); *Das Studium der Mission auf der Universität*, 1877; *Die Belebung des Missionssinns in der Heimath*, 1878 (translated into Swedish); *Missionsstunden*, I. 1878, 2d ed. 1883 (translated into Dutch and Swedish), II. 1884, 2d ed. 1886 (translated into Swedish); *Die gegenseitigen Beziehungen zwischen der modernen Mission und Kultur*, 1879 (translated into Dutch; into English by Thomas Smith, *Modern Missions and Culture*, Edinburgh, 1883); *Warum ist das 19. Jahrhundert ein Missionsjahrhundert?* Halle, 1880; *Warum hat unsere Predigt nicht mehr Erfolg?* Gütersloh, 1880, 5th ed. 1882 (translated into Dutch, French, Swedish, Danish); *Abriss einer Geschichte der protestantischen Missionen*, Leipzig, 1882, 2d ed. 1883 (translated into Dutch, French, and Swedish; into English, *Outline of the History of Protestant Missions*, Edinburgh, 1884); *Protestantische Beleuchtung der römischen Angriffe auf die evangelische Heidenmission: Ein Beitrag zur Charakteristik ultramontaner Geschichtschreibung*, Gütersloh, 1884-85, 2 parts; *Welche Pflichten legen uns unsere Colonien auf?* Heilbronn, 1885; and of many articles and pamphlets upon foreign missions.

**WARNER, Zebedee, D.D.** (Otterbein University, Westerville, O., 1878). United Brethren in Christ; b. in Pendleton County, Va. (now in West Virginia), Feb. 28, 1833; studied at Clarksburg (Va.) Academy, left in 1852; graduated in Chautauqua Sunday-School Normal Course, 1879; entered on pastoral work, 1854; was presiding elder, 1862-69; in charge of church at Parkersburg, W. Va., 1869-80; presiding elder of the district, 1880-85; elected corresponding secretary of the General Missionary Society, 1885. He has been elected seven times to the General Conference; was for two years president of the Eastern Sunday-School Assembly; was for eight years teacher of the theology in Parkersburg Conference; has been since 1858 a trustee of Otterbein University. He is the author of *Christian Baptism*, Parkersburg, W. Va., 1864; *Rise and Progress of the United Brethren Church*, 1865; *Life and Times of Rev. Jacob Bachtel*, Dayton, O., 1867; *The Roman Catholic not a True Christian Church*, Parkersburg, W. Va., 1868.

**WARREN, Henry White, D.D.** (Dickinson College, Carlisle, Penn., 1872), bishop of the Methodist-Episcopal Church; b. at Massachusetts, 18—; graduated at Wesleyan University, Middletown, Conn., 1853; taught natural science at Amenia, N. Y., and ancient languages at Wilbraham, Mass., —; joined the New-England Conference in 1855; was stationed at Westfield, Lynn, Worcester, Charlestown, Cambridge, twice in Boston, all Mass.; was transferred to Philadelphia Conference, 1871; to New-York East, 1874; to Philadelphia, 1877; elected bishop, 1880. He was in evangelical work in the South, 1880-84; was delegate to Pan-Methodist Council in London, 1881. He is the author of *Sights and Insights* (travels in

Europe and the East), New York, 1874; *Recreations in Astronomy*, 1870.

**WARREN, Israel Perkins, D.D.** (Iowa College, Grinnell, Io., 1868), Congregationalist; b. at Bethany, Conn., April 8, 1814; graduated at Yale College, New Haven, Conn., 1838; principal of Cromwell (Conn.) Academy, 1838-39; studied at Yale Theological Seminary, 1839-40; became pastor at Granby, Conn., 1842; Mt. Carmel, Conn., 1846; Plymouth, Conn., 1851; corresponding secretary of American Seamen's Friend Society, New-York City, 1856; secretary and editor of the American Tract Society, Boston, 1859; editor and book publisher in Boston, 1870; editor of *The Christian Mirror*, of Maine, October, 1875; editor and proprietor of the same, Portland, Me., April 1, 1877. In 1859, when the controversies on slavery, which at length eventuated in the civil war, were at their height, the American Tract Society of Boston withdrew from its connection with the society of the same name at New York, and commenced a distinct publication work of its own. Mr. Warren, who had had some editorial experience in connection with his work for seamen, was chosen secretary of the Boston society, in charge of its publication department. In this capacity he served eleven years, until May, 1870, when, the causes which led to the separation of the two societies having disappeared, it was deemed advisable to re-unite them, and transfer the publishing work and material of the Boston society to that of New York. During this period a very large number of tracts, books, and periodicals, were issued under his editorial care. *The Tract Journal and Child at Home* were published for families, and for several years *The Sabbath at Home*, an illustrated monthly magazine. *The Christian Banner* was distributed in great numbers in the army and navy. *The Freedman and The Freedman's Journal* were small monthly sheets for the use of the emancipated blacks. About five hundred different tracts and pamphlets were issued, and five hundred and twenty-five volumes of various sizes, making an aggregate, including periodicals, of 55,672,276 copies. In addition to the ordinary uses of this class of publications, there was a very wide distribution among the soldiers and sailors in service; and another, of matter provided specially for them, among the freedmen, to aid in the incipient stages of their education. The entire cost of these publications, from May 1, 1859 to May 1, 1870, was \$1,002,997.00. Dr. Warren is the author of the following publications: *Sermons, On Female Education* (Hartford, 1852), *On the Death of Mrs. Mary Langton of Plymouth* (June, 1853), *On Finished Work: Pastoral Vaedictory* (January, 1856). Tracts and pamphlets, *A Corpse in a Ball-dress* (Boston, 1859), *The Pemberton Mill* (1860), *How to Begin to be a Christian* (1861), *A Happy New Year* (1864), *The Flag of our Country* (1864), *The Death of the Soul* (1867, pp. 28), *How to Repent* (1867, pp. 31), *How to Believe* (1867, pp. 32). Bound volumes, *The Seamen's Cause: embracing the History, Results, and Present Condition of the Efforts for the Moral Improvement of Seamen*, New York, 1858; *The Sisters, a Memoir of Elizabeth H., Abbie A., and Sarah F. Dickerman*, Boston, 1859 (often reprinted); *Sadduceism, a Refutation of the Doctrine of the Annihilation of the Wicked*, 1860, pp. 66 (the same work re-

written and republished under the title, *The Wicked not Annihilated*, 1866, pp. 76; *The Cross-Bearer, a Vision*, 1861; *The Picture Lesson-Book*, 1861 (designed for the use of the refugee slaves in the camps, and believed to be the first book ever printed for the special benefit of that class), pp. 32; *Life of Governor Briggs* (for distribution among the soldiers), 1861, pp. 18; *Snow-Flakes: A Chapter from the Book of Nature*, 1863; *The Freedman's Primer, or First Reader*, 1861, pp. 64; *The Freedman's Second Reader*, 1864, pp. 160; *The Christian Armor*, 1864; *The Cup-Bearer*, 1865; *The Freedman's Third Reader*, 1865, pp. 261; *The Freedman's Spelling-Book*, 1865, pp. 160; *The Sabbath at Home: An Illustrated Religious Magazine for the Family*, 1867-69, 3 vols.; *The New Testament, with Notes, Pictorial Illustrations, and References*; vol. i., *The Four Gospels, with a Chronological Harmony*, 1867; the same work, enlarged by the addition of the Acts of the Apostles, 1871; *Jerusalem, Ancient and Modern, a Descriptive Book of Selous' two Pictures of that City, containing a detailed account of nearly two hundred points of interest in the pictures, a résumé of the recent explorations in the city, and outlines of its topography, history, and antiquities*, 1873, pp. 64; *The Three Judges, Story of the Men who beheld their King* (with an introduction by Rev. Leonard Bacon, D.D., New York, 1873; Chauncey Judd, or *The Stolen Boy of the Revolution*, 1871; *The Parousia, A Critical Study of the Scripture Doctrines of Christ's Second Coming, his Reign as King, the Resurrection of the Dead, and the General Judgment*, Portland, Me., 1879, 2d ed. (re-written and enlarged) 1881; *Our Father's Book, or The Divine Authority and Origin of the Bible*, Boston, 1885; *The Book of Revelation, a Study*, New York, 1886; *The Stanley Families in America*, Svo., Portland (in press).

**WARREN, William Fairfield, D.D.** (Ohio Wesleyan University, Delaware, 1862), LL.D. (Wesleyan University, Middletown, Conn., 1871), Methodist; b. at Williamsburg, Mass., March 13, 1833; graduated at Wesleyan University, Middletown, Conn., 1853; entered the Methodist ministry, 1854; studied at Berlin and Halle, and travelled in Europe and the East, 1856-58; was professor of systematic theology in the Methodist Missionary Institute at Bremen, 1861-66; acting president of Boston Theological Seminary, and professor of systematic theology, 1869-71; dean of the School of Theology, Boston University, 1871-73; since 1873 has been president of Boston University, and professor of comparative history of religions, comparative theology, and philosophy of religion. He is the author of *Anfangsgründe der Logik*, Bremen, 1863; *Systematische Theologie*, 1 Theil., 1865; *Paradise Fossil; or the Cradle of the Human Race at the North Pole: a Study of the Prehistoric World*, Boston, 1885, 5th ed. same year; and many reports, pamphlets, articles, etc. See list in *Wesleyan University Alumni Record*.

**WASHBURN, George, D.D.** (Amherst College, Mass., 1874), Congregationalist; b. at Middleborough, Mass., March 1, 1833, graduated at Amherst College, Mass., 1855; studied in Andover Theological Seminary, 1855-59; from 1858 to 1868 was missionary of A.B.C.F.M. in Turkey, and since 1869 has been president of Robert College, and professor of philosophy and political

economy, Constantinople. Circumstances brought him into very intimate relations with the political events in Europe connected with the last Russo-Turkish war, and secured him the personal friendship of many English statesmen. The first Bulgarian parliament passed a resolution thanking him for what he had done to secure liberty for Bulgaria and for the elevation of the Bulgarian people. He is a commander of the Order of St. Alexander (Bulgaria). He has written much for American periodicals under his own name, and also much for English reviews under assumed names.

**WATSON, Right Rev. Alfred Augustin, D.D.** (University of North Carolina, Chapel Hill, N.C., 1868; University of the South, Sewanee, Tenn., 1884), Episcopalian, bishop of East Carolina; b. in New-York City, Aug. 21, 1818; graduated at the University of the City of New York, 1837; admitted to the bar of the Supreme Court of the State of New York, 1841; ordered deacon in the diocese of New York, 1841; ordained priest in the diocese of North Carolina, 1845; in charge of Grace Church, Plymouth, N.C., and St. Luke's, Washington County, N.C., 1845-58; rector of Christ Church, New Berne, N.C., 1858-65; chaplain in the Confederate Army, 1861-62; in charge of St. James's Parish, Wilmington, N.C., 1863-84; consecrated bishop, 1884. He is the author of occasional sermons.

**WATSON, Frederick**, Church of England; b. in York, Oct. 13, 1814; educated at St. John's College, Cambridge; graduated B.A. (twelfth wrangler) 1838, M.A. 1871, B.D. 1884; was ordained deacon 1871, priest 1872; was first-class theological and Hulsean prizeman, 1869; Curus Greek Testament prizeman and Crosse scholar, 1870; first Tyrwhitt scholar, 1871; fellow of St. John's College, 1871-78; theological lecturer, 1871-78; Hulsean lecturer, 1882; since 1878 he has been rector of Starston, Norfolk. He is the author of *The Ante-Nicene Apologies*, Cambridge, 1870; *Defenders of the Faith*, 1878; *The Law and the Prophets* (Hulsean Lectures), 1883.

**WATTS, Robert, D.D.** (Westminster College, Missouri, 1865), Irish Presbyterian; b. at Moneylane, County Down, Ireland, July 10, 1820; graduated at Washington College, Lexington, Va., 1849, and at Princeton Theological Seminary, N.J., 1852; became pastor in Philadelphia, Penn., 1853, and in Dublin, Ireland, 1863; and in 1866, professor of systematic theology, Assembly's College, Belfast, Ireland. He is the author of *Calvin and Calvinism*, Edinburgh, 1860; *Utilitarianism*, Belfast, 1868; *What is Presbyterianism?* 1870; *Prelatic Departures from Reformation Principles*, Edinburgh, 1871; *Aminian Departures from Reformation Principles*, 1871; *Atomism*, Belfast, 1874; *Herbert Spencer's Biological Hypothesis*, 1875; *Atomism*, London, 1875; *The Doctrine of Eternal Punishment*, Belfast, 1877; *The New Apologetic*, Edinburgh, 1879; *The Newer Criticism*, 1881; *The Rule of Faith and the Doctrine of Inspiration*, London, 1885.

**WAYLAND, Heman Lincoln, D.D.** (Brown University, Providence, R.I., 1869), Baptist; b. (son of President Francis Wayland) at Providence, R.I., April 23, 1830; graduated in Brown University there, 1849; studied at Newton Theological Institution, Mass., 1849-50; taught the academy at Townshend, Vt., 1850-51; was resident grad-

nate at Brown University, 1851-52; tutor at University of Rochester, N.Y., 1852-54; pastor of the Third Baptist Church, Worcester, Mass., 1854-61; chaplain of the Seventh Connecticut Volunteers, 1861-64; home missionary at Nashville, Tenn., 1864-65; professor of rhetoric and logic in Kalamazoo College, Mich., 1865-70; president of Franklin College, Ind., 1870-72; editor of *The National Baptist*, Philadelphia, since 1872. He is the author of *Life and Labors of Francis Wayland* (with his brother Francis Wayland), New York, 1867, 2 vols.; and of numerous contributions to periodicals.

**WEAVER, Jonathan, D.D.** (Otterbein University, Westerville, 1873), bishop of the United Brethren in Christ; b. in Carroll County, O., Feb. 23, 1824; raised on a farm; educated in common schools and Hagerston Academy, O.; began preaching when twenty-one; was pastor, 1817-52; presiding elder, 1852-57; general agent for Otterbein University, 1857-65; bishop since 1865, re-elected five times; now in Ohio diocese. He is the author of *Discourses on the Resurrection*, Dayton, O., 1871, two editions; *Ministerial Salary*, 1873, two editions; *Divine Providence*, 1873, three editions; *Universal Restoration not sustained by the Word of God*, 1878, two editions.

**WEIDNER, Revere Franklin**, b. at Centre Valley, Lehigh County, Penn., Nov. 22, 1851; graduated at Muhlenberg College, Allentown, Penn., and at the Evangelical Lutheran Theological Seminary at Philadelphia; pastor at Phillipsburg, N.J., 1873-78; also professor of English and history at Muhlenberg College, 1875-77; pastor at Philadelphia, 1878-82; and since 1882 professor of dogmatics and exegesis at Augustana Theological Seminary (Swedish Lutheran), Rock Island, Ill. He is a member of the American Philological Association, of the American Oriental Society, and of the Society of Biblical Literature and Exegesis; author of a *Commentary on Mark* (Philadelphia, 1881), and of a *Theological Encyclopedia* (Part I., *Introduction, and exegetical Theology*, Philadelphia, Penn.; 1883, Part II., *Biblical theology of the Old Testament*, Chicago, 1886), and a frequent contributor to reviews and the religious press.

**WEIFFENBACH, Ernst Wilhelm**, German Protestant; b. at Bornheim, Rhenish Hesse, May 25, 1812; studied at Giessen, Utrecht, and Heidelberg, 1839-65; became *privat-docent* at Giessen, 1868; professor extraordinary, 1871; professor in the *Prediger-seminar* of Hesse Darmstadt, 1882. He is the author of *Exegetisch-theologische Studie über Jacobus ii. 14-26*, Giessen, 1871; *Der Wiederkehrsgedanke Jesu*, Leipzig, 1873; *Das Papias-Fragment bei Eusebius*, Giessen, 1874; *Die Papias-Fragmente über Marcus u. Matthäus*, Berlin, 1878; *Zur Auslegung der Stelle Phil. ii. 5-11*, Carlsruhe, 1881. \*

**WEINGARTEN, Hermann**, German Protestant; b. in Berlin, March 12, 1834; studied at Jena and Berlin; became *privat-docent* at Berlin, 1862; professor extraordinary, 1862; ordinary professor at Marburg 1873, and at Breslau 1876. He is the author of *Pascal als Apologet des Christenthums*, Leipzig, 1863; *Die Revolutionskirchen Englands*, 1865; *Zeittafeln zur Kirchengeschichte*, Berlin, 1870, 2d ed. Leipzig, 1874; *Der Ursprung des Mönchthums im nachconstantinischen Zeitalter*, Gotha, 1877; and editor of Richard Rothe's *Vorlesungen über Kirchengeschichte*, Tübingen, 1875, 2 parts. \*

**WEISS, Bernhard, D.D.**, German Protestant; b. at Königsberg, June 20, 1827; studied there and at Halle and Berlin; became *privat-docent* at Königsberg, 1852; professor extraordinary, 1857; ordinary professor at Kiel 1863, and at Berlin 1877, where, since 1880, he has been superior consistorial councillor, and councillor to the department of spiritual affairs. He is the author of *Der petrinische Lehrbegriff*, Berlin, 1855; *Der Philipperbrief*, 1859; *Der johanneische Lehrbegriff*, 1862; *Lehrbuch der biblischen Theologie des N.T.*, 1868, 4th ed. 1884; *Das Marcusevangelium u. seine synoptischen Parallelen*, 1872; *Das Matthäusevangelium und seine Lucas-Parallelen*, Halle, 1876; *Ueber die Bedeutung der geschichtlichen Betrachtung für die neuere Theologie*, Kiel, 1876 (pp. 21); *Das Leben Jesu*, Berlin, 1882, 2 vols., 2d ed. 1884 (English trans. Edinburgh, 1883-84, 3 vols.). Dr. Weiss has revised and rewritten Meyer's Commentary on Matthew (Göttingen, 1883), Mark and Luke (1878), John (1880), and Romans (1881), Timothy and Titus (1885).

**WEISS, Hermann, D.D.** (*hon.*, Tübingen, 1877), German Protestant; b. at Rottenburg, Württemberg, Sept. 29, 1833; studied at the Maulbronn Evangelical Seminary 1847-51, and at Tübingen 1851-55; was *repetent* at Tübingen, 1858-61; *diaconus* and *bezirkschulinspector* at Vaihingen and Nürtingen, 1863-75; since 1875 has been ordinary professor of theology at Tübingen. He was a member of the first Württemberg evangelical *Landessynode*, 1878. He is the author of *Sechs Vorträge über die Person Christi*, Ingolstadt, 1863; *Ueber die hauptsächlichsten Bildungsideale der Gegenwart*, Tübingen, 1876 (pp. 35); *Die christliche Idee des Guten und ihre modernen Gegensätze*, Gotha, 1877; essays and critical articles in *Theol. Studien und Kritiken* since 1861.

**WEIZÄCKER, Karl (Heinrich) von**, German Protestant; b. at Orlingen, Württemberg, Dec. 11, 1822; became *privat-docent* of theology 1847, preacher 1848, and court chaplain 1851, at Stuttgart; superior consistorial councillor, 1857; and in 1861 Baur's successor in the theological faculty at Tübingen. From 1856 to 1878 he edited the *Jahrbücher für deutsche Theologie*, and in it wrote numerous articles. He is also the author of *Zur Kritik des Barnabasbriefes aus dem Codex Sinaiticus*, Tübingen, 1863; *Untersuchungen über die evangelische Geschichte*, Gotha, 1864; *Lehrer und Unterricht an der evangelisch-theologischen Facultät der Universität Tübingen von der Reformation bis zur Gegenwart*, Tübingen, 1877. \*

**WELCH, Ransom Bethune, D.D.** (University of City of N.Y., and Rutgers College, 1868), LL.D. (Maryville College, Tenn., 1872), Presbyterian; b. at Greenville, N.Y.; graduated from Union College 1846, and from Auburn Theological Seminary 1852; was (Reformed Dutch) pastor at Gilboa 1854-56, and at Catskill, N.Y., 1856-59; professor of rhetoric, logic, and English literature in Union College, New York, 1866-76, and since 1876 of theology in Auburn Theological Seminary. He is the author of *Faith and Modern Thought*, New York, 1876, 2d ed. 1880; *Outlines of Christian Theology*, 1881; and numerous articles in periodicals.

**WELLES, Right Rev. Edward Randolph, S.T.D.** (Racine College, Wis., 1874), Episcopalian, bishop of Wisconsin; b. at Waterloo, Seneca County, N.Y., Jan. 10, 1830; graduated at Hobart Col

lege, Geneva, N.Y., 1850; studied theology with Rev. Dr. Wilson of Geneva, under direction of Bishop Dr. Lancy, by whom he was ordered deacon, and ordained priest; was tutor of De Veaux College, Suspension Bridge, N.Y., with Sunday services at Lewiston, Lockport, and this town, 1857-58; rector of Christ Church, Red Wing, Minn., 1858-74; dean of the Southern Convocation in Minnesota; member of standing committee; trustee of Bishop Seabury University, Minnesota; deputy to General Convention from diocese of Minnesota; consecrated bishop, 1871.

**WELLHAUSEN, Julius**, b. at Hameln-on-the-Weser, May 17, 1844; studied at Göttingen under Heinrich Ewald, 1862-65; became there *privat-docent* of theology, 1870; ordinary professor at Greifswald, 1872; professor in the philosophical faculty at Halle, 1882; at Marburg, 1885. His theological position is "*Polytheismus und Monotheismus zugleich*." He says that he left the theological faculty at Greifswald in 1882 of his accord ("*freiwillig*") "*in dem Bewusstsein, durchaus nicht mehr auf dem Boden der evangelischen Kirche oder des Protestantismus zu stehen*." He is the author of *Text der Bücher Samuels*, Göttingen, 1871; *Pharisäer und Sadducaer*, Greifswald, 1871; *Prolegomena zur Geschichte Israels*, Berlin, 1878, 3d ed. 1886; *Skizzen und Vorarbeiten*, I. 1881, II. 1885.

**WELTON, Daniel Morse, Ph.D.** (Leipzig, 1878), D.D. (Acadia College, Nova Scotia, 1881), Baptist; b. at Aylesford, Kings County, Nova Scotia, July 20, 1831; graduated at Acadia College, N.S., 1855; studied as resident graduate there, 1855-56; at Newton Theological Institution, 1856-57; at Leipzig, Germany, 1876-78; was pastor of the Baptist Church at Windsor, N.S., 1857-74; professor of theology, University of Acadia College, 1874-83; of Semitic languages and Old-Testament interpretation, Toronto Baptist College, Can., 1883 to date. He is the author of *John Lightfoot, or the History of Hebrew Learning in England*, Leipzig, 1878 (doctor's dissertation).

**WENDT, Hans Hinrich, Ph.D.** (Tübingen, 1875), D.D. (Göttingen, 1883), German Protestant; b. in Hamburg, June 18, 1853; studied at Tübingen; became *privat-docent* of theology at Göttingen, 1877; professor extraordinary, 1881; ordinary professor at Kiel, 1883, at Heidelberg, 1885. He is the author of *Die Begriffe Fleisch und Geist in biblischen Sprachgebrauch*, Gotha, 1878; (edited 5th edition of Meyer's) *Commentar über die Apostelgeschichte*, Göttingen, 1880; *Die christliche Lehre von der menschlichen Vollkommenheit*, 1882; *Die Lehre Jesu*, first part (*Die evangelischen Quellenberichte über die Lehre Jesu*), 1886.

**WERNER, Karl, D.D.** (Vienna, 1845), Roman Catholic; b. at Hafnerbach, Lower Austria, March 8, 1821; graduated at the University of Vienna; taught theology and philosophy in the Episcopal Seminary at St. Polten, 1847-70, and New-Testament theology in the University of Vienna, 1871-82. He is *k.k. Ministerialrath*, and member of the Vienna Imperial Academy of Sciences. Besides numerous articles upon mediæval scholasticism and recent Italian philosophy, he has written *System der christlichen Ethik*, Regensburg, 1850-52, 3 vols.; *Grundlinien der Philosophie*, 1855; *Der heilige Thomas von Aquino*, 1858-59, 3 vols.; *Grundriss einer Geschichte der Moralphilosophie*, Vienna, 1859; *Franz Suarez u. die Scholastik der letzten*

*Jahrhunderte*, Regensburg, 1860-61, 2 vols.; *Geschichte der apologetischen und polemischen Literatur der christlichen Theologie*, Schaffhausen, 1862-67, 5 vols.; *Enchiridion theol. moral.*, Vienna, 1863; *Ueber Wesen und Begriff der Menschenseele*, Brixen, 1865, 3d ed. Schaffhausen, 1867; *Geschichte der katholischen Theologie Deutschlands seit dem Tridentiner Concil*, Munich, 1866; *Speculative Anthropologie*, 1870; *Religionen u. Culte des vorchristlichen Heidenthums*, Schaffhausen, 1871; *Beste der Ehrwürdigkeit und seine Zeit*, Vienna, 1875, 2d ed. 1881; *Alcibi und sein Jahrhundert*, 1876, 2d ed. 1881; *Gebiert von Aurillac, die Kirche und Wissenschaft seiner Zeit*, 1878, 2d ed. 1881; *Giambattista Vico als Philosoph und gelehrter Forscher*, 1879, 2d ed. 1881; *Die Scholastik des späteren Mittelalters*, 1881 sqq., vol. iii. 1883; *Die italienische Philosophie d. XIX. Jahrhunderts*, 1881 sqq., vol. v. 1886.

**WEST, Robert**, Congregationalist; b. at Coal Run, Washington County, O., Sept. 14, 1845; graduated at Lane Theological Seminary, Cincinnati, O., 1870; became pastor of the First Cong. Church, Alton, Ill., 1872; superintendent of home missions in the South-West for the American Home Missionary Society, 1876-81; pulpit supply in Boston, 1881-82; editor-in-chief of *The Advertiser* (Congregational organ), Chicago, July, 1882.

**WESTCOTT, Brooke Foss, D.D.** (Cambridge, 1870; hon., Edinburgh, 1884), D.C.L. (hon., Oxford, 1881), Church of England; b. near Birmingham, Jan. 12, 1825; was educated at Trinity College, Cambridge; Battle University scholar, 1846; Browne metallist for Greek ode, 1846-47; Latin essay (Undergraduate Bach.), 1847, 1849; B.A. (equal senior classic, twenty-second wrangler, and chancellor's metallist) 1848, M.A. 1851, B.D. 1864; was ordained deacon and priest, 1851; was elected fellow of Trinity College, 1849; was Norrisian prizeman, 1850; assistant master at Harrow School, 1852-69; examining chaplain to the bishop of Peterborough, 1868-83; canon residentiary, 1869-83; rector of Somersham with Pidley and Colne, Hunts, 1870-82; honorary chaplain to the Queen, 1875-79; select preacher at Oxford, 1877-80. Since 1870 he has been regius professor of divinity, Cambridge; since 1879, chaplain in ordinary to the Queen; since 1882, fellow of King's College, Cambridge; since 1883, examining chaplain to the archbishop of Canterbury; and since 1884, canon of Westminster. In May, 1885, he declined the deanery of Lincoln. He was a member of the New-Testament Revision Company (1870-81), is a contributor to the *Bible* (Speaker's) *Commentary* (Gospel of John), to Smith's *Dictionary of the Bible and of Christian Biography*; and is the author of *Elements of Gospel Harmony*, Cambridge, 1851 (Norrisian essay); *A General Survey of the History of the Canon of the New Testament during the first four centuries*, London, 1855, 5th ed. 1881; *Characteristics of the Gospel Miracles*, 1859; *Introduction to the Study of the Gospels*, 1860, 6th ed. 1882; *The Bible in the Church*, 1861, 9th ed. 1885; *The Gospel of the Resurrection*, 1866, 5th ed. 1881; *A General View of the History of the English Bible*, 1868; *Christian Life Manifest and One* (sermons), 1872; *Some Points in the Religious Order of the Universities*, 1873; *The Paraphrase Psalter, arranged for the use of choirs*, Cambridge, 1879, 2d ed. 1881; *The Revelation of the Risen Lord*, London, 1882; *The Gospel according*

to *St. John* (from *Bible Comm.*), 1882, 2d ed. 1884; *The Historic Faith* (lectures on the Apostles' Creed), 1883, 3d ed. 1885; *Epistles of St. John, Greek Text, Notes, and Essays*, 1883, 2d ed. 1886; *Revelation of the Father: titles of the Lord*, 1884. Conjointly with Rev. Prof. Dr. Hort, he edited *The New Testament in the Original Greek*, 1st and 2d ed. 1881, 2 vols.; school edition of text alone, 1885. [See HORT.]

**WESTON, Henry Griggs, D.D.** (University of Rochester, N.Y., 1859), Baptist; b. at Lynn, Mass., Sept. 11, 1820; graduated at Brown University, Providence, R.I., 1840, and at Newton Theological Institution, Mass., 1843; after serving as pastor from 1843 to 1868, he became president of Crozer Theological Seminary, Pennsylvania.

**WHEDON, Daniel Denison, D.D.** (Emory and Henry College, 1847), LL.D. (Wesleyan University, 1868); b. at Onondaga, N.Y., March 20, 1808; d. at Atlantic Highlands, N.J., June 8, 1885. He graduated at Hamilton College, Clinton, N.Y., 1828; studied law at Rochester, N.Y.; became a teacher in Oneida (N.Y.) Conference Seminary; a tutor in Hamilton College, 1831; professor of ancient languages and literature in Wesleyan University, Middletown, Conn., 1833; Methodist pastor, 1843; professor of rhetoric, logic, and history, in the University of Michigan, Ann Arbor, 1845; again in the pastorate, at Jamaica, L.I., N.Y., 1853; elected by General Conference of the Methodist-Episcopal Church, editor of *The Methodist Quarterly Review*, 1856, and re-elected quadrennially until May, 1884, when his health, which had long been feeble, forbade his continued holding of the position. He was a man of learning, literary ability, and great industry. He was the author of *Public Addresses, Colleague and Popular*, Boston, 1856; *Commentary on Matthew and Mark*, New York, 1860; *The Freedom of the Will, as a Basis of Human Responsibility, elucidated and maintained in its Issue with the Necessitarian Theories of Hobbes, Edwards, the Princeton Essayists, and other Leading Advocates*, 1864, 3d ed. same year; *Commentary on the New Testament: intended for popular use*, 1860-75, 5 vols.; and editor of a *Commentary on the Old Testament*, 1880 sqq., of which the seventh vol. (Jeremiah) appeared in 1886; published many single sermons and addresses, contributions in the *Bibliotheca Sacra*, and other periodicals, etc. \*

**WHEELER, David Hilton, D.D.** (Cornell College, Mount Vernon, Io., 1867), LL.D. (North-western University, Evanston, Ill., 1881), Methodist; b. at Ithaca, N.Y., Nov. 18, 1829; graduated at Rock-River Seminary, Mount Morris, Ill., 1851; tutor in same, 1851-53; professor of ancient languages, Cornell College, Mount Vernon, Io., 1853-55; editor of *Carroll County Republican*, 1855-57; superintendent of Carroll County schools, 1855-57; professor of Greek, Cornell College, 1857-61; United-States consul, Genoa, Italy, 1861-66; war correspondent in Austro-Italian war, 1866; commissioner of correspondence of *New-York Tribune*, 1866-67; professor of English literature, North-western University, Evanston, Ill., 1867-75; editor of *The Methodist*, New York, 1875-82; president of Allegheny College, Meadville, Penn., 1883 to date. He has written extensively for the periodical press since 1855. He is the author of *Brigantage in South Italy*, London, 1864, 2 vols.; *Cesaria's Conspiracy of Fieschi* (translation), 1866; *By-Ways of Literature*, New York, 1883.

**WHIPPLE, Right Rev. Henry Benjamin, A.M.** (*hon.*, Hobart College, Geneva, N.Y., 18—), D.D. (Racine College, Wis., 1859), Episcopalian; b. at Adams, Jefferson County, N.Y., Feb. 15, 1822; educated at private schools, but prevented by ill health from entering college; engaged in business; became a candidate for orders, 1817; rector of Zion Church, Rome, N.Y., 1849; of the Church of the Holy Communion, Chicago, Ill., 1857; bishop, 1859. He has written tracts and letters on the Indian policy of the United States.

**WHITAKER, Right Rev. Ozi William, D.D.** (Kenyon College, Gambier, O., 1869), Episcopalian, assistant bishop of Pennsylvania; b. at New Salem, Mass., May 10, 1830; studied in Amherst College, Mass., 1851-52; graduated from Middlebury College, Vt., 1856, and from the General Theological Seminary, New-York City, 1863; became missionary in Nevada, 1863; rector of St. Paul's Church, Englewood, N.J., 1865; of St. Paul's Church, Virginia City, Nev., 1867 to 1886; missionary bishop of Nevada, 1869; assistant bishop of Penn., 1886. Author of *Occasional Sermons*.

**WHITE, Erskine Norman, S.T.D.** (University of the City of New York, 1874), Presbyterian; b. in New-York City, May 31, 1833; graduated at Yale College, New Haven, Conn., 1854, and at Union Theological Seminary, N. Y. City, 1857; became pastor at Richmond, Staten Island, N.Y., 1859; New Rochelle, 1862; Buffalo, 1868; New York (W. 23d St.), 1874. In 1886 he became corresponding secretary of the Board of Church Erection of the Presbyterian Church. He has written several review articles, etc., and a history of the West Twenty-third Street Church.

**WHITEHEAD, Right Rev. Cortlandt, D.D.** (Union College, Schenectady, N.Y., 1880), Episcopalian, bishop of Pittsburgh; b. in New-York City, Oct. 30, 1842; graduated at Phillips Academy, Andover, Mass., 1859; at Yale College, New Haven, Conn., 1863; and at Philadelphia Divinity School, 1867; became missionary at Black Hawk and Georgetown, Col., 1867; rector of the Church of the Nativity, South Bethlehem, Penn., 1870; bishop, 1882. He was assistant secretary of Diocesan Convention of Central Pennsylvania, 1872-82; deputy to General Convention, 1877-80; trustee of St. Luke's Hospital, Lehigh University, and Bishopthorpe School, South Bethlehem; trustee of Western University, Pittsburgh, Penn.

**WHITON, James Morris, Ph.D.** (Yale College, New Haven, Conn., 1861), Congregationalist; b. in Boston, Mass., April 11, 1833; educated in Boston Latin School, and graduated at Yale College 1853; was rector of Hopkins Grammar School, New Haven, Conn., 1854-64; pastor of the First Congregational Church, Lynn, Mass., 1865-69; of the North Congregational Church, Lynn, 1869-75; principal of Williston Seminary, Easthampton, Mass., 1876-78; pastor of First Congregational Church, Newark, N.J., 1879-85; acting pastor of the Trinity Congregational Church, Tremont, New-York City, 1886. His theological standpoint is that of a Trinitarian Christian evolutionist; regarding the Trinity, interpreted through the principle of the Divine immanency as the biblical symbol which sets forth the being and the relation of God to the world, as the fundamental and comprehensive article of faith. Creation, revelation, and judgment are eternal Divine pro-

cesses, all manifested in the world of the past, present, and future. Redemption is essentially a constructive rather than a reconstructive process. Atonement is the Divine process of the reconciliation of man to God, by an expiatory satisfaction — mediated through the historical experience of the Christ, producing an adequate repentance — to that which is of God in conscience. The norm of conscience for faith, duty, and hope, is in the Holy Scriptures, whose authority as a divine revelation centres in the living Word of God, the Christ, speaking therein. The promised advent of the Christ is now being progressively realized in the life of the world that now is, and the resurrection likewise in the life of the world to come. He is the author of *Latin Lessons*, Boston, 1860; *Greek Lessons*, New York, 1861; *Select Orations of Lysias*, Boston, 1875, 2d ed. 1881; *Is Eternal Punishment Endless?* 1876, 2d ed. 1877 (maintaining that endless punishment is not decisively revealed in the New Testament: it raised a question as to his further fellowship in the Congregational body, which was decided in his favor by a council at Newark, 1879, — twenty-eight to three, cf. stenographic report in *The Congregationalist*, April 12, 1879); *Six Weeks' Preparation for Reading Caesar*, 1877, 3d ed. 1886; *Auzilia Vergiliana* (pamphlet), 1878, 2d ed. 1886; *Essay on the Gospel according to Matthew*, 1880; *The Gospel of the Resurrection*, 1881, reprinted in London, Eng., under title *Beyond the Shadow*, 1881; *Early Pupils of the Spirit* (pamphlet), Lond., 1881; *Three Months' Preparation for Reading Xenophon* (published in conjunction with his daughter Mary B. Whiton), N. Y., 1885; *The Evolution of Revelation* (pamphlet), 1885; *The Divine Satisfaction*, London, 1886; frequent contributions to the religious journals, occasional articles in *The New-Englander*, etc.

**WHITSITT, William Hath, D.D.** (Mercer University, Macon, Ga., 1871), Baptist; b. near Nashville, Tenn., Nov. 25, 1811; studied at Union University, 1837-60; was first private, then chaplain, in the Confederate Army, 1861-65; studied at the University of Virginia, Charlottesville, Va., 1866, and at the Southern Baptist Seminary (then at Greenville, S. C., since 1877 at Louisville, Ky.), 1867-69; at Leipzig, 1869-70; and at Berlin, 1870-71; was pastor at Albany, Ga., February-July, 1872; professor of biblical introduction and ecclesiastical history in the Southern Baptist Theological Seminary, 1872 to date. He has published *The Relation of Baptists to Culture* (his inaugural address, published in *The Baptist Quarterly*, 1872); *History of the Rise of Infant Baptism*, Louisville, Ky., 1878; *History of Communion among Baptists*, 1880.

**WHITTLE, Right Rev. Francis McNeeco, D.D.** (Theological Seminary of Ohio, Gambier, O., 1867), LL.D. (College of William and Mary, Williamsburg, Va., 1873), Episcopalian, bishop of Virginia; b. in Mecklenburg County, Va., July 7, 1823; graduated at the Theological Seminary of Virginia, near Alexandria, 1847; became rector of Kanawha Parish, Kanawha County, Va., 1847; St. James's, Northern Parish, Goochland County, 1849; Grace, Berryville, 1852; St. Paul's, Louisville, Ky., 1857; assistant bishop of Virginia, 1868; bishop, 1870.

**WIBERG, Andreas**, Baptist; b. in the parish of Tuna, province of Helsingland, in the North of

Sweden, July 17, 1816; graduated at the University of Upsala, 1843, and received holy orders the same year at the same place; took the S.C. "pastoral degree" at Upsala in 1847; received the degree of M.A. from the University of Lewisburg, Penn., U.S.A., in 1854; was minister in the Lutheran State Church of Sweden, 1843-1851; colporteur evangelist in the service of the American Baptist Publication Society among sailors in New York, and immigrants in the West of the U.S.A., 1852-1853; Baptist missionary in Sweden, 1855 to date. He is the author, in Swedish, of "Who is to be baptized?" Upsala, 1852; "Christian Baptism as set forth in the Holy Scriptures" (published both in English and Swedish), Philadelphia, U.S.A., 1854, 3d ed. Philadelphia, 1873; "Translation of the Gospel according to St. Matthew, with Commentary," Stockholm, 1858; "The Evangelist" (bi-monthly), 1856-73; "The Doctrine of the Holy Scripture on Sanctification," 1868; "The Doctrine of Justification," 1869; "Cometo Jesus," 1869; "Unity of Christians," 1878; "Reply to Prof. P. Waldenström's Book, History of Infant Baptism," 1880; "The Victorious Reign of Christ," Kristianen, 1883; "The Church," Kristianen, 1881.

**WIESELER, Karl, Lic. Theol.** (Göttingen, 1839), D.D. (hon., Kiel, 1846), German theologian; b. at Altenezelle, near Celle, Hannover, Feb. 28, 1813; d. at Greifswald, March 11, 1883. He was the second son of Pastor Christian Christoph Wieseler, and younger brother of the well-known Friedrich Wieseler, professor of philology and archaeology at Göttingen. In his seventh year both his parents died; and he was brought up by near relatives, who first thought to make him a forester. He attended the gymnasium at Salzweled from 1820 to 1831; then the university of Göttingen, where he was especially influenced by Lücke, from 1831 to 1835. In the latter he became *repetent*, 1836; *privat-doцент* of Old and New Testament exegesis, 1839; professor extraordinary there, 1843; ordinary professor at Kiel, 1851; at Greifswald, 1863. In 1870 he was made *Consistorialrath* and member of the Pommeranian Consistory at Stettin, and discharged these latter duties, in connection with those of his professorship, until his death. He was the author of *De christiano capitis pæne vel adhaerente vel repudiante fundamento* (prize essay), Göttingen, 1835; *Num loci Mk. xvi. 9-20 et Jo. 21 genuini sint nec ne indogatur eo fine, ut alibus ad historiam apparitionum J. Christi site conscribendam aperiatur*, 1839; *Auslegung und Kritik der apokalyptischen Literatur des A. u. N. T.*, 1 Beitrag. Die 70 Wochen und die 63 Jahrwochen des Propheten Daniel, erörtert und erläutert mit steter Rücksicht auf die biblischen Parallelen sowie Geschichte und Chronologie, nebst einer historisch-kritisch Untersuchung über den Sinn, etc., der Worte Jesu von s. Parusie in dem Evang., 1849; *Chronologische Synopse der vier Evangelien, ein Beitrag zur Apologie der Evangelien und evangelischen Geschichte vom Standpunkte der Voraussetzungslosigkeit*, Hamburg, 1843 (English trans., *Chronology of the Four Gospels*, London, 1864; another trans. by E. Venables, *A Chronological Synopsis of the Four Gospels*, London, 1876, 2d ed. 1878. His chief results are: birth of Jesus, 750 A.U.C.; imprisonment of the Baptist, Parim 782 A.U.C.; day of Jesus' death, April 7, 783 A.U.C., or 30 A.D.; *Chronologie des apostolischen Zeitalters bis zum Tode*

er *Apostel Paulus und Petrus*, Göttingen, 1848 (chief results: stoning of Stephen, about 39 A.D.; conversion of Paul, 40 A.D.; apostolic council at Jerusalem, about 50 A.D.; beginning of the third Pauline missionary journey, 54 A.D.; duration of the Caesarean and Roman imprisonment, 58-61 A.D. He rejects the theory of the second Roman imprisonment of Paul, and dates the pastoral epistles partly from the third missionary journey, especially in the Ephesian residence of the apostle, and partly from the end of his Roman imprisonment); *Exercitationum criticarum in Clementis Romani quae feruntur homilias*, 1857; *Commentar über den Brief Pauli an die Galater*, 1859; *Eine Untersuchung über den Hebräerbrief, namentlich seinen Verfasser und seine Leser*, Kiel, 1860-61, 2 halves; *Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte*, Gotha, 1869 (a reproduction of the principal contents of his *Chronolog. Synopse*); *Geschichte des Bekenntnisstandes der lutherischen Kirche Pommerns bis zur Einführung der Union*, Stettin, 1870; *Der Abschnitt Röm. vii. 7-25 exegetisch und biblisch-theologisch erörtert*, Greifswald, 1875 (pp. 16); *Die deutsche Nationalität der kleinasiatischen Galater*, Gütersloh, 1877; *Die Christenverfolgungen der Casaren bis zum 3. Jahrhundert historisch und chronologisch untersucht*, 1878; *Zur Geschichte der neutestamentlichen Schrift und des Urchristentums*, Leipzig, 1880 (contains three essays: 1. The Corinthian parties, and their relation to the false teachers mentioned in Galatians, Romans, and Revelation; 2. The teaching and structure of the Epistle to the Romans; 3. The author, date, and mode of interpretation, of the Johannine revelation); *Untersuchungen zur Geschichte und Religion der alten Germanen in Asien und Europa, mit religionsgeschichtl. Parallelen*, 1881. Articles in periodicals, of especial value, may be mentioned, *Die Lehre des Hebräerbriefs und der Tempel von Leontopolis* (in *Theol. Studien und Kritiken*, 1867, IV.), in which he defends his book on *Hebrews*, although on some points presenting a different opinion; *Das 4. Buch Ezra* (do., 1870), *Das Tolesjar Polykarps* (do., 1880), *Die Assumptio Mosis* (in *Jahrb. f. d. Theologie*, 1868), *Der Barnabasbrief* (do., 1870), *Der Clemensbrief an die Korinther* (do., 1877), *Ueber einige Data aus dem Leben Luthers* (in *Kahn's Zeitschrift für historische Theologie*, 1874, IV.), discussing the dates of his birth, entrance into the convent, and journey to Rome; articles in Herzog, etc. Cf. art. *Wieseler*, by Zöckler, in Herzog<sup>2</sup>, xvii. 100-104. \*

**WIKNER, Carl Pontus, Ph.D.** (Upsala, 1883), Lutheran; b. in the parish of Ryr, province of Dal, Sweden, May 19, 1837; educated at the University of Upsala; became *Lektor* in theology and Hebrew at the Elementary School of Upsala, 1873; vice-professor of theoretical philosophy at the University of Upsala, 1869; professor of philosophy at the University of Christiania, Norway, 1881. He has received the prize of King Charles Johan XIV., "for literary merits." Nominally Lutheran, he is an independent religious philosopher of strong caliber. He is the author (in Swedish) of "Investigations on Unity and Diversity," Upsala, 1863; *De imagine Dei*, dissert. theol., 1873; "Can Philosophy confer any Blessing on Mankind?" 1864, 2d ed. same year; "What we Need," 1865; "Can we

get any Knowledge of God?" 1865; "The Curse of Nature," 1866; "Sketch of Anthropology," 1867; "Culture and Philosophy," 1869; "Manual of Anthropology," 1870; "Investigations on the Materialistic Views of the Universe," 1870; "Essays on Religious Subjects," 1871; "On Authority and Independence," 1872; "Thoughts and Questions before the Son of man," 1872; "Religious Meditations and Sermons" (vols. i.-iii.), 1873-75.

**WILBERFORCE, Right Rev. Ernest Roland, D.D.** (by diploma 1882, hon., Durham, 1882), lord bishop of Newcastle-on-Tyne, Church of England, the third son of the late bishop of Winchester; b. at Brigstone (Brixton), Isle of Wight, Jan. 22, 1840; educated at Exeter College, Oxford; graduated B.A. 1861, M.A. 1865; ordained deacon 1864, priest 1865; was curate of Cuddesdon, 1864-66; chaplain to late bishop (Wilberforce) of Oxford, 1864-69; curate of Lea, Lincolnshire, 1866; rector of Middleton Stony, Oxford, 1866-69; domestic chaplain to late bishop (Wilberforce) of Winchester, 1869-73; sub-almoner to the Queen, 1871-82; canon of Winchester, and warden of the Wilberforce Missionary College, Winchester, 1878-82; consecrated bishop, 1882. \*

**WILKES, Henry, D.D.** (University of Vermont, Burlington, 1850), LL.D. (McGill University, Montreal, Can., 1870), Congregationalist; b. at Birmingham, Eng., June 21, 1805; studied at Glasgow University and Glasgow Theological Academy (Congregational), 1829-33; graduated at the University, M.A., 1833; was pastor of Congregational Church, Albany Street, Edinburgh, 1833-36; in Montreal, Can., 1836-71; principal and professor of theology in the Congregational College of British North America, 1870-83; since 1883, professor of theology and church history in the same. He represented the Colonial Missionary Society, London, Eng., 1836-83. He became member of the University Institute, University of Vermont, Burlington, 1850; ΦΒΚ, Dartmouth College (Hanover, N.H.), Chapter 1862; Clisophic Society, College of New Jersey, Princeton, 1873; He is the author of *The Internal Administration of the (Congregational) Churches*, Montreal, 1858, 3 editions; numerous sermons, college addresses, etc.

**WILKINSON, William Cleaver, D.D.** (University of Rochester, N.Y., 1873), Baptist; b. at Westford, Vt., Oct. 19, 1833; graduated at the University of Rochester, N.Y., 1857, and at the Rochester Theological Seminary, 1859; was pastor of Second Baptist Church, New Haven, Conn., 1859-61; professor *ad interim* of modern languages in University of Rochester, N.Y., 1863-64; Mt. Auburn Church, Cincinnati, 1865-66; professor of homiletics and pastoral theology, Rochester Theological Seminary, New York, 1872-81. He was offered the chair of the German language and literature in University of Michigan, Ann Arbor, 1871; also of English literature there, 1873. He has been from the beginning (1878) one of the "counselors" of the Chautauqua Literary and Scientific Circle, and is "dean" of the department of literature and art in the Chautauqua School of Theology. He is the author of *The Dance of Modern Society*, 1868, last ed. 1884; *A Free Lance in the Field of Life and Letters* (essays), 1874, last ed. 1882; *Preparatory Greek Course in English*, 1882; *Preparatory Latin Course in English*, 1883; *College Greek Course in English*,



1881; *College Latin Course in English*, 1885 (the four books constitute "The After-school Series," of which, up to 1886, more than a hundred thousand volumes had been sold); *Poems*, 1883; *Edwin Arnold as Poetizer and as Pageantizer*, 1885.

**WILLCOX, Giles Buckingham, D.D.** (University of the City of New York, 1841), Congregationalist; b. in New-York City, Aug. 7, 1826; graduated at Yale College, New Haven, Conn., 1848, and Andover Theological Seminary, Mass., 1851; became pastor at Fitchburg, Mass., 1853; Lawrence, 1856; New London, Conn., 1859; Jersey City, N.J., 1869; Stamford, Conn., 1875; professor of pastoral theology and special studies in Chicago Theological Seminary, 1879. He has contributed frequently to religious periodicals.

**WILLIAMS, Right Rev. Channing Moore, S.T.D.** (Columbia College, New-York City, 1867), Episcopalian, missionary bishop of Yedo, Japan; b. at Richmond, Va., July 18, 1829; graduated from the College of William and Mary, Virginia, 1853, and from the Theological Seminary of Virginia, near Alexandria, 1855; became missionary bishop of China (with jurisdiction in Japan), 1866; relieved by the General Convention of 1874 of the China mission, and his title changed to that of missionary bishop of Yedo, with jurisdiction in Japan.

**WILLIAMS, George**, Church of England, layman, the founder of the Young Men's Christian Association; b. at a farmhouse in the parish of Dulverton, Somersetshire, Eng., Oct. 11, 1821. Having completed his education, he began his business-life at Bridgewater. There he was converted in 1837, and immediately endeavored to lead his associates to Christ. In this he was so successful that a considerable number professed religion. In 1841 he became a junior assistant in the dry-goods establishment of Messrs. George Hitchcock & Co., 72 St. Paul's Churchyard, London. Finding that the majority of his fellows (there were some 120 in all) were indifferent to religion, while many were licentious, in 1843 he induced a few of the spiritually minded assistants to hold with him, at regular intervals, a prayer-meeting in a bedroom of the establishment, — it being then customary for clerks to occupy rooms in the business houses where they were employed, — for the conversion of their fellow-clerks; and out of that meeting originated the Young Men's Christian Association movement. Mr. George Hitchcock, their principal, who had been converted since Mr. Williams came, having mentioned these meetings to his friend Mr. W. D. Owen, proprietor of a large drapery establishment in the West End, the latter spoke of them to Mr. James Smith, his principal assistant, who immediately commenced similar meetings amongst the young men. In the spring of 1841, Mr. Williams was impressed with the importance of introducing similar meetings in all the large establishments of London. He broached the subject, first of all, to his most intimate friend and fellow-assistant, the late Mr. Edward Beaumont, on a Sunday evening in the latter part of May, 1841. The following week, after the prayer-meeting, three or four of the most zealous remained behind for conversation upon the subject; and it was then resolved to call a meeting of all the religious young men of the establishment, to meet on

Thursday, June 6, 1841, to consider the importance and practicability of establishing a society for improving the spiritual condition of young men engaged in the drapery and other trades. At this meeting the following persons were present: Messrs. George Williams, C. W. Smith, James Smith (from Mr. Owen's, by invitation of Mr. Williams), Norton Smith, Edward Valentine, Edward Beaumont, — Glasson, Francis John Cockett, Edward Rogers, John Harvey, John C. Symons, William Creese. Mr. James Smith was chosen chairman; Mr. Valentine, treasurer; and Messrs. Symons and Creese, secretaries. It was decided to form the projected society; and Mr. C. W. Smith, being delegated to choose a name for it, suggested among others that of *The Young Men's Christian Association*, which was afterwards adopted, Thursday, July 1. Mr. Williams being a young man, and merely a draper's assistant, modestly kept himself in the background in the early meetings of the Association, yet in the absence of the first chairman was always asked to preside; but to him, under God, belongs the credit of being the founder of that organization which has spread all over the world, and to it he has freely given his time and his means. He was the treasurer of the parent association from 1863 to 1885, succeeding Mr. Hitchcock; and is now president, succeeding the late Earl of Shaftesbury. He was taken by Mr. Hitchcock into partnership, and now is the head of the firm of Hitchcock, Williams, & Co., in which establishment he was a clerk. Besides the Young Men's Christian Association, Mr. Williams is the president of the Commercial Travellers' Christian Association, the Christian Community, the Young Men's Foreign Missionary, and of several other societies. He takes an active interest in the British and Foreign Bible Society, the London City Mission, the Sunday-school Union, the Bishop of London's Diocesan Council for Young Men, the Young Women's Christian Association, and many others.

The success of the Young Men's Christian Association was assured from the start. Its membership was twelve on June 6; in five months the association numbered seventy, each of whom had been carefully examined as to his Christian zeal before admittance, and religious services had been founded by it in ten drapers' establishments. On March 6, 1845, the membership was 160; on Nov. 5, 1846, the second annual meeting, branch associations in different places in London and in other cities were reported. In 1848, 180 members in London, and 1,000 in all, were reported. In 1849 the Earl of Shaftesbury became president, and so continued until his death, Oct. 1, 1885, when he was succeeded by Mr. Williams. In September, 1866, it was reported that there were 3,376 branch associations throughout the world, with nearly 200,000 members and associates. For an interesting and trustworthy history of the parent association, see George J. Stevenson's *Historical Records of the Young Men's Christian Association from 1844 to 1884*, London, 1884; for a brief account of the movement in general, see article, *Young Men's Christian Association*, in the *Schaff-Herzog Encyclopedia*, vol. iii. 2561-2566.

**WILLIAMS, Right Rev. John, D.D.** (Union College, Schenectady, N.Y., 1817; Trinity College, Hartford, Conn., 1819; Columbia College, New-

York City, 1851; Yale College, New Haven, Conn., 1853, LL.D. (Hobart College, Geneva, N.Y., 1870), Episcopalian, bishop of Connecticut; b. at Deerfield, Mass., Aug. 30, 1817; studied in Harvard College, Cambridge, Mass., 1831-33, and at Trinity College, Hartford, Conn., 1833-35; graduated at the latter, 1835; was tutor in the college, 1837-40; assistant in Christ Church, Middletown, Conn., 1841-42; rector of St. George's, Schenectady, N.Y., 1842-48; president of Trinity College, 1848-53; assistant bishop of Connecticut 1851-65, bishop since 1865. He is the author of *Ancient Hymns of Holy Church*, Hartford, 1845; *Thoughts on the Gospel Miracles*, New York, 1848; *The English Reformation* (Paddock Lectures), 1881; *The World's Witness to Jesus Christ* (Bedell Lectures), 1882; editor of Bishop Harold Browne's *Sermon on the Thirty-nine Articles*, 1865; many sermons and review articles.

**WILLIAMS, Samuel Wells, LL.D.** (Union College, Schenectady, N.Y., 1850), Congregationalist, layman; b. at Utica, September, 1812; d. at New Haven, Conn., Feb. 17, 1884. He studied at the Rensselaer School, Troy, N.Y.; went to China in 1833 as a printer for the A.B.C.F.M. Missionary Board at Canton; printed at Macao, Medhurst's *Hokkeen Dictionary* (Chinese), 1835; visited Japan, 1837, and translated into Japanese Genesis and Matthew; assisted in editing *The Chinese Repository*, Canton, 1838-51; was interpreter to Commodore Perry's Japan expedition, 1853-54; became secretary and interpreter of the American Legation, Peking, 1855; assisted Minister Reed in negotiating the treaty with China, 1856. He visited the United States in 1845, where he staid three years, teaching; again in 1860; returned to live there in 1876, and was appointed lecturer in Chinese in Yale College, New Haven, Conn. He was president of the American Bible Society, 1881-83. He was one of the most eminent of sinologists. He was the author of *Easy Lessons in Chinese*, Macao, 1842; *A Chinese Commercial Guide*, 1843, 5th ed. Hong-Kong, 1863; *An English and Chinese Vocabulary in the Court Dialect*, Macao, 1844; *The Middle Kingdom: a Survey of the Geography, Government, Education, Social Life, Arts, Religion, etc., of the Chinese Empire and its Inhabitants*, New York, 1843, 3d ed. 1857, new ed. rev. 1883, 2 vols. (a standard work); *Tonic Dictionary of the Chinese Language*, Canton, 1856; *Syllabic Dictionary of the Chinese Language*, Shanghai, 1874 (this was the great work of his life); *Chinese Immigration*, New York, 1879.

**WILLIAMS, William R., LL.D.** (Union, 1859), S.T.D. (Columbia College, New-York City, 1837); b. in New-York City, Oct. 11, 1804; d. there, April 1, 1885. He graduated, head of his class, at Columbia College, New-York City, 1822; studied law for three years in the office of Peter A. Jay, and, on being admitted to the bar, became his partner, and practised law for two years, when the failure of his health compelled him to break off, and go to Europe. On his return he was converted, and, abandoning the law, entered the Baptist ministry, and from 1832 till his death was pastor of the Amity Church (at first in Amity Street, about 1865 transferred to West Fifty-fourth Street). He was a trustee of Columbia College, 1838-48. He was a man of great learning, and famous for his eloquence, although his

congregation was latterly very small, for his voice was too weak to fill a large church. He had a library of some twenty thousand volumes. He was the author of *Miscellanies*, New York, 1850, 3d ed. Boston, 1860; *Religious Progress: Discourses on the Development of Christian Character*, New York, 1850; *Lectures on the Lord's Prayer*, 1851, new ed. 1878; *God's Rescues; or, the Lost Sheep, the Lost Coin, and the Lost Son*, 1871; *Lectures on Baptist History*, Philadelphia, 1877; *Eras and Characters of History*, 1882; numerous discourses (among them the memorable address upon *The Conservative Principle in Our Literature*, delivered at Hamilton, N.Y., June 13, 1833, reprinted in Glasgow, and pronounced the greatest of his productions); articles, etc.

**WILLSON, David Burt**, Reformed Presbyterian (O.S.); b. at Philadelphia, Penn., Sept. 27, 1842; graduated at the University of Pennsylvania, Philadelphia, 1860; at the Jefferson Medical College, 1863; and at the Reformed Presbyterian Theological Seminary, Allegheny, Penn., 1869. He was in the medical service, United-States Army, 1863-65, and pastor in Allegheny, Penn., 1870-75; and has been since 1875 professor of biblical literature, Theological Seminary of the Reformed Presbyterian Church (O.S.), Allegheny, Penn. Since 1874 he has been an editor of *The Reformed Presbyterian and Covenant* (monthly), Pittsburgh, and author of occasional addresses.

**WILMER, Right Rev. Richard Hooker, D.D.** (William and Mary College, Va., 1860), LL.D. (University of Oxford, Eng., 1867; University of Alabama, Tuscaloosa, Ala., 1880), Episcopalian, bishop of Alabama; b. at Alexandria, Va., March 15, 1816; graduated at Yale College, New Haven, Conn., 1836, and from the Theological Seminary of Virginia, near Alexandria, 1839; became rector of St. Paul's, Goochland County, and St. John's, Fluvanna County, Va., 1839; St. James's, Wilmington, N.C., 1843; Grace and Wickliffe Churches, Clarke County, Va., 1844; Emmanuel, Loudoun County, and Trinity, Fauquier County, Va., 1850; St. Stephen's and Trinity Churches, Bedford County, Va., 1853; Emmanuel Church, Henrico County, Va., 1859; bishop, 1862.

**WILSON, Henry Rowan, M.D.** (University of Pennsylvania, Philadelphia, 1832), D.D. (Washington College, Washington, Penn., 1850), Presbyterian; b. at Bellefonte, Penn., June 10, 1808; graduated at Jefferson College, Canonsburg, Penn., 1828; studied at Princeton Theological Seminary, N.Y., 1830-32; was missionary to the Cherokee and Choctaw Indians, 1832-37; missionary of A.B.C.F.M. to India, stationed at Futteghur, 1837-42; agent of the Presbyterian Board of Foreign Missions at Philadelphia and Pittsburgh, 1842-43; pastor of Neshaminy Church, Penn., 1843-48; principal Presbyterian Academy at Attleborough, and stated supply Pleasant Valley, Penn., 1848-55; pastor of Fairmount Church, Sewicklyville, Penn., 1855-60; stated supply Bensalem Church, 1860-66; president of the Springfield (O.) Female College, 1861-6-; district secretary of the Board of Domestic Missions, St. Louis, Mo., 186-68; corresponding secretary of the Board of Church Extension, St. Louis, Mo., 1868-70; corresponding secretary of the Board of Church Erection, N.Y. City, from its organization, 1871, to his death, June 8, 1886. He wrote many articles

on home and foreign missions and church erection.

**WILSON, John Leighton, D.D.** (Lafayette College, Easton, Penn., 1854), Presbyterian (Southern Church); b. in Sumter County, S.C., March 25, 1809; d. near Marysville, S.C., July 13, 1886; graduated at Union College, Schenectady, N.Y., 1829, and at Theological Seminary, Columbia, S.C., 1833; was foreign missionary in Western Africa, 1831-53; secretary of Foreign Missions for the Presbyterian Church, New-York City, 1853-61; the same for the Southern Presbyterian Church, Columbia, S.C. (now Baltimore, Md.) since 1861. He edited *The Foreign (Missionary) Record*, New York, 1853-61, and *The Missionary*, Baltimore, since 1868. He is the author of *Western Africa: Its History, Condition, and Prospects*, New York, 1857; between thirty and forty articles in reviews of United States and England, notably one on the slave-trade, written about 1852, in which the proposed withdrawal of the British squadron from the coast of Africa, under the impression that the slave-trade could not be broken up, was opposed. Of the article, Lord Palmerston had many thousand copies printed and circulated to prevent the withdrawal.

**WILSON, Joseph Ruggles, D.D.** (Oglethorpe University, Milledgeville, Ga., 1857), Presbyterian; b. at Steubenville, O., Feb. 28, 1828; graduated at Jefferson College, Canonsburg, Penn., 1844; studied at Western Theological Seminary, Allegheny, Penn., 1845, and at Princeton Theological Seminary, N.J., 1846-48; was pastor at Chartiers, Penn., 1849-51; professor of natural sciences at Hampden-Sidney College, Va., 1851-55; pastor at Staunton, Va., 1856-58; Augusta, Ga., 1858-70; professor of pastoral theology and homiletics in Columbia Theological Seminary, S.C., 1870-74; pastor at Wilmington, N.C., 1871-85; professor of theology in South-western Presbyterian University, Clarkesville, Tenn., 1885 to date. He has been stated clerk of the Southern General Assembly since 1861, and has represented it in other ecclesiastical bodies; was a member of the second general council of the Alliance of the Reformed Churches, Philadelphia, 1880, and read a paper on *Evangelism*; is a contributor to *The South. Presbyterian Review*, etc.

**WILSON, Robert Dick**, Presbyterian; b. at Indiana, Penn., Feb. 4, 1856; graduated at College of New Jersey, Princeton, N.J., 1876, and at Western Theological Seminary, Allegheny, Penn., 1879; became instructor in the latter institution, 1880; professor of Hebrew, Chaldee, and Old-Testament literature in the same, 1886.

**WILSON, Right Rev. William Scot, LL.D.** (*speciali gratia* Trinity College, Dublin, 1859), lord bishop of Glasgow and Galloway; b. in Scotland, about the year 1807; graduated at King's College and University of Aberdeen, M.A., 1827; ordained deacon 1827, priest 1829; was chaplain to the bishop of Ross and Argyll, 1827-32; incumbent of Holy Trinity, Ayr, 1839-84; synodical clerk of the united diocese of Glasgow and Galloway, 1840-45; dean, 1845-59; became bishop, 1859.

**WING, Conway Phelps, D.D.** (Dickinson College, Carlisle, Penn., 1857), Presbyterian; b. at Marietta, O., Feb. 12, 1809; graduated from Hamilton College, Clinton, N.Y., 1828, and at

Auburn Theological Seminary, N.Y., 1831; was pastor atodus, N.Y., 1831-35; Ogdens, N.Y., 1836-38; Monroe, Mich., 1838-41; Columbia, Tenn., 1841-42; Huntsville, Ala., 1842-48; Carlisle, Penn. (First Church), 1848-70. He was active in the revivals of 1832-35, in the anti-slavery agitation in Western New York, zealous in opposition to slavery in Tennessee and Alabama, a member of the Joint Committee of Reconstruction for the Presbyterian Church in 1870. He was an adherent of the New-School branch of the Presbyterian Church, but a warm supporter of the re-union in 1869 and 1870. He translated *Hase's Manual of Ecclesiastical History* (with Professor Blumenthal), New York, 1856; *Kling's Commentary on Second Corinthians* (with large additions) in Schaff's edition of *Lange's Commentary*, 1868; wrote *History of the Presbyteries of Donegal and Carlisle*, Carlisle, 1876; *A History of the First Presbyterian Church of Carlisle*, 1877; *A History of Cumberland County, Penn.*, 1879; *Historical and Genealogical Register of the Descendants of John Wing of Sandwich*, New York, 1885, 2d ed. 1886; eleven elaborate articles in *Presbyterian and Methodist Quarterly Reviews*; two extensive articles in McClintock and Strong's *Cyclopaedia*, vols. iv., v. (1870 and 1872); many articles in *New-York Evangelist* and in *The Christian Observer*, etc.

**WINGFIELD, Right Rev. John Henry Ducachet, D.D.** (William and Mary College, Williamsburg, Va., 1869), LL.D. (do., 1874), Episcopalian, missionary bishop of Northern California; b. at Portsmouth, Va., Sept. 21, 1833; graduated from St. Timothy's College, Md., 1850, and from William and Mary College, Williamsburg, Va. (with gold medal for prize essay), 1853; was tutor at former college, 1850-52, 1853-54; at the Churchill Military Academy, New York, 1854-55; studied at the Theological Seminary of Virginia, Alexandria, 1855-56; was principal of the Ashley Institute, Little Rock, Ark., 1856-58; ordained deacon 1858, priest 1859; assistant minister in Christ Church, Little Rock, 1858; the same in Trinity Church, Portsmouth, Va. (of which his father was rector), 1858-61; rector of Christ Church, Rockspring, Harford County, Md., 1861-66; assistant minister in Trinity Church, Portsmouth, Va., 1866-68; rector of St. Paul's Church, Petersburg, Va., 1868-74; of Trinity Church, San Francisco, Cal., 1874; returned to Petersburg, Va., 1874; consecrated bishop there, Dec. 2, 1874; had charge of his parish until April 1, 1875, when he removed to his jurisdiction, and now resides at Benicia, Cal. He founded St. Paul's school for Young Ladies, Petersburg, Va., and became rector and professor, 1871; became president of the missionary College of St. Augustine, 1875; rector of St. Paul's Church, and rector of St. Mary's of the Pacific, a girls' school, 1876. — the three at Benicia, Cal.; declined election to the bishopric of Louisiana, 1879, and to the assistant bishopric of Mississippi, and to the rectorship of Grace Church, San Francisco, Cal., both in 1882. He has published sermons, addresses, pastoral letters, articles, etc.

**WIRTHMUELLER, Johann Baptist, D.D.** (Munich, 1859), Roman Catholic; b. at Haarpoint, Bavaria, June 20, 1814; taught philosophy and theology at Regensburg Lyceum 1854-57, and in

University of Munich 1857-60; became *privat-docent* of theology at Munich, 1861; professor of theology at Würzburg, 1867; at Munich, 1871. He is the author of *Die Nazorier*, Regensburg, 1864; *Die Lehre des heiligen Hilarius von Poitiers über die Selbstentäußerung Christi*, 1865; *Encyclopaedie der katholischen Theologie*, Landshut, 1874; *Ueber das Sittengesetz*, Würzburg, 1878; *Die moralische Tugend der Religion*, Freiburg, 1881; *Ueber das kath. Priestertum*, Straubing, 1882.

**WISE, Daniel, A.M., D.D.** (both *hon.*, Wesleyan University, Middletown, Conn., 1849, 1859, respectively), Methodist; b. at Portsmouth, Eng., Jan. 10, 1813; educated in Portsmouth Grammar School; removed to the United States, 1833; was pastor of various churches, 1837-52; editor of *Zion's Herald*, Boston, 1852-56; editor of the Sunday-school publications of the Methodist-Episcopal Church (including editorship of *Sunday-school Advocate* and *Sunday-school Teacher's Journal*), and corresponding secretary of the Sunday-school Union 1836-72, and of the Tract Society of said church, and editor of tract publications, including *Good News*, a tract periodical, New-York City, 1860-72; supernumerary preacher, disabled through disease of the throat from much pulpit work, but engaged in authorship, 1872 to date. He published and edited the first Sunday-school paper ever issued for the Sunday schools of the Methodist-Episcopal Church. It was originally a magazine published by D. S. King in Boston in 1836. He purchased it in 1838, changed it into a paper, and continued his connection with it, either as publisher or editor, until 1844. It was subsequently merged into *The Sunday-school Advocate*, published in New York by the book-agents of the Methodist-Episcopal Church. He is the author of *Life of Lorenzo Dow*, Lowell, Mass., 1840 (one edition of four thousand copies); *History of London for Boys and Girls*, 1841 (one edition of four thousand copies); *Personal Effort*, Boston, 1841, last ed. 1880; *Questions on Romans*, Lowell, 1843, last ed. 1869; *Cottage on the Moor*, New York, 1845, last ed. 1870; *McGregor Family*, 1845, last ed. 1864; *Infant Teacher's Manual*, 1845, last ed. 1880; *Benevolent Traveller*, 1846, last ed. 1867; *Lovest Thou Me?* Boston, 1846, last ed. 1862; *Guide to the Saviour*, New York, 1847, last ed. 1868; *The Path of Life*, Boston, 1847, last ed. 1885; *Bridal Greetings*, New York, 1850, last ed. 1884; *Life of Ulric Zwingle*, 1850, last ed. 1882; *Young Man's Counsellor*, Boston, 1850, last ed. 1883; *Young Lady's Counsellor*, 1851, last ed. 1883; *Aunt Effie*, New York, 1852, last ed. 1885; *My Uncle Toby's Library*, 12 vols., *nom de plume* of Francis Forrester, Esq., Boston, 1853; *Precious Lessons from the Lips of Jesus*, 1854, last ed. 1862; *Living Streams from the Fountain of Life*, 1854, last ed. 1862; *Sacred Echoes from the Harp of David*, 1855, last ed. 1862; *Popular Objections to Methodism Considered and Answered*, 1856, last ed. 1858; *Gen-Morris Stories*, 5 vols., *nom de plume* of Francis Forrester, Esq., New York, 1859, last ed. 1883; *Pleasant Pathways*, 1859, last ed. 1879; *Lindelute Stories*, 5 v., *nom de plume* of Lawrence Lancelwood, Boston, 1865, last ed. 1883; *Hollywood Stories*, 6 vols., *nom de plume* of Francis Forrester, Esq., Philadelphia, 1872, last ed. 1885; *Little Peach Blossom*, New York, 1873, last ed. 1877; *The Squire of Walton Hall: a Life of Waterton the*

*Naturalist*, 1874, last ed. 1885; *The Story of a Wonderful Life: Pen Pictures from Life of John Wesley*, Cincinnati, 1874, last ed. 1883; *Summer Days on the Hudson*, New York, 1875, last ed. 1876; *Uncrowned Kings*, Cincinnati, 1875, last ed. 1886; *Our King and Saviour* (a Life of Christ for the young), New York, 1875, last ed. 1883; *Vanquished Victors*, Cincinnati, 1876, last ed. 1885; *Winwood Cliff Stories*, 4 vols., Boston, 1876, last ed. 1883; *Lights and Shadows of Human Life*, New York, 1878, last ed. 1882; *Saintly and Successful Worker: A Life of William Careoso*, Cincinnati, 1879, last ed. 1883; *Heroic Methodists*, N.Y., 1882, last ed. 1884; *Sketches and Anecdotes of American Methodists*, 1883; *Our Missionary Heroes and Heroines*, 1881; *Boy Travellers in Arabia*, 1885; *Men of Renewal* (for young men), Cincinnati, O., 1886; *Some Remarkable Women* (for young ladies), in press; aggregate sale of these volumes exceeds a half-million copies; frequent contributions to *The Ladies' Repository*, *The National Repository*, *The Methodist Review*, and the weekly periodicals of the Methodist-Episcopal Church.

**WITHEROW, Thomas, D.D.** (Presbyterian Theological Faculty of Ireland, 1883), **LL.D.** (Royal University of Ireland, 1885), Irish Presbyterian; b. at Ballycastle, County Londonderry, May 29, 1824; educated at Belfast College 1839-43, and at Free Church College, Edinburgh, under Dr. Chalmers, 1843-44; became pastor at Maghera, 1845; and professor of ecclesiastical history, Magee College, Londonderry, 1865. He was moderator of the Irish General Assembly, 1878; became editor of *The Londonderry Standard* (tri-weekly), 1878; and senator of the Royal University, 1884. He is the author of *Three Prophets of our Own*, Belfast, 1855, 2d ed. Derry, 1880; *Which is the Apostolic Church? an Inquiry*, Belfast, 1856 (reprinted Edinburgh, 1884; London, 1869; and Philadelphia, n.d.); *The Scriptural Baptism*, Belfast 1854 (reprinted, Edinburgh, 1884; Italian trans. Florence); *Derry and Enniskillen in 1689*, Belfast, 1873, 3d ed. 1885; *The Boyne and Aghrim: Story of Famous Battlefields in Ireland*, 1879; *Historical and Literary Memorials of Irish Presbyterianism*, London, 1879, 2 vols.; and various smaller works and review articles.

**WITHERSPOON, Thomas Dwight, D.D.** (University of Mississippi, Oxford, Miss., 1867), **LL.D.** (the same, 1885), Presbyterian (Southern Church); b. at Greensborough, Hale County, Ala., Jan. 17, 1836; graduated at University of Mississippi, 1856, and at the Columbia Theological Seminary, S.C., 1859; was post-graduate student in the University of Virginia, Charlottesville, 1871-73; pastor at Oxford, Miss., 1859-65; chaplain in the Confederate Army, 1861-65; pastor of the Second Church, Memphis, Tenn., 1865-70; chaplain of the University of Virginia, 1871-73; pastor of Tabb-street Church, Petersburg, Va., 1873-82; of First Church, Louisville, Ky., 1882 to date. He has declined elections to professorships in Columbia Theological Seminary, to the presidency of Davidson College, Mecklenburgh County, N.C., and of other literary institutions. He is the author of *Children of the Covenant*, Richmond, Va., 1873, 2d ed. 1874, later editions; *Letters on Romanism*, 1882.

**WITHROW, John Lindsay, D.D.** (Lafayette College, Easton, Penn., 1872), Congregationalist; b. at Catesville, Chester County, Penn., March

19, 1837; graduated at the College of New Jersey, Princeton, 1860, and at Princeton Theological Seminary, 1863; became pastor of the Presbyterian Church, Abington, Penn., 1863; of the Arch-street Presbyterian Church, Philadelphia, Penn., 1868; of the Second Presbyterian Church, Indianapolis, Ind., 1873; of the Park-street Congregational Church, Boston, Mass., 1876. He is consistently conservative, and thoroughly wanting in sympathy with so-called progressive theology.

**WITHROW, William Henry, D.D.** (University of Victoria College, Cobourg, Can., 1882), Methodist; b. at Toronto, Can., Aug. 6, 1839; educated at Toronto Academy, Victoria College, Cobourg, and Toronto University; graduated at the last, B.A. 1863, M.A. 1864; was in the Methodist ministry at Montreal, Hamilton, Toronto, and Niagara, 1864-73; professor of ethics and metaphysics in Wesleyan Ladies' College, Hamilton, 1873-74; since has been editor of *Methodist Magazine* and Sunday-school periodicals, Toronto, being re-elected 1878, 1882, 1883, 1886. He is the author of *The Catechisms of Rome, and their Testimony relative to Primitive Christianity*, New York, 1874, London, Eng., 1876, two later editions; *School History of Canada*, Toronto, 1875; *History of Canada*, Boston, 1877, Toronto, 1883, 7th ed. 1886; *Worthies of Methodism*, Toronto, 1878; *Romance of Missions*, 1879; *Lawrence Temple's Probation* (story), 1879, 3d ed. 1881; *Barbara Heck* (story), 1880; *Great Preachers, Ancient and Modern*, 1880; *Nerille Truman* (story), 1880; *Canadian in Europe* (travels), 1881; *Valeria, the Martyr of the Catacombs* (story), 1882, London, 1883, New York, 1885; *Men worth Knowing*, Toronto, 1883; *Life in a Parsonage; or, Lights and Shadows of Itinerancy*, 1885.

**WOERTER, Friedrich, D.D.** (Freiburg, 1855), Roman Catholic; b. at Offenburg, Baden, Germany, Dec. 6, 1819; studied at Freiburg-im-Br. 1841-44, Tübingen 1844-45, Munich 1845; became lyceum teacher at Freiburg, 1852; professor extraordinary of theology at Freiburg, 1856; ordinary professor of apologetics and dogmatics, 1860. He is the author of *Die christliche Lehre über das Verhältniss von Gnade und Freiheit v. d. apostol. Zeite bis auf Augustin*, Freiburg-im-Br., vol. i. 1856-60, 2 parts; *Der Pelagianismus nach seinem Ursprung und seiner Lehre*, 1866, 2d ed. 1874; *Gedächtnissrede auf J. B. von Hirscher*, 1867; *Zurückweisung der jüngsten Angriffe auf die damalige Vertretung der katholischen Dogmatik an der Universität zu Freiburg*, 1867; *Prosper von Aquitanien über Gnade und Freiheit*, 1867; *Die Unsterblichkeitslehre in den philosophischen Schriften Augustins*, 1860.

**WOLF, Edmund Jacob, D.D.** (Franklin and Marshall College, Lancaster, Penn., 1876), Lutheran (General Synod); b. near Rebersburg, Centre County, Penn., Dec. 8, 1810; graduated at Pennsylvania College, Gettysburg, Penn., 1863; studied theology at Gettysburg, Tübingen, and Erlangen; became pastor of Paradise Charge, Northumberland County, Penn., 1866, and of Second English Lutheran Church, Baltimore, Md.; professor of church history and New-Testament exegesis in the Theological Seminary at Gettysburg, Penn., 1873. He served a while in the army of the Union during college course; declined presidency of Roanoke College, Va., 1877. He has written

numerous articles in the religious press, and separately issued *The Church's Future*, Gettysburg, 1882; *The Drama of Providence on the Eve of the Reformation*, 1881.

**WOOD, John George**, Church of England; b. in London, July 21, 1827; educated at Ashbourne Grammar School; entered Merton College, Oxford, 1844; elected Jackson's scholar, 1845; graduated B.A. 1848, M.A. 1851; attached to anatomical museum for two years; ordained deacon 1852, priest 1854; was curate of St. Thomas's, Oxford, 1852-54; assistant chaplain to St. Bartholomew's Hospital, London, 1856-62; reader at Christ Church, Newgate Street, London, 1858-62; elector precentor of the Canterbury Diocesan Choral Union, 1858; resigned, 1876. He was associate commissioner (educational department) International Exhibition, Paris, 1867. In 1880 he began to deliver sketch-lectures on natural history, illustrated by colored pastel drawings, executed before the audience, upon a large sheet of canvas; in October or November, 1883, delivered the opening course of the Lowell Lectures in Boston, Mass.; subsequently delivered many sketch-lectures in America during 1884 and 1885. He is the author of *Natural History*, London, 1852; *Anecdotes of Animal Life*, 1854-55, 2 vols.; *My Feathered Friends*, 1857; *Common Objects of the Seashore*, 1857; *Common Objects of the Country*, 1858; *Illustrated Natural History*, 1856-63, 3 vols.; *Glimpses into Pet-land*, 1863; *Homes without Hands*, 1865; *Bible Animals*, 1869; *Insects at Home*, 1871; *Insects Abroad*, 1874; *Man and Beast*, 1874-75, 2 vols.; *Pet-land Revisited*, 1884; *Old and New Testament Histories for Schools*, 1864; *Nature's Teachings*, 1876; *Graduated Natural-History Readers for Schools*, 5 vols.; *Man and his Handiwork*, —; *Horse and Man*, 1885, etc. (Most of these works are being continually reprinted, the number of editions not being specified.)

**WOODBIDGE, Samuel Merrill, D.D.** (Rutgers College, New Brunswick, N.J., 1857; Rutgers College, Schenectady, N.Y., 1858), LL.D. (Rutgers College, 1883), Reformed (Dutch); b. at Greenfield, Mass., April 5, 1819; graduated at the New-York University, 1838, and at the Theological Seminary at New Brunswick, 1841; became pastor at South Brooklyn, N.Y., 1841; Coxsackie, 1850; New Brunswick, N.J., 1852; and professor of ecclesiastical history and church government, and dean of the Theological Seminary of the Reformed Church, New Brunswick, 1857. He is the author of *Analysis of Theology*, New York, 1872, 2d ed. 1882.

**WOODFORD, Right Rev. James Russell, D.D.** (by Archbishop of Canterbury, 1869), lord bishop of Ely, Church of Scotland; b. at Henley-on-Thames, April 30, 1820; d. at Ely, Oct. 24, 1885. He was late scholar of Pembroke College, Cambridge; graduated B.A. (senior optime and second-class classical tripos) 1842, M.A. 1845; ordained deacon 1843, priest 1845; was second master of Bishop College, Bristol, 1843-45; perpetual curate of St. Saviour's, Coalpit Heath, 1845-48; of St. Mark's, Easton, Bristol, 1848-55; vicar of Kempford, Gloucester, 1855-68; examining chaplain to the late bishop (Willberforce) of Oxford and Winchester, 1868-73; vicar of Leeds, 1868-73; select preacher at Cambridge, 1864, 1867, 1873, 1875, 1878; honorary chaplain

to the Queen, and honorary canon of Christ Church, 1867; consecrated bishop, 1873. He was the author of *The Church Past and Present* (four lectures), 1852; *Sermons*, London, 1873, 3 vols.; *Six Lectures on the Creed*, 1855; *Occasional Sermons*, 1856-61, 2 series, 2d ed. 1861-65; *Ordination Lectures*, Oxford, 1861; *Christian Sanctity* (four sermons), Cambridge, 1863; *Ordination Sermons*, 1872.

**WOODROW, James, Ph.D.** (Heidelberg, Germany, 1856), **M.D.** (*hon.*, Medical College, Augusta, Ga., 1861), **D.D.** (Hampden-Sidney College, Prince Edward County, Va., 1871), **LL.D.** (Davidson College, twenty miles from Charlotte, N.C., 1883). Presbyterian (Southern Church); b. at Carlisle, Eng., May 30, 1828; graduated at Jefferson College, Canonsburg, Penn., 1849; studied at Heidelberg, Germany, 1855-56, and elsewhere in Europe, 1856; was professor of natural sciences, Oglethorpe University, near Milledgeville, Ga., 1853-61; in South-Carolina University, whose headquarters are at Columbia, S.C., 1869-72; and in South-Carolina College, Columbia, the chief part of the university, 1880, to the present. In 1861 he became professor of natural science in connection with revelation, in the Presbyterian Theological Seminary at Columbia, S.C.; was removed by board of directors, Dec. 10, 1881, on account of views presented in an address on *Evolution*, delivered in May, 1884; the act not being sustained by the controlling synods, he was officially informed by the board (meanwhile remodelled), Dec. 10, 1885, that he had not been removed, but was still in office. He then resumed his duties as chairman of the faculty and professor. He was ordained in 1860: since 1861 has edited *The Southern Presbyterian Review*, and since 1866 *The Southern Presbyterian*.

**WOODRUFF, Frank Edward**, Congregationalist; b. at Eden, Vt., March 20, 1855; graduated at the University of Vermont at Burlington, 1875, and at the Union Theological Seminary, New-York City, 1881; was fellow of his class, and as such studied two years in Germany and Greece (Tübingen, Berlin, and Athens); was inaugurated as associate professor of sacred literature in Audover Theological Seminary, Mass., 1883.

**WOOLSEY, Theodore Dwight, D.D.** (Harvard College, Cambridge, Mass., 1847), **LL.D.** (Wesleyan University, Middletown, Conn., 1845), Congregationalist, son of William W. Woolsey, a prosperous merchant of New-York City, and of Eliza Dwight, sister of President Dwight of Yale College, New Haven, Conn.; b. in New-York City, Oct. 31, 1801; entered Yale College 1816, graduated 1820; for a year (1820-21) studied law in New-York City, without a view to practising it, and then theology at Princeton Theological Seminary, N.J. for nearly two years (1821-23); was a tutor at Yale College for about two years (1823-25); soon afterwards went to Europe, where he spent three years, chiefly in France and Germany. In Germany he studied Greek; at Leipzig under Godfrid Hermann, at Bonn under Welcker, and at Berlin under Boeckh and Bopp. Returning to the United States, he was appointed professor of Greek at Yale College in 1831; and held the office actively until 1846, when he was chosen president of Yale College, which position he continued in for twenty-five years, until 1871, when he resigned

his connection with the institution, and withdrew from public life. He was a member of the American Company of Revision of the New Testament, and its chairman (1871-81). He is the author of editions of the Greek text, with English notes, for the use of college students, of the *Alcestis* of Euripides, Cambridge, Mass., 1834; the *Antigone* of Sophocles, 1835; the *Prometheus* of Æschylus, 1837; the *Electra* of Sophocles, 1837; and the *Gorgias* of Plato, 1843; *Introduction to the Study of International Law, designed as an Aid in Teaching and in Historical Studies*, Boston, 1860, 5th ed. enlarged, New York 1879, London 1875, 2d ed. 1879; *Essays on Divorce and Divorce Legislation, with Special Reference to the United States*, New York, 1869, 2d ed. revised 1882; *Religion of the Present and of the Future: Sermons preached chiefly at Yale College*, 1871; *Political Science, or the State, theoretically and practically considered*, 1877, 2 vols., London, 1877; *Communism and Socialism in their History and Theory: A Sketch*, New York, 1880; editor of new editions of Francis Lieber's *On Civil Liberty and Self-Government*, Philadelphia, 1871 (originally Philadelphia, 1853, 2 vols.), and *Manual of Political Ethics*, 1871, 2 vols. (originally Boston, 1838-39, 2 vols.); besides, he is the author of smaller works and of a number of essays and reviews, e.g., in *The North-American, Princeton Review, The Century*, and especially in *The New Englander*, of which latter for several years after its first appearance (1843) he was one of a committee of publication.

**WORCESTER, John**, New Church (Swedenborgian); b. in Boston, Feb. 13, 1834; became pastor of the New Church Society at Newtonville, Mass., 1869; instructor in theology in the New Church Theological School, Boston, 1878, and president 1881. He is the author of *A Year's Lessons from the Psalms*, Boston, 1869; *Correspondences of the Bible: the Animals*, 1875, 2d ed. 1884; *A Journey in Palestine*, 1884.

**WORDSWORTH, Right Rev. Charles, D.C.L.** (Oxford, 1853), bishop of St. Andrew's, Dunkeld, and Dunblane, Episcopal Church in Scotland; b. at Bocking, Eng., Aug. 22, 1806; was a student of Christ Church College, Oxford; took the prize for Latin verse 1827, and for the Latin essay 1831; graduated B.A. (first-class classics) 1830, M.A. 1832; was ordained deacon 1834, priest 1840; was a private tutor for several years, and had under his instruction both Mr. Gladstone and Cardinal Manning; from 1835 to 1845, second master of Winchester College; from 1847 to 1854, warden of Trinity College, Glenalmond, Perthshire; and in 1853 was consecrated bishop. He was a member of New-Testament Company of Bible Revisers. He is the author of *Græce gram. rud.*, London, 1839, 19th ed. 1868; *Greek Primer*, 1871, 6th ed. 1878; *Christian Boyhood at a Public School*, 1846, 2 vols.; *Two Judicial Opinions on the Doctrine of the Eucharist*, 1858-61; *Discourse on Scottish Reformation*, 1860, 2d ed. 1863; *On Shakspeare's Knowledge and Use of the Bible*, 1864, 3d ed. 1880; *Catechesis*, 1868; *Outlines of the Christian Ministry*, 1872; *Remarks on Dr. Lightfoot's Essay on the Christian Ministry*, 1879; *Anni Christiani quæ ad clerum pertinent Latine reddita*, 1880; editor of *Shakspeare's Historical Plays, Roman and English*, 1883, 3 vols.

**WORDSWORTH, Right Rev. Christopher, D.D.**

(Cambridge, 1839), **D.C.L.** (*hon.*, Oxford, 1870), lord bishop of Lincoln, Church of England; b. at Bocking, Oct. 30, 1807; d. at Lincoln, March 21, 1885. He was scholar of Trinity College, Cambridge; chancellor's English medallist for poem, *The Druids*, 1827-28; Porson prizeman, 1828; Browne's medallist, 1827-28; Craven scholar, 1829; graduated B.A. (senior class) 1830, M.A. 1833; travelled in Greece, 1832-33; was ordained deacon 1833, priest 1835; fellow of Trinity College, Cambridge, 1830-36; public orator, 1836; head master of Harrow School, 1836-44; canon of Westminster, 1844-69; Hulsean lecturer, Cambridge, 1847-48; vicar of Stanford-in-the-Vale, Berkshire, and rural dean, 1850-69; archdeacon of Westminster, 1865-69; consecrated bishop, 1869. He took part in the Old-Catholic Congress held at Cologne, September, 1872. He was the author of *Athens and Attica: Journal of a Residence there*, London, 1836, 4th ed. 1869; *Inscriptiones Pompeianae: Ancient Writings copied from the Walls of the City of Pompeii*, 1837, 2d ed. 1838; *Greece: Pictorial, Descriptive, and Historical*, 1839, 8th ed. by H. F. Tozer, 1883; *Preces selectae*, 1841; *The Correspondence of Richard Bentley, D.D., with Notes*, 1842, 2 vols.; *On Church Extension, Theophilus Anglicanus; or, Instructions concerning the Church and the Anglican Branch of it, etc.*, 1813, 9th ed. 1865 (French trans., Paris, 1861); *Catechetical Questions*, 1844; *Theocritus* (edited), Cambridge, 1844, 2d ed. 1877; *Discourses on Public Education*, London, 1844; *Diary in France*, 1845, 2d ed. 1846; *Defence of the Queen's Supremacy*, 1846; *Letters to M. Gondou on the Destructive Character of the Church of Rome, both in Religion and Polity*, 1847, 3d ed. 1848; *Sequel to the Previous Letters*, 2 editions, 1848; *Scripture Inspiration; or, On the Canon of Holy Scripture* (Hulsean Lectures for 1847), 1848, 2d ed. 1851; *On the Apocalypse; or, Book of Revelation* (Hulsean Lecture for 1848), 1849, 3d ed. 1852; *Harmony of the Apocalypse*, 2d ed. 1852; *The Apocalypse in Greek*, with MSS. Coll., etc., 1849; *Manual for Confirmation*, 1849; *Memoirs of William Wordsworth*, 1851, 2 vols.; *S. Hippolytus and the Church of Rome in the Third Century, from the newly discovered "Philosophumena,"* 1853, new edition, 1880; *Notes at Paris*, 1851; *Tour in Italy*, 1863, 2 vols., 2d ed. 1863; *The Greek New Testament, with Prefaces, Introductions, and Notes*, 1856-60, 4 parts, 2d ed. 1872; occasional sermons preached in Westminster Abbey, 1850-68 (*On Baptism, On Calvinism, On Sessions to Rome, Secular Education, Use of Catechisms and Creeds in Education, On an Education Rate, On the History of the Church of Ireland, On National Sins and Judgments, On the Religious Census, On an Increase in the Episcopate, On Tithes, On Church Rates, On Marriage and Divorce, On the New Romish Doctrine of the Immaculate Conception, On Marriage with a Deceased Wife's Sister, On the Doctrine of the Atonement*); *Funeral Sermon on Joshua Watson, Esq., D.C.L., Funeral Sermon on the Rev. Ernest Hawkins*, and other single sermons; *On the Inspiration of the Bible* (five lectures), 1861, 2d ed. 1863; *On the Interpretation of the Old and New Testaments*, 1861, 2d ed. 1863; *The Holy Year; or, Original Hymns for Sundays and Holy Days*, 1862, 5th ed. 1868; *The Old Testament in the Authorized Version, with Notes and Introductions*, 1864-71, 6 vols., 2d ed. 1868-72; *The*

*Church of Ireland: Her History and Claims* (four sermons), 1866, 2d ed. 1867; *Union with Rome: An Essay*, 1st to 5th ed. 1867; *History of the Church of Ireland* (eight sermons), 1869; *The Maccabees and the Church; or, the History of the Maccabees considered with Reference to the Present State of England and the Universities*, 1871, 2d ed. 1876; *On the Procession of the Holy Spirit*, 1872; *On the Cologne Congress of Old Catholics*, 1872; *Fellowships and Endowments*, 1872; *Twelve Addresses at the Visitation of the Diocese and Cathedral of Lincoln*, 1873; *On Cremation; On the Millennium; On the Need of a Revision of the New Lectionary; On Confession and Absolution; On the State of the Soul after Death; Pastoral to the Wesleyans*, 9th ed.; *On the Sale of Church Patronage; Irenicum Wesleyanum*, 1876; *Diocesan Addresses at Visitation*, 1876; *Ethica et Spiritualia (Extracts from the Fathers, etc.)*, 1877; *The Newtonian System: Its Analogy to Christianity*, 1877; *Bishop Sanderson's Lectures on Conscience and Law*, 1877; *Letters to Sir George Prevost, on Sisterhoods and Vows*, 1878; *Miscellaneous Literary and Religious*, 1878, 3 vols. (being selections from the bishop's works, with additions); *Ten Visitation Addresses*, 1879; *Translations of the Pastoral Letters of Lambeth Conferences into Greek and Latin, made by Desire of the Presiding Archbishops*, 1868 and 1878; *On the Duration and Degrees of Future Punishments*, 1878, 2d ed. —; *On the Present Disquietude in the Church*, 1881; *On the New Revised Version*, 1881; *A Church History to the Council of Chalcedon*, A.D. 481, 1881-83, 4 vols. (vol. i., 3d ed. 1883; vol. ii., 2d ed. 1882; vols. iii. and iv., 2d ed. 1885); *Guides and Goads, from the Fathers, etc.*, 1883; *Conjectural Emendations of Passages in Ancient Authors*, 1883.

**WORDSWORTH, Right Rev. John, D.D.** (Oxford, 1885), lord bishop of Salisbury, Church of England, eldest son of Christopher Wordsworth, bishop of Lincoln; b. in the head master's house, Harrow-on-the-Hill, Middlesex, Eng., Sept. 21, 1843; educated at Ipswich Grammar School, 1851-57; Winchester College, 1857-61; New College, Oxford (scholar), 1861; first class moderations classics, 1863; graduated B.A. (second class classics) 1865, M.A. 1868; chauncer's prize for Latin essay, 1866; Craven scholar, 1867; assistant master at Wellington College, 1866-67; fellow of Brasenose College, Oxford, 1867; tutor of Brasenose College, 1868-83; ordained deacon 1867, priest 1869; prebendary of Lincoln, 1870-83, and examining chaplain to the bishop of Lincoln, 1870-85; proctor of the University of Oxford, 1874; select preacher, 1876; Grinfield lecturer on LXX., 1876; Whitehall preacher, 1879; Bampton lecturer, 1881; first Oriel professor of the interpretation of Holy Scripture (with canonry of Rochester annexed), 1883-85; theological examiner, 1882-83; became bishop of Salisbury, 1885. He was at the Old-Catholic Congress at Cologne with the bishop of Lincoln in 1872, busy collating Latin manuscripts in Italy, France, and Spain, for an edition of the Vulgate New Testament, 1878-83. He is the author of *Lectures introductory to a Study of the Latin Language and Literature*, Oxford, 1870; *Fragments and Specimens of Early Latin*, 1874; *University Sermons on Gospel Subjects*, 1878; *The One Religion: Truth, Holiness, and Peace desired by the Nations and*

revealed by *Jesus Christ* (Bampton Lectures), 1881; *The St. Germain St. Matthew* (g<sub>1</sub>); being No. 1 of a Series of Old Latin Biblical Texts, 1883; articles on *Constantine the Great and his Sons*, and on *The Emperor Julian*, and others in *Smith and Wace's Dictionary of Christian Biography*; various pamphlets and sermons, viz., *Erasmus*; *sive Thucydidis cum Tacito comparatio* (chancellor's Latin prize essay), 1866; *Keble College and the Present University Crisis*, 1869; *The Church and the Universities: A Letter to C. S. Roundell, M.P.*, with *Postscript*, 1880; *Prayers for Use in College*, 1883; *Love and Discipline: A Memorial Sermon preached at Lincoln after the Funeral of Christopher Wordsworth, Bishop of Lincoln*, 1885 (March); *A Farewell Sermon, on Ps. cii. 25, 28*, Rochester, September, 1885.

**WRATISLAW, Albert Henry**, Church of England; b. at Rugby, Warwickshire, Nov. 5, 1821; educated at Christ's College, Cambridge; graduated B.A. (twenty-fifth senior optime and third in first class classical tripos) 1844, M.A. 1847; was elected fellow of Christ's College; became tutor; was twice examiner for classical tripos; head master of Felstead Grammar School, 1852-55, and of Bury St. Edmunds Grammar School, 1855-79, when he retired on a pension of two hundred pounds a year; and, in the same year, became vicar of Manorbier. His theology is "Broad Church." He is the author of *Loci Communes, Common Places* (delivered in the chapel of Christ's College, conjointly with Professor Swainson), London, 1848; *Bohemian Poems. Ancient and Modern, translated from the Original Slavonic, with an Introductory Essay*, 1849; *The Queen's Court Manuscript, with other Ancient Bohemian Poems, translated from the Original Slavonic into English Verse*, Cambridge, 1852; *Barabbas the Scapgoat, and other Sermons and Dissertations*, London, 1859; *Notes and Dissertations, principally on Difficulties in the Scriptures of the New Covenant*, 1863; *Baron Wratislaw's Adventures, translated out of the Original Bohemian*, 1865; *Diary of an Embassy from King George of Bohemia to Louis XI. of France in the Year 1464, translated from a Bohemian MS.*, 1871; *Life, Legend, and Canonization of St. John Nepomucen*, 1873; *The Native Literature of Bohemia in the Fourteenth Century* (Ichester Lectures, 1877, Oxford), 1878; *Biography of John Hus*, 1882.

**WRIGHT, Charles Henry Hamilton, Ph.D.** (Leipzig, 1875), D.D. (Trinity College, Dublin, 1879), Church of Ireland; b. in Dublin, March 11, 1836; educated at Trinity College, Dublin; won first-class Hebrew prize, 1854, 1855, 1856; Arabic prize, 1859; first-class divinity testimonium, 1858; graduated B.A. (respondent) 1857, M.A. 1859, B.D. 1873 (*stipendiis condonatis*); was incorporated at Exeter College, Oxford, as M.A. 1862; Ph.D. at Leipzig (thesis: *Qui de interpretatione librorum Veteris Testamenti historicorum commentariis editis optime meruit*). He became curate of Middleton-Tyas, Yorkshire, 1859; British chaplain at Dresden, 1863; chaplain of Trinity Church, Boulogne-sur-Mer, 1868; incumbent of St. Mary's, Belfast, 1874; incumbent of Bethesda Church, Dublin, 1885. He was Bampton lecturer at Oxford, 1878, and Donnellan lecturer, Dublin, 1880-81. He is a member of the German Oriental Society. He has written *A Grammar of the Modern*

*Irish Language*, designed for the use of the classes in the University of Dublin, Dublin, 1855, 2d ed. revised and enlarged, London, 1860; *The Book of Genesis in Hebrew*, with a critically revised text, various readings, and grammatical and critical notes, London and Edinburgh, 1859; *The Importance of Linguistic Preparation for Missionaries in General*, together with remarks on Christian vernacular literature in Eastern languages, London, Williams and Norgate, 1860 (pamphlet); *The Book of Ruth in Hebrew*, with a critically revised text, various readings, including a new collation of twenty-eight Hebrew MSS. (most of them not previously collated), and a grammatical and critical commentary, to which is appended the Chaldee Targum, with various readings, and a Chaldee glossary, 1864; *The Spiritual Temple of the Spiritual God: being the Substance of Sermons preached in the English Church, Dresden, 1864*; *Bunyan's Allegorical Works, or the Pilgrim's Progress and the Holy War: together with his Grace Abounding, Divine Emblems, and other Poems*, edited with notes original and selected, and a life of Bunyan, 1866; *Ritualism and the Gospel: Thoughts upon St. Paul's Epistle to the Galatians*, with an appendix, 1866; *The Fatherhood of God, and its Relation to the Person and Work of Christ, and the Operations of the Holy Spirit*, Edinburgh, 1867; *The Pentateuch, or the Five Books of Moses in the Authorized Version*, with a critically revised translation, a collation of various readings translated into English, and of various translations, together with a critical and exegetical commentary, for the use of English students of the Bible: *Specimen part containing Gen. i.-iv.*, with commentary, pp. viii, 48, London and Edinburgh, 1869; *The Footsteps of Christ, translated from the German of A. Caspers, Church Provost and Chief Pastor at Husum, by Adelaide E. Rodham* (edited), Edinburgh, 1871; *Memoir of John Lovering Cooke, formerly Gunner in the Royal Artillery, and late Lay Agent of the British Sailors' Institute, Boulogne: with a Sketch of the Indian Mutiny of 1857-58, up to the Final Capture of Lucknow*, London, 1873, 2d ed. 1878; "Born of Water and of the Spirit," no Proof of the Doctrine of Baptismal Regeneration: a Contribution to the Baptismal Controversy, preached before the University of Dublin, Dublin, 1874 (pamphlet); *The Church of Ireland, and her Claims to the Title, considered in the Light of History and Recent Legislation*, 1877, 2d ed. 1878 (pamphlet); *Religious Life in the German Army during the War of 1870-71*, a lecture and review, London and Edinburgh, Williams and Norgate, 1878 (pamphlet); *Zechariah and his Prophecies considered in relation to Modern Criticism*, with a grammatical and critical commentary and new translation (the Bampton Lectures for 1878), London, 1879 (March), 2d ed. 1879 (June or July); *Dublin University Reform and the Divinity School*, four pamphlets, with a general preface and appendix, Dublin, 1879; *The Divinity School and the Divinity Degrees of the University of Dublin*, 1880 (pamphlet); *The Divinity School of Trinity College, Dublin, and its Proposed Improvement*, submitted to the General Synod of the Church of Ireland, 1884 (pamphlet); *The Book of Koheleth, commonly called Ecclesiastes, considered in Relation to Modern Criticism and to the Doctrines of Modern Pessimism*, with a critical and grammatical commentary and a revised transla-



tion (the Donnellan Lectures for 1880-81), London, 1883; *Biblical Essays; or, Ezegetical Studies on the Books of Job and Jonah, Ezekiel's Prophecy of Gog and Magog, St. Peter's "Spirits in Prison," and the Key to the Apocalypse*, Edinburgh, 1885; with numerous other pamphlets and articles, for instance, in *The Nineteenth Century* (for February, 1882), on *The Babylonian Account of the Deluge, The Site of Paradise* (October, 1882), *The Jews and the Malicious Charge of Human Sacrifice* (November, 1883).

**WRIGHT, George Frederick, F.A.A.S.**, Congregationalist; b. at Whitehall, N.Y., Jan. 22, 1838; graduated at Oberlin College 1859, and Theological Seminary, Oberlin, O., 1862; was in the Seventh Ohio Volunteer Infantry five months of 1860; became pastor at Bakersfield, Vt., 1862; at Andover, Mass., 1872; professor of New-Testament language and literature in Oberlin Theological Seminary, 1881; was assistant geologist on Pennsylvania survey 1881, and United-States survey since 1881. He is the author of *The Logic of Christian Evidence*, Andover, 1880, 4th ed. 1883; *Studies in Science and Religion*, 1882; *The Relation of Death to Probation*, Boston, 1882, 2d ed. 1883; *The Glacial Boundary in Ohio, Indiana, and Kentucky*, Cleveland, 1884; *The Divine Authority of the Bible*, Boston, 1884; is an editor of the *Bibliotheca Sacra*.

**WRIGHT, Milton, D.D.** (Westfield College, Ill., 1878), United Brethren in Christ; b. in Rush County, Ind., Nov. 17, 1828; educated at Hartsville College, Ind., 1853; became a member of the White River Conference, Ind., 1853; ordained, 1856; was pastor at Indianapolis, 1855-56; at Andersonville, Ind., 1856-57; missionary in Oregon, where he was pastor at Sublimity and most of the time president of Sublimity College (a denominational institution), 1857-59; in the itinerancy in the White River Conference, 1859-69, during which he was presiding elder (1861-64, 1866-68), and pastor at Hartsville, Ind., and teacher of theology in Hartsville College (1868-69); was editor of *The Religious Telescope* (church organ), Dayton, O., 1869-77 (being elected two terms); bishop (assigned to West Mississippi District), 1877-81; presiding elder in White River Conference, 1881-85 (editor and publisher of *The Richmond Star*, Richmond, Ind., 1883-85); re-elected bishop for the term of four years, and sent to the Pacific Coast District, 1885. His writings are wholly journalistic, except a few tracts.

**WRIGHT, Theodore Francis**, Swedenborgian; b. at Dorchester (now Boston), Mass., Aug. 3, 1815; graduated at Harvard College 1866, and at New Church Theological School, Boston, 1868; since 1868 has been pastor at Bridgewater, Mass.; since 1879 editor *New Jerusalem Magazine* (monthly), Boston; and since 1881 instructor in homiletics and pastoral care, New Church Theological School. During 1861-65, he was first lieutenant One Hundred and Eighth Regiment United-States colored troops. He is the author of *Life Eternal*, Boston, 1885.

**WRIGHT, William, M.A., Ph.D.** (*hon.*, Leyden), LL.D. (*hon.*, Cambridge, Dublin, Edinburgh, St. Andrew's), layman, Church of England; b. in India, Presidency of Bengal, Jan. 17, 1830; educated at St. Andrew's and Halle; was appointed professor of Arabic in University College, London, 1855;

in Trinity College, Dublin, 1856; assistant in department of MSS. in British Museum, 1861; assistant keeper of MSS., 1869; professor of Arabic in the University of Cambridge, 1870. He is a fellow of Queens' College, Cambridge. He was an Old-Testament reviser (1870-85), and is a corresponding or honorary member of many learned and royal societies. He is the author, translator, or editor of *The Travels of Ibn Jubair* (Arabic), Leyden, 1852; *Analecs sur l'histoire et la littérature des Arabes d'Espagne, par al-Makkari*, livres i.-iv., 1853; *The Book of Jonah in Four Oriental Versions, with Glossaries*, London, 1857; *Opuscula Arabica*, Leyden, 1859; *A Grammar of the Arabic Language*, London, 1859-62, 2 vols., 2d ed. 1874-75; *The Kâmil of El-Mubarrad* (Arabic), Leipzig, 1861-82, 11 parts; *Contributions to the Apocryphal Literature of the New Testament* (Syriac and English), London, 1865; *The Homilies of Aphraates* (Syriac), vol. i., 1869; *An Arabic Reading Book*, Part I, 1870; *Catalogue of the Syriac MSS. in the British Museum*, 1870-72, 3 vols.; *Apocryphal Acts of the Apostles* (Syriac and English), 1871, 2 vols.; *Catalogue of the Ethiopic MSS. in the British Museum*, 1877; *The Chronicle of Joshua the Stylite* (Syriac and English), Cambridge, 1882; *The Book of Kallilah and Dimnah* (Syriac), Oxford, 1883.

**WRONG, George McKinnon**, Church of England in Canada; b. at Grovesend, Ontario, Can., June 25, 1860; graduated concurrently at University College and at Wycliffe College, Toronto, 1880; became dean of residence, Wycliffe College, and lecturer in ecclesiastical history and polity, 1883.

**WYLIE, James Aitken, LL.D.** (Aberdeen, 1856), Free Church; b. at Kiriemuir, Forfarshire, Scotland, Aug. 9, 1808; educated at Marischall College of the University of Aberdeen 1822-25, and at University of St. Andrew's 1826; received his theological training in Original Secession Hall under Rev. Dr. Paxton, Edinburgh, 1827-30; was minister of Original Secession Congregation at Dollar, 1831-46; associated with Hugh Miller in the editorship of *The Witness*, Edinburgh, 1846-56; editor of *Free Church Record*, 1853-60; professor to Protestant Institute of Scotland, Edinburgh, 1860 to date. The Institute is an extra-mural lectureship, founded by the Protestant churches of Scotland, for the indoctrination of students in the distinctive principles of the Roman-Catholic and Protestant theologies. He wrote the Evangelical Alliance's first prize essay on Popery. He has travelled over nearly all Europe, and also Asia Minor, Palestine, and Egypt. In 1868 he was examined before the House of Lords, on the working of canon law with reference to the establishment of the papal hierarchy in Great Britain. In 1881, on the occasion of his jubilee, he received a public testimonial, portrait with three hundred guineas, etc. He is the author of *The Modern Judea compared with Ancient Prophecy*, Glasgow, 1841 (sale twenty thousand copies); *Scenes from the Bible*, 1844 (sale fifteen thousand copies), last ed. 1882; *On Unfulfilled Prophecy*, 1845; *Ruins of Bible Lands: Journeys over the Region of Fulfilled Prophecy*, 1845, 11th ed. 1880; *The Seventh Vial, or Past and Present of Papal Europe*, 1848, 4th ed. 1868; *The Papacy: its History, Dogmas, Genius, and Prospects* (The Evangelical Alliance prize essay), 1851, 4th ed. 1860, German trans., Ellerb-

feld, 1853, 2d ed. 1854; *From the Alps to the Tiber* 1856 (sale two thousand copies); *The Gospel Ministry: Duty and Privilege of Supporting it* (first prize essay), 1857 (sale ten thousand copies); *Wanderings and Musings in the Valley of the Waldenses, Travels, etc.*, 1858; *The Great Exodus; or, the Time of the End*, 1862, 2d ed. 186-; *Rome and Civil Liberty*, 1864 (sale fifteen thousand copies); *The Awakening of Italy and the Crisis of Rome*, 1866 (sale two thousand copies); *The Road to Rome via Oxford, or Ritualism identified with Romanism*, 1868; *Daybreak in Spain: a*

*Sketch of Spain and its New Reformation, a Tour of Two Months*, 1870; *Impending Crisis of the Church and the World*, Edinburgh, 1871; *The History of Protestantism*, London, 1875-77, 3 vols. (sale sixty to eighty thousand copies), Dutch trans. 1876-78, Geruan trans. 18-; *The Jesuits: their Moral Maxims and Plots against Kings*, Edinburgh, 1881; *Visit to the Land of the Pharaohs*, 1882; *Over the Holy Land*, 1883; editor of new edition of the *Scots Worthies*, with supplemental biographies; *Dictionary of the Bible*, 1870, 2 vols.; besides pamphlets on the Popish controversy.

## Y.

**YERKES, Stephen, D.D.** (La Grange College, Tenn., 1857), Presbyterian; b. in Bucks County, Penn., June 27, 1817; graduated at Yale College, 1837; studied theology privately; was pastor and teacher in Baltimore and Harford Counties, Md., 1843-52; professor of ancient languages, Transylvania University, Lexington, Ky., and pastor of Bethel Church, 1852-57; since 1857, professor in Theological Seminary, Danville, Ky. (of Oriental and biblical literature, 1857-69; of biblical literature and exegetical theology since).

**YOUNG, Alexander, D.D.** (Jefferson College, Canonsburg, Penn., 1856), LL.D. (Washington and Jefferson College, Washington, Penn., 1873), United Presbyterian; b. near Glasgow, Scotland, June 4, 1815; graduated from the Western University of Pennsylvania, Pittsburgh, Penn., 1838; professor of Latin and Greek in the same, 1838-40; pastor of Associate Reformed Church at St. Clairsville, O., 1842-58; co-pastor at Monmouth, Ill., 1859-60; sole pastor, 1860-63; was co-pastor of the Second United Presbyterian Church, Monmouth, 1863-66; was sole pastor, 1866-71; was professor in all departments (except history) of the Associate Reformed Theological Seminary, Oxford, O., 1855-58; transferred, with the seminary, to Monmouth, Ill., in the same relations, September, 1858, and so continued until 1864; during this period also professor of Greek and Latin in Monmouth College; professor of apologetics and all departments of theology in the seminary, 1864-76; and of evidences of Christianity, in Monmouth College, 1864-76; of apologetics and pastoral theology in the United Presbyterian Theological Seminary, Allegheny, Penn., 1874 to date, changing chairs with other professors as interest or preference required.

**YOUNG, Robert, LL.D., F.E.S.L.**, layman; b. at Edinburgh, Sept. 10, 1822; received education at private schools, 1827-38; served apprenticeship to the printing-business, 1838-45; became a communicant in 1842; joined the Free Church, and became a sabbath-school teacher, in 1843; commenced bookselling and printing in 1847; married, and went to India as a literary missionary and superintendent of the Mission Press at Surat, in 1856; returned in 1861; conducted "Missionary Institute," 1864-71; visited New York, Boston, Princeton, Philadelphia, Washington, etc., in 1867; carried the *Analytical Concordance* through the press in 1870-79; took special interest in the "Aberdeen" attacks on the Bible, 1875-80, and in "Presbyterian Union," 1884-85. A moderate Calvinist, simple Presbyterian, and strict textual critic and theologian. His works, chronologically arranged, are, *Book of the Precepts*; or, *the Six Hundred and Thirteen Affirmative or Prohibitive Precepts, collected by Rabbi Moses Ben Maimon*, with a life of Maimonides, edited in the original Hebrew, with a translation; *Chaldee Portions of Daniel* (ii. 4-vii. 28) and *Ezra* (iv. 7-vii. 26) in the Original Chaldee, with corresponding Greek, Syriac, and (Rabbinical) Hebrew; *Ethics of the*

*Fathers, collected by Nathan the Babylonian, A.D. 200, in the Original Hebrew, with an English translation, and an introduction to the Talmud*; *Hexaglot Pentateuch*; or, *the Five Books of Moses in the Original Hebrew, with the corresponding Samaritan text and version, the Chaldee Targum, the Syriac Peshito, and the Arabic of Saadiah Gaon, arranged interlinearly, with comparative tables of alphabets and verb* (Gen. i.-v.); *Westminster Assembly's Shorter Catechism*, translated into Arabic, French, Hebrew, Gaelic, Samaritan, Spanish, Syriac, also Dutch, German, Greek, Italian, Latin, and Portuguese; *Christology of the Targums*; or, *the Doctrine of Messiah, as unfolded in the Ancient Jewish Paraphrases, or Translations of the Sacred Scriptures into the Chaldee Language, in Hebrew, Chaldee, and English*; *Rabbinical Vocabulary, with List of Abbreviations and an Analysis of the Grammar, adapted expressly for the Mishna and the Perashim*, with introduction; *Obadiah's Prophecy against Edom, in the Original Hebrew, with the corresponding Chaldee, Syriac, and Arabic versions, interlinear*; *Paradigms (Complete) of the Verbs, Regular and Irregular, in Hebrew, Chaldee, Samaritan, and Syriac*; *Root-books of the Hebrew, Chaldee, Samaritan, Syriac, Greek, and Latin Languages, containing every root in each, in alphabetical order, with English explanations*; *Song of a Finlandian Country-Girl, in Finnish, with translations into Hebrew, Samaritan (ancient and modern), Chaldee, Syriac, and English*; *Israelitish Gleaner and Biblical Repository*, containing rare and interesting poems, tales, and other compositions into Hebrew and from it, translations from the Targums, etc. (the above were published in Edinburgh, 1819-56); *Gujarati Grammar and Exercises*; or, *a New Mode of Learning to Read, Write, or Speak the Gujarati Language, with the Ollendorffian system, with Key*; *The First and Second Books of Chronicles, translated into the Gujarati Language, from the Original Hebrew* (these two were published in Surat, 1857-60); *Bible (The Holy), consisting of the Old and New Covenants, translated according to the Letter and Idiom of the Original Languages* (do., 2d ed., revised, larger type); *Hebrew Tenses, illustrated from the Biblical Text, the Cognate Languages, and the Chief Biblical Critics*; *Chronological Index to the Bible, Old and New Testaments*; *Variations of the Alexandrian, Vatican, and Sinaitic MSS. of the New Testament*; *Marginal (Ten Thousand) Readings for the English Testament, in Addition to those given by the Editors of King James's Bible, being a series of more literal renderings, derived from an examination of the original Scriptures, when compared with the common version*; *Concise Critical Comments on the Holy Bible, being a companion to the new translation of the Old and New Covenants, specially designed for those teaching the word of God, whether preachers, catechists, Scripture-readers, district-visitors, or sabbath-school teachers*; *Grammatical Analysis of the Hebrew, Chaldee, and Greek Scriptures, consisting of the*

original texts unabridged, the parsing of every word, with all its prefixes and affixes, and a literal translation: *The Twelve Minor Prophets*, complete; *Biblical Notes and Queries regarding Biblical Criticism and Interpretation, Ecclesiastical History, Antiquities, Biography and Bibliography, Ancient and Modern Versions, Progress in Theology, Reviews of Religious Works, etc.*; *Hebrew and Chaldee Vocabulary*, consisting of every word in the Old-Testament Scriptures, whether noun, verb, or participle: the verbs with their conjugations, and the nouns with their gender, to which is added the number of times in which each word occurs, with the etymological and idiomatic renderings of the new translation; *Introduction to the Hebrew Language, in a Way hitherto unexampled*; *Biblical Tracts for Every Day in the Year, on the Most Important Facts and Doctrines of Scripture*, illustrated from itself; *Analytical Concordance to the Bible*, on a new plan, with every word in alphabetical order, arranged under its own Hebrew or Greek original, with the literal meaning of each and its pronunciation, exhibiting about 311,000 references, or 118,000 beyond Cruden, marking 30,000 various readings in the Greek New Testament, with the latest information on biblical geography and antiquities of the Palestine Exploration Society, etc.,—all designed for the simplest reader of the English Bible; *Appendixes to the Analytical Concordance: I. For Sabbath-school Teachers* (Analytical surveys of [1] all the "Books," [2] all the "Facts," [3] all the "Idioms," of the Bible, [4] Bible Themes,—questions, canonicity, rationalism, etc.). *II. For*

*Divinity Students* (reversed indexes to the Analytical Concordance, forming [1] a Hebrew Lexicon [2] Hebrew tenses illustrated, [3] a Greek Lexicon): with 23 pictorial views of Palestine, 16 Bible maps, and 25 fac-similes of biblical MSS.; *Contributions to a New Revision; or, A Critical Companion to the New Testament*, being a series of notes on the original text, with the view of securing greater uniformity in its English rendering, including the chief alterations of the "Revision" of 1881 and of the American Committee; *Concordance to Eight Thousand Changes of the Revised New Testament; Dictionary and Concordance of Bible Words and Synonyms*, exhibiting the use of above ten thousand Greek and English words occurring in upwards of eighty thousand passages of the New Testament, so as to form a key to the hidden meanings of the Sacred Scripture; *Two-fold Concordance to the New Testament*, (1) to the Greek New Testament, exhibiting every root and derivative, with their several prefixes and terminations in all their occurrences, with the Hebrew originals of which they are renderings in the Septuagint; (2) a concordance and dictionary of Bible words and synonyms (being a condensation of the New-Testament part of the English Analytical Concordance); also a concise concordance to eight thousand changes of the "Revised" Testament; *Grammatical Analysis of the Book of Psalms in Hebrew*, the original text unabridged, the parsing of every word, with all its prefixes and affixes, with a literal translation; *Paradigms of the Hebrew Verbs, with the Serviles in Large Open-faced Characters*.

## Z.

**ZAHN, Theodor, Lic. Theol.** (Göttingen, 1867), D.D. (hon., Göttingen, 1872), German Protestant; b. at Möra, Rhenish Prussia, Oct. 10, 1835; studied at Basel, Erlangen, and Berlin, 1851-58; became teacher in Neustrelitz gymnasium, 1861; *repetent* at Göttingen 1865, *privat-docent* 1868, professor extraordinary 1871; ordinary professor at Kiel 1877, and at Erlangen 1878. He is the author of *Die Voraussetzungen rechter Weihnachtsfeier*, Berlin, 1865, pp. 48; *Marcellus von Ancyra*, Gotha, 1867; *Hierma Pastore N. T. illustr.*, Göttingen, 1867, pp. 52; *Der Hirt des Hermas untersucht*, Gotha, 1868; *Ignatius von Antiochien, 1873*; *Constantin der Grosse und die Kirche*, Hannover, 1876, pp. 35; *Ignatii et Polycarpi epistula, martyria (Pat. apos. rec. de Gebhardt, Harnack, Zahn)*, Leipzig, 1876; *Welterkehr u. Kirche während der drei ersten Jahrhunderte*, Hannover, 1877, pp. 50; *Geschichte des Sonntags vornehmlich in der alten Kirche*, 1878, pp. 79 (Norwegian trans., Kristiania 1879, Dutch trans., Amsterdam 1884); *Selaverei und Christentum in der alten Welt*, Heidelberg, 1879 (lecture); *Acta Joannis*, Erlangen, 1880; *Forschungen zur Geschichte des neutestamentl. Kanons und der altkirchlichen Literatur*, 1881 sqq.: I. *Tatian's Diatessaron*, 1881; H. *Der Evangeliencommentar d. Theoph. v. Antiochien*, 1883; III. *Supplementum Clementinum*, 1884; *Cyprian v. Antiochien u. die deutsche Faustsage*, 1882; *Die Anbetung Jesu im Zeitalter der Apostel*, Stuttgart, 1885 (lecture); *Missionsmethoden im Zeitalter der Apostel*, Erlangen, 1886 (2 lectures), pp. 48; numerous articles, etc.

**ZELLER, Eduard**, German Protestant; b. at Kleinoltzar, Württemberg, Jan. 22, 1811; studied at Tübingen and Berlin; became *privat-docent* of theology at Tübingen, 1840; professor extraordinary at Bern, 1847, ordinary, 1849; of the philosophical faculty, at Marburg 1849, at Heidelberg 1862, and Berlin 1872. He is the author of *Platonische Studien*, 1839; *Geschichte der christlichen Kirche, uebersichtlich dargestellt*, Stuttgart, 1818; *Die Philosophie der Griechen*, Tübingen, 1814-52, 3 vols., 4th ed. 1876-81, 5 vols.; *Das theologische System Zwingli's*, Tübingen, 1853; *Die Apostelgeschichte nach ihrem Inhalt und Ursprung kritisch untersucht*, Stuttgart, 1851; *Vorträge und Abhandlungen*, Tübingen, 1865, 2d ed. Leipzig, 1875, 2d series 1877, 3d series 1881; *Staat und Kirche*, Leipzig, 1873; *Geschichte der deutschen Philosophie seit Leibnitz*, Munich, 1872, 2d ed. 1875; *David Friedrich Strauss in seinem Leben und seinen Schriften*, Bonn, 1874; *Grundriss d. gesch. d. griech. Philosophie*, 1883; 2d ed. 1885 (English trans., *Outlines of the History of Greek Philosophy*, Lond. and N. Y., 1886); *Friedrich d. Gr. als Philosoph*, Berlin, 1886. He is son-in-law of Dr. Baur.

**ZEZSCHWITZ, Gerhard von, D.D.**, Lutheran; b. at Bautzen, July 2, 1825; studied at Leipzig, 1846-50; was university preacher there, 1856; professor extraordinary, 1857-61; honorary professor at Giessen, 1865; ordinary professor at Erlangen, 1869, till his death, July 20, 1886. He published numerous sermons, and *Petri apostoli de Christi ad inferos descensus sententia*, Leipzig,

1857; *Profanrätigkeit und biblischer Sprachgeist*, 1859; *System der christlich kirchlichen Katechetik*, 1 Bd. 1863-72, 2 vols., 2d ed. 1872-74; *Die Katechismen der Waldenser und Böhmisches Bruder, kritische Textausgabe*, Erlangen, 1863; *Ueber die wesentlichen Verfassungsziele der lutherischen Reformation*, Leipzig, 1867 (pp. 64); *System der praktischen Theologie*, 1876-78, 3 parts; *Der Kaisertraum des Mittelalters in seinen religiösen Motiven*, 1877 (pp. 31); *Das Drama vom Ende des römischen Kaisertums und von der Erscheinung des Antichrists. Nach Hulsch. d. 12. Jahrh. in deutsch*, 1878 (pp. 75); *Vom römischen Kaisertum deutscher Nation, ein mittelalterl. Drama*, 1877; *Die Christenlehre im Zusammenhang*, 1880-82, 3 parts, 2d ed. 1883-85; *Luthers kleiner Katechismus*, 1880-81, 2 parts; *Lehrbuch der Pädagogik*, 1882; *Luthers Stellung*, Hamburg, 1883 (pp. 26).

**ZIMMER, Friedrich Karl, Ph.D.** (Halle, 1877), Lic. Theol. (Bonn, 1880), German Protestant; b. at Gardelegen, Prussia, Sept. 22, 1855; educated at Tübingen and Berlin; became *privat-docent* of theology at Bonn 1880, the same at Königsberg, and pastor at Malmsfeld 1883; professor extraordinary, and pastor of the Deaconesses' hospital, Königsberg, 1881. He edited *Halleluja*, 1880-85. He is the author of *J. G. Fichte's Religionsphilosophie*, Berlin, 1878; *Der Spruch vom Jonazzeichen*, Hildburghausen, 1881; *Galaterbrief und Apostelgeschichte*, 1882; *Exegetische Probleme des Hebräer und Galaterbriefs*, 1882; *Concordantie supplementaria omnium vocum N. T.*, Gotha, 1882; *Die deutschen evangelischen Kirchengesangsvereine der Gegenwart*, Quedlinburg, 1882; *Der Verfall des Kantoren- u. Organistenamtes in der evangelischen Landeskirche, Preussens, seine Ursachen u. Vorschläge zur Besserung*, 1885; several minor articles on church music and exegesis.

**ZOECKLER, Otto, Ph.D.** (Giessen, 1851), Lic. Theol. (do., 1856), D.D. (hon., do., 1866), Lutheran; b. at Grünberg, Hesse, May 27, 1833; studied at Giessen, Erlangen, and Berlin, 1851-56; became *privat-docent* at Giessen, 1857; professor extraordinary, 1863; ordinary professor at Greifswald, 1866. He became *consistorialrath* at Greifswald, January, 1885. He edited the *Allgemeine literarische Anzeiger für das Ec. Deutschland*, 1867-74; and since 1882, has edited the *Evangelische Kirchenzeitung* (founded by Hengstenberg); and since 1866, been principal editor of *Der Beweis des Glaubens*. He is the author of *De vi ac notione vocabuli usus in N. T.* (inaugural dissertation), Giessen, 1857; *Theologia naturalis: Entwurf einer systematischen Naturtheologie vom offenbarungsgläubigen Standpunkte*, vol. 1., Frankfurt-a.-M., 1860; *Kritische Geschichte der Askese*, 1864; *Hieronymus, sein Leben und Wirken aus seinen Schriften dargestellt*, Gotha, 1864; commentary on *Chronicles, Job, Psalms, Ecclesiastes, Canticles, and Daniel*, in Lange's *Bibelwerk*, Bielefeld, 1866-72 (translated New York, 1870 sqq.); *Die Urgeschichte der Erde und des Menschen*, Gutersloh, 1868; *Das Kreuz Christi*, 1875 (English trans., *The Cross of Christ*,

London, 1877; *Geschichte der Beziehungen zwischen Theologie und Naturwissenschaft*, 1877-79, 2 vols.; *Die Lehre vom Urstand des Menschen*, 1879; *Gottes Zeugen im Reich der Natur*, 1881, 2 vols. (Norwegian trans., Christiania 1882, English trans. 1886); editor of and contributor to *Handbuch der theologischen Wissenschaften*, Nördlingen, 1883-84, 3 vols., 2d ed. 1884-85, 4 vols.

**ZOEPPFEL, Richard Otto, Ph.D., D.D.** (both from Göttingen, 1871 and 1878), Protestant theologian (school of Ritschl); b. at Arensburg Livland (Russia), June 11, 1843; studied theology at Dorpat, 1862-68 (with interruptions); history at Göttingen, 1868-70; became *repentent* of theology at Göttingen, 1870; professor extraordinary of theology at Strassburg, 1872; ordinary professor there, 1877. He is the author of *Die Papstwahlen und die mit ihnen im nächsten Zusammenhange stehenden Ceremonien in ihrer Entwicklung vom 11. bis zum 14. Jahrhundert*, Göttingen, 1871; (with Holtzmann) *Lexikon für Theologie und Kirchenwesen*, Leipzig, 1882.

**ZUNZ, Leopold, Ph.D.**, Hebrew; b. at Detmold, Germany, Aug. 10, 1794; d. at Berlin, March 21, 1886. He was educated at the University of Berlin; became rabbi to the new synagogue there, 1820, but retired after two years, and started a society for Jewish culture and science, to which Heinrich Heine belonged. But the society, which was nicknamed "Young Jerusalem," although embracing many men of talent, soon broke up,

perhaps because of Zunz's radicalism. Many of its members became Christians. From 1824 to 1832, Zunz was director of the New Jewish Congregational School. From 1825 to 1835 he edited the *Spener'sche Zeitung*. From 1835 to 1839, at Prague, he again undertook ministerial functions. From 1839 to 1850 he was director of the Normal Seminary in Berlin. Since 1845 he was a member of the Board of Commissioners for the educational interests of the Jews in Prussia. His long life was one of great literary activity. His works are distinguished by learning and by beauty and clearness of style. Among them may be mentioned, *Etwas über die rabbinische Litteratur*, Berlin, 1818 (which first brought him into notice); *Predigten*, 1823, 2d ed. 1846; *Die gottesdienstlichen Vorträge der Juden, historisch entwickelt*, 1832 (his most valuable book); *Namen der Juden*, Leipzig, 1837; *Zeittafel über die gesammte heilige Schrift*, Berlin, 1839; *Zur Geschichte und Literatur*, Bd. 1., 1845; *Damaskus, ein Wort zu Abwehr*, 2d ed. 1859; *Die synagogale Poesie des Mittelalters*, 1855-59, 2 parts; *Die Vorschriften über Eidesleistung der Juden*, 1859; *Wahlrede*, 1861; 2. *Wahlrede*, 1861; *Politisch und nicht politisch* (lecture), 1862; *Selbstregierung* (lecture), 1864; *Sterbetege*, 1864; *Die geistige Gesundheit* (lecture), 1864; *Die hebräischen Handschriften in Italien*, 1864; *Literaturgeschichte der synagogalen Poesie*, 1865; *Nachtrag dazu*, 1867; *Israels gottesdienstliche Poesie* (lecture), 1870; *Deutsche Briefe*, Leipzig, 1872. •

## FIRST APPENDIX:

Mostly additions sent by the writers too late for insertion in the proper place.  
New book-titles follow directly after the authors' names.

**ACHELIS, E. C.** *Aus dem akademischen Gottesdienst in Marburg, Predigten*, Marburg, 1886.

**ACQUOY, John Gerard Richard, D.D.** (Leiden, 1857), Dutch Protestant theologian; b. at Amsterdam, Jan. 3, 1829; educated at the University of Amsterdam; became Reformed pastor at Eerbeek 1858, Koog 1861, Bommel 1863; professor of theology at Leiden, 1878; professor of ecclesiastical history, and history of Christian doctrine, in the same, 1881. In 1877 he became a member of the Royal Academy of Sciences. He is the author of *Gerardi Magni epistolæ XII.* (his D.D. thesis), Amsterdam, 1857; and in Dutch of "Herman de Ruyter, after Published and Unpublished Documents," 1870; *Jan van Venray*, 1873; "The Cloister of Windesheim and its Influence," 1875, 3 vols.; "The History of the Reformed Church of Holland," in preparation.

**AHLFELD, J. F.** Cf. art. Herzog<sup>2</sup> XVII. 637 sqq.

**ALLEN, A. V. C.**, received the degree of D.D. at Harvard's 250th anniversary, Nov. 8, 1886.

**ALEXANDER, Bishop W.** *The Dignity of our Lord*, London, 1886.

**ALEXANDER, Henry Carrington, D.D.** (Hampden-Sidney College, Va., 1869), Presbyterian; b. at Princeton, N.J., Sept. 27, 1835; graduated at the College of New Jersey, Princeton, N.J., 1851, and at the Theological Seminary in that place, 1858; was stated supply of the Eighty-fourth-street Church, New-York City, for six months in 1858; the same in the village church of Charlotte Court-House, Va., from Oct. 1, 1859, to May, 1861, pastor until Jan. 1, 1870; since professor of biblical literature and interpretation of the N. T., Union Theological Seminary, Va. Author of *Life of Joseph Addison Alexander, D.D.*, N.Y., 1870, 2 vols.

**ARNOLD, M.**, resigned his inspectorship, November, 1886.

**BAIRD, H. M.** *The Huguenots, and Henry of Navarre*, New York, 1886, 2 vols.

**BARTLETT, E. C.**, edited with J. P. Peters, *The Scriptures for Young People*, New York, 1886 sqq., 3 vols.

**BARING-GOULD** is lord of the Manor of Lew Trenchard and Waddlestone; eldest son of Edward Baring-Gould, J. P. and D. L. for County Devon, representative of the ancient family of Gould of Devon, which has occupied estates in the county since the reign of Henry III. Lew Trenchard became the property of the Goulds in 1625, and has continued in the family since. He is J. P. for County of Devon. To the list of his books add: *The Trials of Jesus*, London, 1886; *Nazareth*

and Capernaum: Ten Lectures on the Beginning of our Lord's Ministry, 1886; *Our Parish Church: Twenty Addresses to Children on the Great Truths of the Christian Faith*, 1886.

**BAUDISSION, W. W. F., D.D.** (hon., Giessen, 1880).

**BAUR, G. A. L., D.D.** (hon., —, 18—); was member of commission for revising Luther's Bible. Add to list of books: *Sechs Tabellen über die israelitische Geschichte*, Giessen, 1818; (edited) *Andreas Kemper's Selbstbiographie*, Leipzig, 1882; (with Dr. Karl A. Schmid), *Geschichte der Erziehung*, Stuttgart, 1881.

**BEECHER, H. W.**, made a brilliant lecturing tour in England in the summer of 1886, and was offered a public reception by the Common Council of Brooklyn, but declined it (November, 1886).

**BEETS, Nicolaas, D.D.** (Leiden 1839, Edinburgh 1884), *Phil. Mag.* and *Litt. D.* (Utrecht, 1865), Dutch Protestant, religious poet; b. at Haarlem, Sept. 13, 1811; studied theology at Leiden; became Reformed pastor at IJleemstede 1810, at Utrecht 1854; professor of theology at Utrecht, 1875. He is the author in Dutch of *Camera obscura* (under the pseudonyme of Hildebrand), Haarlem, 1839, 16th ed. 1886 (translated into different languages of Europe; the French title is, *Scènes de la vie hollandaise*, Paris, 1856); "Biography of J. H. van der Palm," 1842 (English trans. New York, 1865); "Hours of Devotion," 1848-75, 8 vols. (German select trans. Bonn, 1858); "St. Paul, at the most Important Times of his Life and Activity," 18—, 3d ed. 1859 (German trans. Gotha, 1857, Danish trans. Copenhagen, 1858); "Literary Recreations," 1850, 2d ed. 1873; collected edition of his poems, 1861-85, 4 vols.; "Literary Miscellanies," 1876, 2 vols.; editor of the complete works of Staring and Bogaers (Dutch poets of the nineteenth century), 1862 and 1871 respectively; and of Anna Roemer Visscher (seventeenth century), 1881; translator into Dutch of *Emblèmes chrétiens* of Georgette de Montenay, lady of honor to Jeanne d'Albret, Queen of Navarre, 18—.

**BEHREND, A. J. F.** *Socialism and Christianity*, New York, 1886.

**BELL, Frederik Willem Bernard van, D.D.** (Leiden, 1819), Dutch Protestant theologian; b. at Rotterdam in the year 1822; studied at Leiden; became Reformed pastor at Noordwykerhout 1849, at Hoorn 1853, at Amsterdam 1855; professor of theological encyclopædia, interpretation of the Greek Testament, and moral philosophy, at Groningen. He is one of the founders and editors of the *Theologisch Tijdschrift*, Amsterdam and Lei-

den, 1867 sqq. He is the author of *De paterfamilias christiane indole, e vocabulis graecorum et apostolicis, in libris Novi Testamenti efficienda* (his D. D. thesis), Leiden, 1819; and in Dutch of "Discourse upon the Character of the Independent Theology," Amsterdam, 1872; "The Science of the Moral Life," 1871; "The Connection of Logic and Ethics," 1877.

**BENDER, W.**, belongs to the left, or radical, wing of the school of Ritschl.

**BENRATH, K., D.D.** (*hon.*), Jena, 18—).

**BENSON, Archbishop.** *Communions of a Day held with Masters of Public Schools in the Chapel of Winchester College* (six short addresses), London, 1886.

**BERESFORD, Right Hon. and Most Rev. Marcus Cervaix, D.D.** (Cambridge, 1840), **D.C.L.** (Oxford, 1862), Lord Archbishop of Armagh and Clogher, and Primate of All Ireland, Church of Ireland, a nephew of the first Marquis of Waterford; b. at Kilmore, Ireland, in the year 1801; d. at Armagh, Dec. 26, 1885; educated at Trinity College, Cambridge; graduated B. A. 1824, M. A. 1828; ordained deacon 1824, priest 1825; became rector of Kildallen, 1825; later vicar of Drungand Lara, and also vicar-general of Kilmore and archdeacon of Ardagh; bishop of Kilmore, 1854; translated to Armagh, 1863. \*

**BERNARD, Hon. and Right Rev. Charles Brodric, D.D.** (Oxford, 1866), lord bishop of Taam, Killaloe, and Achonry, Church of Ireland, son of the second Earl of Bandon; b. at Bandon (?), Ireland, Jan. 4, 1811; educated at Balliol College, Oxford; graduated B. A. 1832, M. A. 1834, B. D. 1866; was ordained deacon 1835, priest 1836; was vicar of Bantry, 1810-42; rector of Kilbrogan, senior prebendary of Cork, and rural dean, 1842-66; consecrated bishop, 1867. He is the author of occasional sermons and lectures. \*

**BERSIER, E.** *Les Réfugiés français et leurs industries* (lecture), Paris, 1886.

**BESTMANN, H. J.** *Die evangelischen Missionen und das deutsche Reich* (lecture), Leipzig, 1886.

**BEVAN, L. D.**, was assistant and co-pastor with Rev. Thomas Binney, 1865-66; became pastor at Melbourne, Australia, 1886.

**BEYSCHLAG, (Johann Heinrich Christoph) Willibald, D.D.** (*hon.*), Königsberg, 1861), United Evangelical; b. at Frankfort-on-the-Main, Sept. 5, 1823; educated at the gymnasium in Frankfort, and at the universities of Bonn and Berlin, 1840-41; became vicar at Coblenz, 1849; *Hilfsamtspfarrer*, also *Religionlehrer* in Trier, 1850; court preacher at Carlsruhe, 1856; ordinary professor of theology at Halle, 1860. He is theologically a pupil of Schleiermacher and Nitzsch, and a leader of the "Middle Party." His principal work is the *Life of Christ*, 2 vols. To the books mentioned on p. 17, add *Zur deutschchristlichen Bildung* (collected popular lectures), Halle, 1880.

**BICKERSTETH, E.** *The Rock of Ages*, 1838; *The Lord's Supper*, 1881; "From Year to Year," or poems for every Sunday and Holy-day in the year, 1883; *Lay Ministration* (a paper), London, 1886.

**BLUNT, J. H.** *Dictionary of Sects, etc.*, new ed. 1886.

**BOARDMAN, George Nye, D.D.** (Middlebury College, Vt., 1867), Congregationalist; b. at Pittsford, Vt., Dec. 23, 1825; graduated at Middlebury

College, Vt., 1847, and at Andover Theological Seminary, Mass., 1852; was resident licentiate, 1852-53; professor of rhetoric and English literature in Middlebury College, 1853-59; pastor of Presbyterian Church at Binghamton, N. Y., 1859-72; since 1872 has been professor of systematic theology in the Chicago Congregational Theological Seminary. He is the author of *The Will, Virtue* (two essays), Chicago, 1882; (with others) *Current Discussions in Theology*, 1883 sqq.

**BONAR, H.** *Hymns of Faith and Hope*, new ed. 1886.

**BONET-MAURY, A. C. C. A.**, when at Beauvais, built a church. In 1855 he became librarian of the Musée pédagogique, Paris. To list of books add: *L'Empereur Akbar. Un chapitre de l'histoire de l'Inde au XVII.<sup>e</sup> siècle, par le Comte F. A. de Noer, traduit de l'allemand, avec une introduction* (by Bonet-Maury), Leiden, 1883-86, 2 vols.

**BONNET, J.**, is a professor in the University of France. His *Olympia Morata* has been translated into several languages, besides the German (Hamburg, 1860); his *Anio Paleario* into German (Hamburg, 1863), Italian (Florence, 18—); his *Récits*, etc., into German (Berlin, 1864). He edited the admirable *Mémoires* of Louis de Marolles, from the time of the Revocation, Paris, 1882; and a third series of *Récits du seizième siècle*, 1886.

**BORDIER, Henri Léonard**, Reformed Church of France, layman; b. in Paris, in the year 1817; educated at the Ecole de droit and the Ecole des Chartes in Paris, and licensed in law, and as paleographic archivist in 1840; but has ever since devoted himself to historical studies. He was successively, for a time, assistant to the historian Augustin Thierry; assistant in the Academy of Inscriptions; secretary *par interim* of the Ecole des Chartes; a member of the commission on the departmental archives of the minister of the interior (1846), archivist of the national archives (1850), dismissed on the establishment of the Empire. He was, during the siege of Paris, on the commission upon the papers of the Tuileries; and in 1872 nominated honorary librarian in the department of manuscripts in the National Library. He has been for many years on the committee, of the "Société d'histoire du protestantisme français." He is the author of numerous works, noted for their great accuracy. Among them may be mentioned: various notices in the *Bibliothèque de l'école des Chartes*, Paris, 1841-86; *Histoire générale de tous les dépôts d'archives existant en France*, 1855; *Les églises et monastères de Paris*, 1856; an edition of *Libri miraculorum alioque opera minora* of Gregory of Tours, Latin text with French translation, 1857-61, 4 vols.; a French translation of the *Historia Francorum* of Gregory of Tours, 1850-61, 2 vols.; (with Ed. Charton) *Histoire de France*, 1850-61; *Les inventaires des archives de l'Empire*, 1867; *Une fabrique de faux autographes*, 1869; *Chansonnier liguenois du seizième siècle*, 1869; *L'Allemagne aux Tuileries, de 1850 à 1870*, 1872; *La Saint Barthélemy et la critique moderne*, Geneva, 1879; *L'école historique de Jérôme Bolsec*, Paris, 1880; *Nicolas Castellan de Tournay, réfugié à Genève (1564-1576)*, 1881; is re-issuing with enlargements and corrections, the brothers Eugène and Emile Haag's *La France protestante* (original ed., Paris, 1848-59, 10 vols.), Paris, 1877 sqq.



**BREDEKAMP, C. J.** *Der Prophet Jesu* erläutert. Erlangen, 1886 sq.

**BRIGGS, C. A.** *Messianic Prophecy*, New York and Edinburgh, 1886.

**BRIGHT, W.**, was educated at Rugby School; ordained deacon 1848, priest 1850; appointed proctor of the chapter in convocation, 1879.

**BROOKE, S. A.** *The Unity of God and Man, and other Sermons*, London, 1886.

**BROWNE, E. H.**, was educated at Eton. Besides the commentary on *Genesis*, he wrote the *Introduction to the Pentateuch* in the *Speaker's Commentary*.

**BRUCE, A. B.** *The Miraculous Element in the Gospels*, New York, 1886 (lectures delivered in the Union Theological Seminary, N.Y., on the Ely Foundation).

**BRUECKNER, B. B.**, is Ph.D. and LL.D. as well as D.D. He is Propst of St. Nicholas and St. Mary, vice-president of the Berlin Ober-consistorialrath, Mitglied des Staatsrath, and Domherr in Brandenburg. His *Predigten 1853-60*, 5th ed. Leipzig, 1886; 1861-66, 5th ed. 1886.

**BRUSTON, C. A.** *Da texte primitif des Psaumes*, 1873; *Études sur l'Apocalypse*, 1881; *Les deux Jehoistes, études sur les sources de l'Histoire sainte*, 1885.

**BUCHWALD, C. A.** *Landeskirche und Freikirche*, Zwickau, 1886; *Die Lutherfunde der neuen Zeit insbesondere in der zwickauer Ratschulbibliothek* (lecture), Zwickau, 1886, contributed to *Blätter für Hymnologie*.

**BUCKLEY, J. M.** *The Land of the Czar and the Nihilist*, Boston, 1886.

**BURGON, J. W.** The list of Dean Burgon's publications, as given by himself, is as follows: *Mémoire sur les vases Panathéniques par le Cher. Brinsted* (translated), London, 1833; *The Life and Times of Sir Thomas Gresham*, 1839, 2 vols.; *Petra, a Poem*, 1846; *Some Remarks on Art*, 1846; (edited with Rev. H. J. Rose) *Fifty Cottage Prints*, 1851; *Thirty-six Cottage Wall-Prints*, 1853; *The Pictorial Bible*, 1851; *Oxford Reformers*, 1851; *The History of our Lord* (with 72 engravings): a *Plain Commentary on the Four Holy Gospels*, 1855, 8 vols. new ed. 1877, 4 vols., re-printed Philadelphia, 1856 and 1868, 2 vols.; *Ninety Short Sermons, for Family Reading*, 1855, 2 vols.; *Historical Notices of the Colleges of Oxford*, 1857; *Our Saviour, and Another Resapeth* (ordination sermon), 1859; *Portrait of a Christian Gentleman: a Memoir of P. F. Tytler, Esq.*, 1859; *Inspiration and Interpretation* (answer to *Essays and Reviews*), 1861; *Letters from Rome to Friends in England*, 1862; *A Treatise on the Pastoral Office*, 1864; *Zaccheus*, 1864; *Work of the Christian Builder tried by Fire*, 1865; *Ninety-one Short Sermons*, 2d series, 1867, 2 vols.; *The Lambeth Conference and the Encyclical*, 1867; *Plea for a Fifth School*, 1868; *Disestablishment, The Nation's Formal Rejection of God and Denial of the Faith*, 1868; *England and Rome: Three Letters to a Pervert*, 1869; *The Roman Council*, 1869; *First and Second Protest against Dr. Temple's Consecration*, 1869; *Protests of the Bishops*, 1870; *Dr. Temple's Explanation examined*, 1870; *The Last 12 Verses of the Gospel according to St. Mark, vindicated against Recent Critical Objections and established*, 1871; *The Review of a Year*, 1871; *Woman's Place*, 1871; *An Unitarian Reviser of our Authorized Version, intolerable*, 1872; *The New Lectio-*

*ary*, 1872; *The Athanasian Creed to be retained in its Integrity, and why*, 1872; *The Oxford Diocesan Conference, and Romanizing within the Church of England* (2 sermons), 1st to 3d ed. 1873; *A Plea for the Study of Divinity in Oxford*, 1875; *Home Missions and Sensational Religion: also Humility, Ad Clerum*, 1876; *The New Lectiary examined, with Reasons for its Amendment* (jointly with the Bishop of Lincoln and Dean Goulbourn), 1877; *Nehemiah, a Pattern for Builders*, 1878; *The Servants of Scripture*, 1878; *The Disestablishment of Religion in Oxford, the Betrayal of a Sacred Trust: Words of Warning to the University*, 1880; *Prophecy,—not "Forecast," but (in the words of Bishop Butler) "The History of Events before they come to pass,"* 1880; *Divergent Ritual Practice*, 1881; *Canon Robert Gregory, A Letter of Friendly Remonstrance*, 1st and 2d ed. 1881; *The Revision Revised: Three Articles from the Quarterly Review, with a Reply to Bishop Eliott's Pamphlet, and a Vindication of the Traditional Reading of 1 Tim. iii. 16*, 1883; *To Educate Young Women like Young Men, and with Young Men, a Thing Inexpedient and Unmodest*, 1884; *Poems* (1840-78), 1885.

**CARROLL, Henry King, LL.D.** (Syracuse University, N.Y., 1885), Methodist layman; b. at Dennisville, N.J., Nov. 15, 1847; was self-taught; became editor of *The Haver Republican*, Maryland, 1868; assistant editor of *The Methodist*, New York, 1869; of *The Hearth and Home*, New York, 1870; night agent of the New-York Associated Press, 1871; special correspondent of the Boston (Mass.) *Traveller*, 1873; religious editor of the *New-York Independent*, 1876. He was a delegate from the Methodist-Episcopal Church to the Ecumenical Methodist Conference in London, 1881; organizing secretary of the Methodist Centennial Conference, 1881. He was the chief editor of the *Proceedings of the Centennial Methodist Conference*, New York, 1885; is the author of the pamphlets, *World of Missions*, New York, 1882; *Catholic Dogma of Church Authority*, New York, 1881; and is a frequent contributor to the *Methodist Quarterly Review*, New York.

**CASPARI, C. P.**, shared in the new Norwegian translation of the Old Testament, which appeared in 1887.

**CASSEL, P.** *Kritisches Neudschreiben über die Prophanbel*, Berlin, 1885 (Heft 1, *Mit e. wissenschaftl. Anmerkung über Hellenismen in den Psalmen*; Heft II., *Messianische Stellen des alten Testaments. Anhängt sind Anmerkungen über Megillath Taanith*); *Aus dem Lande des Sonnenaufgangs*, 1885; *Zoroaster, sein Name und seine Zeit*, 1886 (pp. 21).

**CHESTER, Right Rev. William Bennet, D.D.** (Trinity College, Dublin, 1883), lord bishop of Killaloe, Church of Ireland; b. at Ballylough, County Cork, Ireland, in the year 1820; educated at Trinity College, Dublin; graduated B.A. and divinity testimonium (second-class) 1846, M.A. 1856, B.D. 1883; ordained deacon and priest, 1840; became curate of Kilmush, 1846; vicar of Killead 1847, of Killkee 1849; rector of Ballymackey and chancellor of Killaloe, 1855; rector of Nenagh 1859, of Birr 1875 (prebendary of Tipperkevin or canon of St. Patrick's, 1877-81; archdeacon of Killaloe, 1880-81); bishop of Killaloe, Kilfenora, Clonfert, and Kilmadough, 1881.

**CHEYNE, T. K.** *Jeh and Solomon; or, the Wisdom of the Old Testament* (an introduction to the

criticism and exegesis of *Job*, *Proverbs*, *Ecclesiastes*, and *Ecclesiasticus*, 1886. He also contributed to the Queen's Printers' *Teacher's Bible*; and art. *Hittites* in the 9th ed. of the *Encyclopædia Britannica*.

**CHURCH, R. W.** *Advent Sermons*, London, 1886; *Human Life and its Conditions*, 2d ed. 1886.

**CLARKE, J. F.** *Vexed Questions in Theology*, 1886; *The Fourth Gospel*, 1886.

**COMBA, E.** *Vera Narrazione del Massacro di l'altellina di l. Parravicino*, 1886; *Parafraasi sopra l' Ep. di S. Paolo ai Romani di F. Virginio*, 1886. He is editing the *Histoire des Vaudois d'Italie depuis leurs origines jusqu'à nos jours*, 2 vols.

**CONDER, Eustace Rogers, D.D.** (Edinburgh, 1882), Congregationalist; b. near St. Albans (the ancient Verulam), Eng., April 5, 1820; educated for the Christian ministry at Spring Hill College, Birmingham; entered, 1838; graduated M.A. in philosophy, with gold medal, at the University of London, 1844; became Congregational pastor at Poole, Dorset, 1844; at Leeds (East Parade Congregational Church), 1861. He was chairman of the Congregational Union in 1873. He is "distinctly and strongly evangelical, with high views of authority of Scripture; but of broad sympathies, unpledged to any party formula or narrow creed." He is the author of *Memoir of Josiah Conder* (his father, see *Encyclopædia*, iii. 2500), London, 1856; *Commentary on St. Matthew's Gospel*, 1866; *Sleepy Forest, and other Tales for Children*, 1872; *The Basis of Faith, Critical Survey of Christian Theism* (Congregational lecture for 1877), 1877, 3d ed. 1886; *Outlines of the Life of Christ*, 1851; *Drops and Rocks, and other Talks with the Children*, 1882; a great number of articles in reviews and magazines, lectures, etc.

**CORNILL, Carl Heinrich, Lic. Theol.** (Marburg, 1880 [?]), D.D. (*hon.*, Heidelberg, 1886), German Protestant theologian; b. in Germany, April 26, 1854; pursued his theological studies at Marburg, and other universities; became *privat-docent* of theology at Marburg, 1880 [?]; professor extraordinary at Königsberg, 1886. He is the author of *Jeremia und seine Zeit*, Heidelberg, 1880 (pp. 39); *Der Prophet Ezechiel geschildert*, 1882 (pp. 53); *Das Buch des Propheten Ezechiel* (a critical reconstruction of the Hebrew text), Leipzig, 1886 (pp. xii. 513).

**COTTERILL, H.**, d. at Edinburgh, Thursday, April 15, 1886.

**COULIN, F.** *La vocation du chrétien*, Paris, 1870.

**CRAMER, Jacobus, D.D.** (Utrecht, 1858), Dutch Protestant theologian; b. at Rotterdam, Dec. 21, 1833; educated at Utrecht; became adjunct to the director of the Missionary Society of Rotterdam, 1858; Reformed pastor at Oude Wetering 1859, at Charlois 1862, and at Amsterdam 1866; professor of the history of the Christian religion, early Christian literature, and history of Christian doctrine, at Groningen, 1876, since 1884 at Utrecht. He is an advocate of the evangelical orthodox theology, as appears, amongst other things, from the "Contributions in the Domain of Theology and Philosophy," which he published with G. H. Lamers (Amsterdam, 1867-85, 5 vols.). He is the author of *Specimen historico-dogmaticum de Arianismo* (his D.D. thesis), Utrecht, 1858; and in Dutch of "Christianity and Humanity," Amsterdam, 1871; "Alexander Vinet, considered as a

Christian Moralist and Apologist," 1883 (crowned by The Hague Society).

**CREIGHTON, M., Hon. D.C.L.** (Durham, 1885). In 1885 he was appointed by the Crown, canon of Worcester Cathedral; in 1886 sent by Cambridge University to represent John Harvard's college (Emmanuel), at the 250th anniversary of the founding of Harvard University, on which occasion (Monday, Nov. 8, 1886) he received the degree of LL.D.

**CREMER, A. H.** *Biblich-theologisches Wörterbuch. Suppl. Heft zur 3. Aufl.*, Gotha, 1886 (English trans. of the *Supplement*, Edinburgh, 1886).

**CROSBY, H.** Full title of his N. T. Commentary is, *The New Testament in both Authorized and Revised Versions, carefully annotated*, Boston, 1855.

**CROSKERY, T.**, d. at Londonderry, Oct. 3, 1886.

**CULROSS, James, D.D.** (St. Andrew's, 1867), Baptist; b. near Blairgowrie, Perthshire, Scotland, in November, 1824; graduated M.A. at the University of St. Andrew's, 1846; engaged in theological studies till 1849; was Baptist pastor at Stirling, 1850-70; Highbury Hill, London, 1870-78; Adelaide Place, Glasgow, 1878-83; was appointed theological tutor by the Baptist Union of Scotland, 1869; since 1883 he has been president of the Bristol Baptist College. He was president of the Union, 1870; vice-president of the Baptist Union of Great Britain and Ireland, 1886. He is the author of *Lazarus revived*, London, 1858, 3d ed. 1863 (incorporated in *The House at Bethany: its Joys and Sorrows, and its Divine Guest* [1870]); *The Missionary Martyr of Delhi*, 1860; *The Divine Compassion, or Jesus showing Mercy*, 1864; *Emanuel, or the Father revealed in Jesus*, 1868, 2d ed. 1869; *John whom Jesus loved*, 1872, 2d ed. 1878; "Behold, I stand at the Door, and knock," 1874, 2d ed. 1877; "Thy First Love," *Christ's Message to Ephesus* [1877]; *The Greatness of Little Things* [1879]; *William Carey*, 1881; *The Service of the King*, Edinburgh, 1884; besides small books, and contributions to periodical literature.

**CUNITZ, A. E.**, studied at Strassburg, Göttingen, Berlin, and Paris. Of the *Histoire ecclésiastique*, vols. i., ii., and iii. 1st part, have appeared. He also has written *Histoire critique de l'interprétation du Cantique*, Strassburg, 1844; *Ueber die Amtsbefugnisse der Consistorien in der prot. Kirche Frankreichs*, 1847; and several articles in the *Allg. Lit. Zeitung* of Jena, in the *Revue de théologie* of Strassburg, in Herzog, etc. Died in Strassburg, June 16, 1886.

**DALE, R. W.**, in 1885 was appointed by the Crown a member of a commission for inquiring into the working of the English system of elementary education. He has written *A Preliminary Essay to a translation of Carl Schmidt's Social Results of Early Christianity*, London, 1885.

**DALTON, H.** *Nathanael*, St. Petersburg, 3d ed. 1886; *Immanuel* (trans. into Dutch): *Der verloren Sohn*, 2d ed. 1884.

**D'ALVIELLA, Count E. Goblet.** *Harrison contre Spencer* (trans. into English by Prof. E. L. Youmans, as appendix to the reprint of Harrison and Spencer's *The Nature and Reality of Religion*, New York, 1885); *Cours d'introduction à l'histoire générale des religions*, Ghent, 1886; articles in *Revue de l'Instruction publique*.

**DAVIDSON, R. L.**, was educated at Harrow.

He was appointed domestic chaplain to the Queen, 1883.

**DAVIES, J. L.**, contributed *Praks, Passes, and Glaciers*, to *Traets for Priests and People*.

**DEANE, H.**, was Grinfield lecturer in the University of Oxford, 1881-86. He has also written various sermons and articles.

**DEANE, W. J.**, was educated at Rugby. *Catechism*, 3d ed., 1886.

**DECOPPET, Auguste Louis**, Reformed Church of France; b. in Paris, Feb. 4, 1836; studied at the preparatory school of theology of Batignolles; became professor of history and French literature in the Royal College of Noorthy, Holland, where the Prince of Orange studied, 1855; determining on a ministerial career, he entered the theological seminary of Montauban, and graduated B.D. 1863; became pastor at Alais 1863; pastor of the Reformed Church of Paris 1869, and is now at the Oratoire. Among his works may be mentioned, *Catéchisme élémentaire*, Paris, 1875; *Paris protestant*, 1876; *Sermons*, 1876; *Sermons pour les enfants*, 3 series, 3d 1880 (translated into Danish, Hungarian, German [Gütersloh, 1883], and English); *Méditations pratiques*, 1881.

**DELITZSCH, Friedrich**. *Prolegomena eines neuen hebräisch-aramäischen Wörterbuchs zum Alten Testament*, Leipzig, 1886.

**DENISON, Ven. C. A.**, is brother of the late Lord Ossington, speaker of the House of Commons, 1857-72; of the Bishop of Salisbury, 1837-54; and of Sir William Denison, K.C.B., Governor of Tasmania, Sydney, Madras, 1846-66. The archdeacon, as member of the Lower House of Convocation from revival of Convocation in 1852, was chairman of committees reporting in condemnation of *Essays and Reviews*, and of Bishop Colenso's writings on the Old Testament. The Elementary Education Act conditioned the public grant upon the change of the schools of the Church of England into state schools, and in the attendant controversy he bore a prominent part. In December, 1885, after the general election, he issued a pamphlet, *Mr. Gladstone*, in its 7th thousand, March, 1886.

**DERENBOURG, Joseph, Ph.D.** (Giessen, 1831); b. at Mayence, Aug. 21, 1811; studied at the Talmudical School and in the gymnasium of Mayence, and at the universities of Giessen and Bonn. He came to Paris in 1839; became a corrector of the press in the National Printing House (1852), especially of Hebrew (1856); professor of rabbinic and Talmudic Hebrew in the University of Paris, 1877. In 1871 he was elected a member of the Academy of Inscriptions and Belles-lettres. He is one of the most frequent contributors to the *Journal scientifique de la théologie juive*, and to the *Revue juive scientifique et pratique*, *Journal asiatique*, *Revue critique*; editor of Lokmann's *Fables*, Paris, 1846; the second edition (with M. Reinaud) of the *Sciences de Hariri*, 1847-53; author of *Essai sur l'histoire de la Palestine*, 1867, etc.

**DIECKHOFF, A. W.**, was professor extraordinary at Gottingen, 1851, before becoming ordinary professor at Rostock, 1860. He has written *Zur Lehre von der Bekehrung und von der Prädestination*; *Zweite Entgegnung auf missourische Ausflüchte*, Rostock, 1886; *Der Ablassstreit, Dogmengeschichtlich dargestellt*, Gotha, 1886.

**DITTRICH, F.**, was professor of moral theology, 1872; of ecclesiastical history, 1873. He has published *Observationes quedam de ordine naturali et morali*, Braunsberg, 1869; *Regesten und Briefe des Cardinals Gasparo Contarini (1483-1542)*, 1881; *Gasparo Contarini, eine Monographie*, 1885. In the *Indice Lectorum Lycei Hosiani Brunsvigerensis* he wrote the following articles: *De Socratis sententia, virtutum esse scientiam*, 1868; *Quid e S. Pauli sententia lex mosaica in moribus spectaverit*, 1871; *De Tertulliano christianæ veritatis regula contra hæreticorum licentiam vindice*, 1877; *Quæ partes fuerint Petri Pauli Vergerii in colloquio Wormatiensi*, 1879; *Sixti V. Summi Pontificis ad Paulum III. Op. Pontif. Max. compositionum defensionis*, 1883. He edited the *Mittheilungen des ermländischen Kunstvereins*, Braunsberg, 1870, 1871, 1875; has also contributed to the *Zeitschrift für Geschichte und Alterthumskunde Ermlands*; to the *Historisches Jahrbuch der Görres-Gesellschaft (Die Nuntiatursberichte Giovanni Morone's vom Reichstage zu Regensburg 1541, 1883)*; and to the *Beiträge zur Geschichte der katholischen Reformation im ersten Drittel des 16 Jahrhunderts*, in 1881 and 1886.

**DIX, M.** *The Gospel and Philosophy*, New York, 1886.

**DIXON, R. W.**, is the son of James Dixon, a celebrated Wesleyan preacher. He has written *Lyrical Poems*, Oxford, 1886.

**DODS, M.**, wrote other articles in the *Encyclopedia Britannica*, besides those mentioned; *Parables*, 1st series, 3d ed., 1886.

**DOEDES, J. I.**, teaches also natural theology and textual criticism. Page 56, l. 14, r. *Kerkelyke*; l. 19, supply *de before Jesu*.

**DONALDSON, J.**, rector of the University of St. Andrews, 1886.

**DORNER, A. J.**, studied at Berlin, Tübingen, and Gottingen. He has written, *Ueber die Principien der kantischen Ethik*, Berlin, 1875; *Schelling, zur Erinnerung an seinen hundertjährigen Geburtstag*, 1875; *Dem Andenken von I. A. Dorner*, 1885. In *Studien und Kritiken: Hartmann's Philosophie des Unbewussten*, 1881; *Ueber das Wesen der Religion*, 1883; *Das Verhältniss von Kirche und Staat nach Occam*, 1885. In Herzog<sup>2</sup>, *Augustin, Johannes von Damask. Dans Scotus, Dorner*.

**DORNER, I. A.** Add to his works: *Zum dreihundertjährigen Gedächtniss des Todes Melancthons*, 1860. The eschatological portion of his *System of Doctrine* was separately edited in English under the title: *Doctrine of the Future State*, with an introduction and notes, by Dr. Newman Smyth, New York, 1883; English trans. of his *Sittlehre*, by Dr. Mead, *Christian Ethics*, Edinburgh, 1887. His essay *On the Sinless Perfection of Jesus* (1862) was translated into French in the "Revue Chrétienne," and into English by Dr. Henry B. Smith, in the "American Presbyterian Review," New York, 1863. Comp. art. *Dorner*, by his son, in the Appendix vol. of Herzog<sup>2</sup>, xvii. pp. 755-770.

**DOUEN, E. O.** *Essai historique sur les Eglises du département de l'Aisne*, Paris, 1860; besides nearly a hundred contributions in Lichtenberger's *Encyclopédie des sciences religieuses* [forty signed], he published in the *Bulletin de l'histoire du protestantisme* in 1886 a fragment of a partially executed work upon *La Révocation de l'Édit de Nantes à Paris*.

**DRUMMOND, Henry**, has made scientific ex-

peditions in Europe, America, and Central Africa, and is the author of various scientific papers.

**DUCHESNE, L.**, since 1855 has been "*Maitre de conférences d'histoire à l'École des Hautes-Études de la Sorbonne*," Paris.

**DUHM, B., D.D.** (*hon.*, Basel, 1855).

**DUNS, J.**, became a fellow of the Royal Society of Edinburgh, 1859; wrote *Memoir of Sir James Simpson, Bart., M.D.*, Edinburgh, 1873.

**DWIGHT, T.**, received the degree of LL.D. at the 250th anniversary of Harvard College, Nov. 5, 1886; translated the third edition of Godet on *John*.

**DYER, H.** *Records of an Active Life*, New York, 1886.

**EATON, Samuel John Mills, D.D.** (Washington and Jefferson College, Washington, Penn., 1868), Presbyterian; b. at Fairview, Erie County, Penn., April 15, 1820; graduated at Jefferson College, Canonsburg, Penn., 1845; studied at the Western Theological Seminary, Allegheny, Penn., 1846-48; was stated supply and pastor at Franklin, Penn., 1848-82; at Mt. Pleasant, Penn., 1848-55. He was permanent clerk, synod of Allegheny, 1859-70; stated clerk, synod of Erie, 1870-81; has been stated clerk, presbytery of Erie, since 1853; trustee of Washington and Jefferson College, Washington, Penn., since 1879; director of the Western Theological Seminary since 1880. He was a delegate in the Christian Commission, 1864; travelled in the East, 1871. He is the author of *History of Petroleum*, Philadelphia, 1864; *History of the Presbytery of Erie*, New York, 1868; *Ecclesiastical History (in Centennial Memorials of Presbyterianism in Western Pennsylvania, Harrisburg, 1869)*; *History of Venango County, Penn.*, 1876; *Lakeside*, Pittsburg, 1880; *Memoir of Rev. Cyrus Dickson, D.D.*, New York, 1883; *Jerusalem*, 1883; *Palestine*, 1884; *Lamberton Memorial*, Pittsburg, 1885.

**EBRARD, A.** *Apologetics: or, The Scientific Indication of Christianity*, translated by Rev. W. Stuart and Rev. John Macpherson, Edinburgh, 1886, 2 vols.

**EDDY, Z.**, removed to Detroit, Mich., in 1886.

**EDEN, R.**, d. at Inverness, Thursday, Aug. 26, 1886.

**EDERSHEIM, A.**, was the first Jew to carry off a prize at the gymnasium of Vienna. He was educated in Hungary as well as in Austria (Vienna). He wrote articles *Josephus* and *Philo*, in Smith and Wace's *Dictionary of Christian Biography*; and commentary on *Ecclesiasticus*, in the *Bible (Speaker's) Commentary on the Apocrypha*; *Israel and Judah, from the Reign of Ahab to the Decline of the Two Kingdoms*, 1886.

**EDWARDS, L.**, collected works were published in Welsh at Wrexham. The most important are, "The Doctrine of the Atonement," and "The Harmony of the Faith."

**ELLCOTT, Bishop.** *Are We to Modify Fundamental Doctrine?* 2d ed. 1886.

**ELLIOTT, C.**, is a member of the Victoria Institute of London.

**EYRE, C.**, went to Newcastle-on-Tyne, 1843; was canon theologian and vicar-general; is a member of the Order of the Knights of Malta, and also of the Holy Sepulchre.

**FAIRCHILD, J. H.**, was tutor in languages in Oberlin College, 1839-42.

**FARRAR, A. S.**, was select preacher at Oxford, 1855-86; examining chaplain to the Bishop of Peterborough since 1868.

**FARRAR, F. W.**, travelled in the United States in 1855, and lectured on Dante, Browning, and the Talmud; contributed commentary on *Judges* in Bishop Ellicott's *Commentary*, and on *Book of Wisdom in Bible (Speaker's) Commentary on the Apocrypha*.

**FAUSSET, A. R., B.D.** and **D.D.** (by special grace of the Board of Trinity College and University, Dublin, 1886), became canon of York Minster, 1885.

**FERCUSON, Samuel David, D.D.** (Theological Seminary, Gambier, O., 1855).

**FFOULKES, E. S.**, was examiner in the Honour School of Theology, Oxford, 1873-75; wrote *Primitive Consecration of the Eucharistic Oblation*, London, 1886; numerous articles on church history and theology in Smith's *Dictionaries of Christian Antiquities and Biography*.

**FIELD, H. M.** *Blood thicker than Water: a few Days among our Southern Brethren*, New York, 1886. Started Nov. 4, 1886, for Spain and Algiers.

**FISHER, C. P.**, received the degree of D.D. at the 250th anniversary of Harvard College, Nov. 5, 1886. Add: *Catholicity* (sermon), 1886.

**FLIEDNER, F.**, edits also *Blätter aus Spanien*; and the periodicals, *Christian Review* (fortnightly) and *Children's Friend* (monthly); has prepared, in Spanish, *Lives of Livingstone, Luther, Dr. Fliedner* (his father), *John Hoecard, Elizabeth Fry, Hymnbook for Sunday Schools*, and various other books for the Spanish Christian literature.

**FLINT, R.**, was appointed in 1859 to the pastorate of the East Parish, Aberdeen, and in 1861 to that of Kileonquhar, Fife. He is a corresponding member of the Institute of France, and a fellow of the Royal Society of Edinburgh. Author of *Vico*, Edinburgh, 1884.

**FOSTER, R. V.**, was chief editor of the comments on the *International Lessons*, and other Sunday-school literature of the Cumberland Presbyterian Church, from 1880 to 1884; and for three years, since 1877, he was in charge of the belles-lettres department of Cumberland University, at the same time discharging the duties of his theological professorship. — Trinity University is at Tehuacana, Tex.

**FRANK, F. H. R.** *System of the Christian Certainty*, Eng. trans., Edinburgh, 1886.

**FRANKE, A. H., D.D.** (Halle, 1855).

**FREPEL, C. E.** *St. Irénée*, 3d ed. 1886.

**FRICKE, G. A.**, became *Consistorialrath* in 1882. **FRIEDLIEB, J. H.**, 2d ed. *Synopsis Evangeliorum*, Regensburg, 1869.

**FRIEDRICH, J.** Died in summer of 1886.

**FRITZSCHE, O. F.** *Confessio helvetica posterior*, Zürich, 1839; *Duplex libri Eoanp, textus graeca*, 1845; *Specimen ed.-crit. interpr. veter. lat. N. T.*, 1867; *Epistola Clem. ad Jacob. et Rufini interpret.*, 1873.

**FUNCKE, O.** *Willst du gesund werden?* 4th ed. 1886.

**FUNK, F. X.** *Kirchengeschichte*. 1886 sqq.

**GAMS, Bonifaz, Ph.D.** (Tübingen, 1838?); **D.D.** (*hon.*, Tübingen, 18—), Roman Catholic; b. at Mittelbuch, Jan. 23, 1816; studied at Tübingen, where he received the prize of the theological faculty, and the first homiletical prize, 1838; became *vikar* at Aichstetten and Gmünd, 1838; act-

ing preceptor at Horb, 1811; made a scientific journey at the expense of the State, 1812-13; became acting pastor at Wurlmüngen, 1814; acting professor at Rottweil, 1814; chief preceptor at Gmünd, 1845; professor of theology at Hildesheim, 1847; novice in the Benedictine Abbey of St. Boniface in Munich 1855, monk there 1856; rose to be superior, but later resigned. He has published *Die sieben Worte Jesu am Kreuze*, Rottenburg, 1815; *Ansang und Ziel der Geschichte*, Tübingen, 1830; *Johannes der Täufer in Gefangnisse*, 1833; *Die Geschichte der Kirche Jesu Christi im 19. Jahrhundert*, Innsbruck, 1853-58, 3 vols.; *Die 11. Sakularfeier des Martyrdes des hl. Bonifazius in Fulda und Mainz*, Mainz, 1855; *Margott, die Siege der Kirche im ersten Jahrzehnt des Pontifikats Pius IX.*, Innsbruck 1860, 2d ed. 1860; *Katechetische Reden gehalten in der Basilika zu München*, Regensburg, 1862, 2 vols.; *Organisirung des Petruspfennigs*, 1862; *Kirchengeschichte von Spanien*, 1862-76, 4 vols.; *Register zu den historisch-politischen Blättern*, Munich, 1865; *Der Peterspfennig als Stiftung*, Regensburg, 1866; *J. A. Möhler, ein Lebensbild, mit Briefen und kleineren Schriften*, München, 1866; *Das Jahr des Martyrdes der hl. Apostel Petrus und Paulus*, 1867; *Kirchengeschichte von J. A. Möhler*, 1867-70, 3 vols.; *Series episcoporum ecclesiarum catholicae quotquot innotuerunt a B. Petro Ap.*, 1873; 1st supplement to the same, *Hierarchia cathol. Pii IX.*, Munich, 1879; *Der Bonifazius-Verein in Süddeutschland 1850-80*, Paderborn, 1880; *Predigt aus Anlass des Jubiläums*, Munich, 1881; 2d supplement to *Series episcop.*, Regensburg, 1886; numerous reviews and articles in the Tübingen *Quartalschrift*, etc.

**GANDELL, R.** His fellowship of Hertford College is unexpired. The edition of Lightfoot's *Horæ* was published by the Clarendon Press, Oxford.

**CASS, F. W. J. H.** *Optimismus und Pessimismus, der Gang der christlichen Welt- und Lebensansicht*, Berlin, 1876; *Geschichte der christlichen Ethik*, Bd. II. 1886.

**CERHART, E. V.**, was editor of Rauch's *Inner Life of the Christian*, Philadelphia, 1856.

**CEROK, Karl**, 9th ed. of 2d series of *Palmbücher* is under title, *Auf einsamen Gängen*, Stuttgart, 1885; *Illusionen und Ideale* (lecture), 1st-3d ed. Stuttgart, 1886.

**CIBB, John, D.D.** (Aberdeen, 1886), Presbyterian; b. at Aberdeen, Scotland, in the year 1835; educated at the University of Aberdeen, at Heidelberg and Berlin, and also at the Divinity Hall of the Free Church in Aberdeen; became colleague of Rev. G. Wisely at Malta, 1866; theological tutor in the College of the Presbyterian Church of England, London, 1868; professor of New-Testament exegesis in the same, 1877. He is the author of the translation of Augustine's *Lectures on the Gospel according to John*, vol. i. (in Clark's series), Edinburgh, 1873; *Biblical Studies, and their Influence upon the Church*, London, 1877; *Galatia and Other Stories*, 1881 (2d ed. *Galatia, Bessaly, and the Story of Roland*, 1881); *Luther's Table-Talk* (selected and edited), 1883; articles on theological and historical subjects, in *Contemporary Review*, *British and Foreign Evangelical Review*, *British Quarterly Review*, etc.

**CLADDEN, W.** *Applied Christianity*, Boston, 1886.

**CLOAC, P. J.** *Introduction to the Catholic Epistles*, Edinburgh, 1856.

**GOODWIN, H., D.C.L.** (Oxford, 1885), *Creation*, 1886.

**GORDON, W. R.** *Peter Never in Rome*, New York, 1847; several tracts and sermons on various subjects, 1848-49; *The Iniquity of Secession*, 1862; *The Assassination of President Lincoln*, 1865; *An Answer to the Romish Tract, "Is it Honest?"* 1867; *Controversial Letters in Defence of [the same]*, Youngstown, O., 1868.

**GREEN, S. C.** *What Do I Believe?* 1881; *Christian Ministry to the Young*, 1883.

**GREGORY, C. R.**, travelled during 1855 and 1886 in England, France, and the East, in the interests of biblical textual criticism.

**GRUNDEMANN, P. R.**, has been, since 1882, president of the Missions-Conferenz in the Province of Brandenburg; has written, *Zur Statistik der evangelischen Mission*, Gutersloh, 1886.

**GUTHE, H.**, new ed. *Palästina*, 1886.

**HAERING, T.** *Die Theologie und der Vorwurf der "doppelten Wahrheit."* Rede zum Antritt des akademischen Lehramts an der Universität Zürich, Zürich, 1886 (pp. 31). He is joint editor of the *Theologische Studien aus Württemberg*, and belongs to the right or conservative wing of the school of Ritschl.

**HALE, E. E.** Of Mr. Hale's other works may be mentioned, *The Man Without a Country*, Boston, 1861; *If, Yes, and Perhaps*, 1868; *Ingham Papers*, 1870; *How To Do It*, 1871; *Christmas Eve and Christmas Day*, 1872; *His Level Best, and other stories*, 1872; *Workmen's Homes*, 1874; *In His Name*, 1874; *Seren Spanish Clives, and the Way to them*, 1883; *Sermons and Easter Poems*, Boston, 1885; (with Susan Hale) *The Story of Spain*, N.Y., 1886 (several editions of each).

**HALEY, J. W.**, is translating Eusebius' *Preparatio Evangelica* from the original Greek, a work which has never yet been accomplished.

**HALL, N.** His church has a membership of nine hundred, and Sunday schools with six thousand children. The Lincoln Tower is a hundred and twenty feet in height; the spire is formed of red and white stone representing the stars and stripes. It has two class-rooms called "Washington" and "Willerforce." To his list of works add: *Family Prayers in the Words of Scripture*.

**HANNE, J. W.**, gave public lectures upon history and philosophy, Protestantism, etc., at Brunswick, 1840-50; was pastor in different places of the Kingdom of Hannover, 1851-61.

**HARNACK, A.** *Coelix Rossavensis*, Leipzig, 1880; *Der Ursprung des Lectorats und der anderen niederen Weihen*, Gießen, 1886; *Die Quellen der sogenannten apostolischen Kirchenordnung*, Leipzig, 1886; *Die Apostellehre u. die jüdischen beiden Wege* (enlarged reprint of art. on the subject in the Appendix to Herzog's), 1886.

**HARNACK, T.** *Luther's Theologie*. 2. Abth. *Luther's Lehre von dem Erlöser und der Erlösung*, Erlangen, 1886.

**HARPER, W. R.**, has been since 1885 principal of the schools of the Institute of Hebrew.

**HARRISON, Ven. Benjamin**, Church of England; b. in England about the year 1810; was a student of Christ Church, Oxford University, graduated B.A. (1st-class classics and 2d-class mathematics) 1830; Ellerton theological prize,

and Kennicott Hebrew scholar. 1831; English essay, and Pusey and Ellerton Hebrew scholar, 1832; M.A., 1833; was ordained deacon, 1832; priest, 1833; select preacher at Oxford, 1835-37; domestic chaplain to the archbishop of Canterbury, 1838-45; six preacher in Canterbury Cathedral, 1842-45; became archdeacon of Maidstone with canonry in Canterbury Cathedral, annexed 1845. He was a member of the Old-Testament Company of the Anglo-American Bible-Revision Committee from its organization in 1870. He is the author of *An Historical Inquiry into the True Interpretation of the Rubrics respecting the Sermon and the Communion Service*, London, 1845; *Prophetic Outlines of the Christian Church and the anti-Christian Power, as traced in the Visions of Daniel and St. John* (Warburtonian Lectures), 1849; *Privileges, Duties, and Perils in the English Branch of the Church of Christ at the Present Time* (six sermons preached in Canterbury Cathedral), 1850; and the following charges: *Prospects of Peace for the Church*, 1875; *The Church in its Divine Constitution and Relation with the Civil Power*, 1877; *The More Excellent Way*, 1878; *Memories of Departed Brethren, 1879*, *Church's Work and Wants*, 1881; *Disestablishment and Disendowment*, 1883; *Legacy of Peace*, 1883; *Address to the Archdeaconry of Maidstone*, 1885; *The Continuity of the Church, and its Present Position in England*, 1886. \*

**HATCH, E.** *Individualism and Ecclesiasticism, Their Common Place in the Church of Christ* (sermon), London, 1886.

**HAUCK, A.** *Die Entstehung des Christustypus in der abelulindischen Kunst*, Heidelberg, 1880; *Kirchengeschichte Deutschlands*, 1st part, Leipzig, 1886.

**HAURÉAU, J. B.** *Huagode Saint Victor*, 2d ed. 1886.

**HAWES, H. R.**, visited America in 1855, and preached at New York and Boston, also before Harvard and Cornell Universities, addressing immense congregations. He also delivered seven lectures at the Lowell Institute, Boston, which drew together the largest audiences ever known to have assembled there. In the same year he visited Philadelphia, Baltimore, and Washington (where he was received by the President of the United States); and, after lecturing at Montreal and Kingston, Canada, returned to London in the spring of 1886. *My Musical Life*, 2d ed. 1886.

**HEDGE, F. H.**, received the degree of LL.D. at Harvard's 250th anniversary, Nov. 8, 1886.

**HEIDENHEIM, Moritz, Ph.D.** (Giessen, 1851), Anglican theologian; b. at Worms, Sept. 23, 1824; educated at the gymnasium at Worms, and at the universities of Würzburg and Giessen; studied theology subsequently at King's College, London, and was elected associate of the college 1855. He worked for several years in the library of the British Museum, and in the Vatican and other libraries at Rome and elsewhere. He has been since 1864 "English chaplain" of the Anglican Church at Zürich, and *privat-docent* in the theological faculty of the university there. He has published *Deutsche Vierteljahrsschrift für deutsche und englische theologische Forschung und Kritik*, Gotha, 1860-62, and Zürich, 1863-65, 4 vols.; *Bibliotheca Samaritana* (text and annotations), Leipzig, 1881 sqq., 3d part, 1886.

**HEINRICI, K. F. C.** *Wesen und Aufgabe der evangelisch-theologischen Facultäten*, Marburg, 1885.

**HEMAN, C. F.** *Die historische und die religiöse Weltstellung des jüdischen Volkes*, 1882.

**HERVEY, A. C., D.D.** (Oxford, 1885), wrote also on the Pastoral Epistles in the *Pulpit Commentary*.

**HESSEY, J. A.**, was educated at Merchant Taylor's School, London. Author of *Report on "Duties of Archdeacons" to the Lower House of Canterbury Convocation*, London, 1886.

**HETTINGER, F.** *De theologia speculativa et mystica conubio in Dantes Trilogia*, Würzburg, 1882. He was made honorary member of the Louvain theological faculty in 1884.

**HEURTLEY, C. A.** *Faith and the Creed. Dogmatic teaching of the Church of the Fourth and Fifth Centuries*, Oxford, 1886 (a translation of Augustin's *De Fide et Symbolo*).

**HILGENFELD, A.**, belongs to the school of Baur.

**HINCKS, E. Y., S.T.D.** (Yale, 1885).

**HITCHCOCK, R. D.**, received the degree of LL.D. at Harvard's 250th anniversary, Nov. 8, 1886.

**HODGE, Archibald Alexander**, died, after a short illness, at Princeton, Nov. 11, 1886, aged sixty-three years. He had a remarkable resemblance to his distinguished father, agreed fully with his system of theology, filled his chair, and was a very popular teacher and preacher. His funeral, Nov. 15, was attended by a large concourse of pupils and friends from near and far.

**HOEKSTRA, Sytse, D.D.** (Amsterdam, 1857), Dutch Protestant theologian; b. at Wieringewoord, Aug. 20, 1822; studied at the Mennonite Seminary at Amsterdam; pursued a career of great literary activity, writing many books upon practical theology, and contributing to the principal Dutch reviews, — *Jaarbaken voor wetenschappelijke Theologie; Licht, Liefde en Leven*; especially to the *Theologisch Tijdschrift*, Amsterdam, 1867 sqq.; was elected a member of the Royal Academy of Sciences, 1868; had charge of the department of logic in the Amsterdam University, 1876; and has been since 1879 professor of the philosophy of religion in the Municipal University of Amsterdam. He is the author in Dutch of "The Triumph of Love" (expositious of the Canticles), Amsterdam, 1856; "Liberty in Relation to Morality, Conscience, and Sin," 1858; "Principles of the Doctrines of the Ancient Mennonites," 1863; "Psychological Foundation of Religious Faith," 1864; "The Hope of Immortality," 1867; "The Foundation of the Categorical Imperative," 1873. \*

**HOELEMANN, Herman Gustav**, was teacher of religion, and upper teacher (fifth 1835, fourth 1839) in the gymnasium at Zwickau. To the list of his books (p. 101) add, *De interpretatione sacrami profanae stiferie conjungenda*, Leipzig, 1832; *Hebraische Anthologie, mit Commentar und Lexikon*, 1831; *Meschalim solemnibus natal. Dr. Aen. Orthob. Schulzä dicati*, 1839; *Nahum oraculum*, 1842; *Teutoburger Inschriften . . . sammt Erläuterungen und Erweiterungen*, Meissen, 1843; *Bibelstudien*, Leipzig, 1861; *Die Stifter der Heidenmission auf dem Berge in Galiläa* (sermon), Zwickau, 1865; *Neueste Bibelstudien*, Leipzig, 1875. He edited from 1849-48, the *Sächsisches Volksblatt für die Angelegenheiten des Staates und der Kirche*; founded in 1851, and edited until 1853, the *Sächsisches Kirchen-Schulblatt*; since 1882 has contributed weekly to different periodicals.

**HOERSCHELMANN, Ferdinand, D.D.** (*hon.*, Erlangen, 18—); became pastor *adjunctus* at Fellin, Livonia, 1855; pastor *ordinarius*, 1861; ordinary professor of practical theology, and university preacher, at Dorpat, 1875. He received the order of St. Stanislaus (2d class) and St. Anna (2d class). Besides books in the Esthonian language, — e.g., *Introduction to the New Testament*, Dorpat, 1866; *Matthias Zell and his Friends*, 1874; *Lectures*, 1875, 3d ed. 1884, — he has published various German addresses, etc.

**HOFFMAN, E. A., S.T.D.** (Racine College, Racine, Wis., 1883).

**HOFSTEDE DE GROOT, Cornelis Philippus, D.D.** (Groningen, 1855), Dutch Protestant theologian, son of the succeeding; b. at Groningen, in the year 1829; educated at Groningen; became Reformed pastor at Rottum 1856, at Dwingeloo 1860, at Purmerend 1861, at Kampen 1866; the appointee of the synod of the National Church to be professor of systematic theology, ecclesiastical history of the Dutch Reformed Church, and canon law, in Groningen, 1878; and died there Aug. 11, 1884. He is the author of *Pauli conversio precipue theologicæ Pauline fons* (his D.D. thesis, Groningen, 1855), and in Dutch of "Letters upon the Bible," Amsterdam, 1860; (with L. van Cleeff) "The Apocryphal Gospels," 1877; the Dutch translation of Wylie's *History of Protestantism*, 1870-80; "One Hundred Years of the History of the Reformation in the Netherlands (1518-1619)," Leiden, 1883.

**HOFSTEDE DE GROOT, Petrus, D.D.** (Groningen, 1826), Dutch theologian; b. at Leer, in the year 1802; studied at the gymnasium and University of Groningen; became Reformed pastor at Urmn, 1826; professor of theology at Groningen, and university preacher, 1829; *emeritus*, 1872. He inaugurated the Groningen school of theology, which is the opponent of the so-called "modern theology." In its interest he edited the review, *Waarheid in Liefde*, from 1837 to 1872. He is the author of *Disputatio, qua ep. ad Hebr. cum Paulin. epistolis comparatur*, Utrecht, 1823; *Disputatio de Clemente Al., philo-Christ. sive de vi quam philo-gr. imprim. Platonis habuit ad Clem. Al. religionis christ. doctrinam informandum* (his D.D. thesis), Groningen, 1826; *Institutiones historiae ecclesie christianæ, in scholam suam usum breviter delineatur*, 1835, 2d ed. 1852; *Institutio theologiarum naturalium*, Utrecht, 1842, 4th ed. 1861; (with L. Parow) *Encyclopædia theologiarum christianarum*, 1844; in Dutch, "History of the Brothers' Church at Groningen," Groningen, 1842; "The Agitations in the Reformed Church of the Netherlands from 1833 to 1839," 1840 (issued anonymously as from X; German trans. ed. by Gieseler, Hamburg, 1840); "Jesus Christ the Foundation of the Unity of the Christian Church," 1846; "The Divine Education of Humanity up to the Coming of Jesus Christ," 1846, 3 vols., 3d ed. 1st 2 vols. 1855, 2d ed. 3d vol. 1885; "The Groningen Theologians," 1851 (German trans., Gotha, 1863); *Kort overzicht van de leer der zonde* ("Brief Examination of the Doctrine of Sin"), 1856; *Over de evangelisch-catholieke godgeleerdheid als de godgeleerdheid der toekomst* ("On the Evangelical-Catholic Theology as the Theology of the Future"), 1856; "The Nature of the Gospel Ministry," 1858; *De zending, eene omtrentende opzending van God* ("On Missions

as a Progressive Revelation of God"), Rotterdam, 1860; *Mededeelingen omtrent Matthias Claudius* ("Information concerning Matthias Claudius"), Groningen, 1861; *Het evangelie der apostelen tegenover de twijfelingen en de wijsheid der wereld* ("The Apostolic Gospel over against the Doubts and the Wisdom of the World"), The Hague, 1861; *Ary Schaffer*, 1862, 2d ed. 1872 (German trans. 186—, 2d ed. 1870); "Basilides considered as the First Witness in Favor of the Authenticity of the Writings of the New Testament and of the Fourth Gospel," 1866 (German trans., Leipzig, 1867); "The 'Modern Theology' of the Netherlands described according to the Principal Writings of its Most Illustrious Representatives," 1869 (German trans., Bonn, 1870); *Johan Wessel Ganzvoort*, 1871; "The Course of the Schism in the Reformed Church of the Netherlands," 1874; "The Old-Catholic Movement," 1877.

**HOLSTEN, K. L.** *Die drei ursprünglichen, noch ungeschriebenen Evangelien*, Karlsruhe und Leipzig, 1883; *Die synoptischen Evangelien nach der Form ihres Inhalts*, Heidelberg, 1886; *Ursprung und Wesen der Religion* (lecture), Berlin, 1886. He belongs to the Tubingen school, and closely adheres to Dr. Baur's views on the alleged antagonism between Petrinism and Paulinism.

**HOLTZMANN, H. J.** *Hist. Krit. Einleitung ins N. T.*, 2d ed. 1886.

**HOOD, E. P.** *The Vocation of the Preacher*, London, 1886.

**HOOPSCHEFFER, J. G.**, contributed also to the *Doopsgezinde Bijdragen*, and wrote "A History of Baptism by Immersion," Amsterdam, 1882.

**HOOPYKAAS, I.** *Proeve ener Geschiedenis der Beoefening van de Wijsheid onder de Hebræen*, Leiden, 1862.

**HOPKINS, M.**, received the degree of LL.D. at Harvard's 250th anniversary, Nov. 8, 1886.

**HOW, W. W.** *Commentary on the Four Gospels*, 18—; *Cambridge Pastoral Lectures*, 1884.

**HOWSON, J. S.** *The Diaconate of Women in the Anglican Church* (with a short biographical sketch by his son), 1886.

**HUMPHRY, W. G.** *Occasional Sermons*, London, 1886.

**HUNTINGTON, W. R.** Joint author of the so-called "Book Annexed."

**HURST, J. F.**, made a tour through Egypt, Syria, and Greece, 1871; made an official tour through India, and the Methodist missions in Europe and Turkey, 1881; edited (in connection with Prof. H. C. Whitney) *Moral Essays of Seneca*, 1877; wrote *Christian Union*, 1880; *The Gospel a Combative Force*, 1881; *Short History of the Early Church*, 1886.

**HURTER, H.** *Nomenclator*, etc., Immsbruck, 1871-86, 3 vols. He is the son of Antistes Hurter, who joined the Roman-Catholic Church. See *Encyclopædia*, p. 1043.

**IMMER, Heinrich Albert, D.D.** (Basel, 1860), Swiss Reformed theologian; b. at Unterseen, Aug. 10, 1804; d. at Bern, March 23, 1881. His father was pastor of Unterseen, Canton Bern. There was a clamor about him which his father mistook for stupidity, and severely punished. The effect of such treatment was to retard his mental development. He learned bookbinding at Lausanne and Zurich, and began business at Thun; but the reading, in 1834, of Schleiermacher's

*reden über die Religion* so powerfully moved him, that he determined to study theology. He entered, after a brilliant examination, the University of Bern in 1835, passed his theological examination in 1838, and continued his studies at Bonn and Berlin 1838-40. He then returned home, became a pastor, and, after ten years' service, became professor extraordinary of theology at Bern 1850, ordinary professor of New-Testament exegesis and of theology there 1856, and so remained until his retirement as professor emeritus in 1881. He exerted a great and wide influence. He was the author of *Schleiermacher als religiöser Charakter* (lecture), Bern, 1859; *Der Unsterblichkeitsglaube im Lichte der Geschichte und der gegenwärtigen Wissenschaft* (lecture), 1868; *Der Konflikt zwischen dem Staatskirchentum und dem methodistischen Dissentertum im Jahr 1829 in Bern*, 1870 (pp. 71); *John Bunyan*, Basel, 1871; *Die Geschichtsquellen des Lebens Jesu* (lecture, pp. 29), Leipzig, 1873; *Hermeneutik des neuen Testaments*, Wittenberg, 1873 (English trans. with additional notes, by Prof. A. H. Newman, *Hermeneutics of the New Testament*, Andover, 1877); *Neutestamentliche Theologie*, Bern, 1878. Cf. sketch by R. Ruetschi in Meili's *Theologische Zeitschrift aus der Schweiz*, vol. i. (St. Gallen, 1884), pp. 359-362. \*

**JACKSON, Sheldon.** L. 6, was missionary to the Choctaws in 1858; l. 8, for Crescent r. La Crescent. He was stated clerk of the Synod of Colorado, 1870-81; became superintendent of missions at Sitka, Alaska, 1884; United-States General Agent of Education in Alaska, 1885. Author of *Alaska, and Missions on the North Pacific Coast*, New York, 1880.

**JACOBY, C. J. H.** *Luthers vorreformatorische Predigt, 1512-1517*, Königsberg, 1883.

**JANSSEN, J.** *Geschichte des deutschen Volkes*, vol. v 1st to 12th ed. 1886.

**JENNINGS, A. C.**, became rector of King's Stanley, Gloucestershire, 1886.

**JESSUP, H. H.** *Women of the Arabs*, New York, 1873; *Syrian Home Life*, 1874.

**JOSTES, F.** *Die Tepler Bibelübersetzung, eine zweite Kritik*, Münster, 1886. L. 14, r. Germauia xxxi. 1-41; 164-204.

**JOWETT, B., D.D.** (Edinburgh, 18—); elected scholar of Balliol College, Oxford, 1835; published *The Politics of Aristotle, translated into English, with Introduction, Marginal Analysis, Essays, Notes, and Indices*, London, 1885, 2 vols.

**KAEHLER, C. M. A.** *Die Versöhnung durch Christum*, Halle, 1885 (pp. 42).

**KAFTAN, J. W. M.**, belongs to the conservative wing of the school of Ritschl, and succeeded Dr. Dörner.

**KATTENBUSCH, F. W. F.** His *Öcumenische Symbole* is not yet ready, nor does he now contemplate so extensive a work as the title sent implies.

**KAULEN, F. P.**, edited the 12th and succeeding editions of C. H. Vosen's *Kurze Anleitung zum Erlernen der hebräischen Sprache* (which is not a translation of the Latin work by the same author), Freiburg, 1874 sqq.

**KEIL, J. C. F.** *Die Einleitung in d. kanon. Schriften des A. T.*, in 2d ed. took in the Apocrypha, and the title was changed to its present form: *Einleitung in die kanonischen und apokryphischen Schriften des Alten Testaments*.

**KELLER, L.** *Die Waldenser und die deutschen Bibelübersetzungen*, Leipzig, 1886 (pp. 189).

**KENNEDY, B. H.**, fellow of St. John's College, Cambridge, 1828-30; elected fellow, 1885; edited *Vergil's Works*, with Commentary, 1876.

**KESSLERING, H., D.D.** (*hon.*), Bern, 1884).

**KILLEN, W. D.**, wrote the continuation (vol. iij.) of James Seaton Reid's *History of the Presbyterian Church in Ireland*, Belfast, vol. i. 1831, vol. ii. 1837, vol. iii. 1853, 3d ed. 1867; *The Ignatian Epistles entirely spurious* (a reply to Bp. Light-foot), Edinburgh, 1886.

**KIRKPATRICK, A. F.**, until 1882, was assistant tutor and junior dean of Trinity College, Cambridge.

**KITCHEN, G. W.**, translated a vol. of *Ranke's History of England* (translated by a company of Oxford scholars), London, 1875, 6 vols.; *A Conventualary of the Fourteenth Century for the Rectory of S. Swithin*, Winchester, 1886.

**KOENIG, A.**, has written recensions, apologetical articles in *Mittheilungen aus dem Gebiete des Volksschulwesens*, Osnabrück, 1886; also *Schöpfung und Gotteserkenntnis*, Freiburg, 1885.

**KOENIG, J.**, studied at Freiburg, Tübingen, and Munich; became repetitor at Freiburg, 1845. He wrote also *Die Unsterblichkeitsidee im Buche Job*, Freiburg, 1856; and very many articles in different Roman-Catholic periodicals, besides editing the *Freiburger Diöcesan Archie*.

**KOESSING, F.** *Der reiche Jüngling*, 1868.

**KOESTLIN, J. T.**, new ed. *Luthers Theologie*, 1863.

**KOLDE, Th.** *Der Methodismus und seine Bekämpfung* (lecture), Erlangen, 1886.

**KRAFFT, W. L., D.D.** (Bonn, 1852), travelled with F. A. Strauss (author of *Sinai and Golgotha*) in the East, for the sake of studying biblical antiquities and ancient history (1844); took part in the Evangelical Alliance meeting in New York in 1873; wrote a draught of the Consensus of the Reformed Confessions for the first General Council of the Alliance of Ref. Churches, Edinburgh, 1877 (printed in *Report of Proceedings*, etc., Edinburgh, 1877, pp. 41-48). To the list of his books add, *Carl Küpper, Lebensbild aus der rhein. Kirche*, Bonn, 1860; *Briefe und Documente aus der Zeit der Reformation*, Elberfeld, 1876; *Die deutsche Bibel vor Luther*, Bonn, 1883. Since 1849 he has edited the *Bonner Monatsschrift für die evangel. Kirche der Rheinprovinz u. Westfalen*; and since 1858, *Die Mission unter Israel*, Cologne.

**KUENEN, A.**, is also LL.D. The first chapter (*The Herateuch*) of the 2d ed. of his *Historisch-kritisch Onderzoek* was translated by Philip H. Wicksteed, with his assistance, and published under title: *An Historico-Critical Enquiry into the Origin and Composition of the Hexateuch*, London, 1886.

**KURTZ, J. H. L.** 17, after *Begründung* supply *der Einheit u. Echtheit (d. Pentateuch)*.

**LAEMMER, H.** *Institutiones des katholischen Kirchenrechts*, Freiburg-im-Br., 1886.

**LACARDES, P. A. de.** *Tilus bostrenus contra Manichæos syriacæ*, 1860. L. 31, after *fragmenta* supply *syriacæ servata quinque*.

**LANGE, J. P.** These additional titles have been kindly furnished by Miss Lange: *Sendschreiben der evangelischen Freifrau Athanasia an d. Pater Athanasius*, Cologne, 1838; *Kritische Beleuchtung*



der Schrift von Ludwig Feuerbach: *Das Wesen des Christenthums*, Heidelberg, 1849; *Die gesetzlich-katholische Kirche als Vorbild der freien evangelisch-katholischen Kirche*, Heidelberg, 1850; *Der Herr ist wahrhaftig auferstanden: die Lösung der christlichen Gemeinde unserer Zeit*, Zurich, 1852; *Ueber die geistige Einheit des katholischen Mittelalters* (lecture), Elberfeld, 1858; *Vom Krieg und vom Sieg* (three lectures), Bonn, 1869; *Die Idee der Vollenkung des Reiches Gottes und ihre Bedeutung für das historische Christenthum*, Gotha, 1869; *Einheit und Widerstreit der religiös-kirchlichen und der sittlich-humanen Dogmen des Christenthums*, Heidelberg, 1871; *Die protestantische Kirche und der Protestanteneirei*, Epigrammatische Gedichte, Bonn, 1872; *Moderne Schattenspiele*, Heidelberg 1876, 2d vol., Bonn 1883; *Vom Oelberg, Geistliche Dichtungen*, 2d collection, Bonn, 1880; *Auch in Sachen der rheinischen Mission, ein Wort zur Verwahrung*, Bonn, 1882 (pp. 23); *Wie definiert man die Musik? Eine Kultur- und Kunstfrage*, Bonn, 1882 (pp. 28); *Sendschreiben an den Herrn Pfarrer Julius Thikotte in Bremen in Betreff seiner Darstellung der Theologie Albrecht Ritschls*, 1884 (pp. 22).

**LANSDELL, H.**, distributed in 1878 tracts and Scriptures in Russia, especially in hospitals and prisons. His *Through Siberia* has been translated into German (Jena, 1882, 2 vols.), Swedish, and Danish; his *Russian Central Asia*, into German (Leipzig, 1885, 3 vols.).

**LAWSON, A. G.**, was active on the board of the American Baptist Home Mission Society; edited many of the publications of the National Temperance Society.

**LEATHES, S.**, was in 1885 elected honorary fellow of Jesus College, Cambridge.

**LECHLER, G. V.**, 1. 2 fr. bel., r. *sächsischen für sächsischen*; add: *Urkundenkunde zur Geschichte d. christlichen Alterthums*, Leipzig, 1886.

**LEGGE, J.** *The Travels of Fā-Hsien*, 1886, has for full title: *Record of Buddhist Kingdoms: Being an Account by the Chinese Monk, Fā-Hsien, of his Travels in India and Ceylon (A. D. 399-414) in Search of Buddhist Books of Discipline* (giving a Korean recension of the Chinese text).

**LEMME, Ludwig, Lic. Theol.** (Göttingen, 1874), D.D. (*hon.*, Breslau, 1884), German Protestant; b. at Salzwedel, Aug. 8, 1817; studied at Berlin, 1866-69; was private tutor 1869-72; *Dankandacht* in Berlin, 1872; *Repentant* at Göttingen, 1872-74; *Dankhilfsprediger* in Berlin, 1874-76; inspector in the Johanneum at Breslau, 1876-81; and meanwhile *Privatdocent* of theology in the University of Breslau, 1876-81; professor extraordinary 1881-84, ordinary professor of theology at Bonn since 1884. He is a pupil of Dorner, but inclined to the direction given by Richard Rothe. He is the author of *Das Verhältniss der Dogmatik zu Kritik und Auslegung der heiligen Schrift nach Schleiermacher*, Göttingen, 1871; (edited) *Die drei grossen Reformationschriften Luthers vom Jahre 1520*, Gotha 1875, 2d ed. 1884; *Das Evangelium in Böhmen*, 1877; *Die religionsgeschichtliche Bedeutung des Dekretes*, Breslau, 1880; *Die Nächstenliebe*, 1881; *Das rechte Ernährungs-schreiben des Apostels Paulus an Timotheus* (2 Tim. i. 1, 2, 10, iv. 6-22), 1882; *Die Sünde wider den heiligen Geist*, 1883; *Ueber die Pflege der Einbildungskraft* (lecture), 1884.

**LEO XIII.** was arbiter of the dispute between Germany and the Caroline Islands; sent Bismarck,

who went half way to Canossa for political considerations, the Christ Order (an order of merit for distinguished services to the Roman Church, established by Pope John XXI. in 1317, and never before given to a Protestant); and came out victor for a time in the "Kulturkampf" with Germany (1866). His *Latin Poems* were published, Rome, 1886; reprinted with English metrical translation by the Jesuits of Woodstock College, Md., Baltimore, 1886.

**LIDDON, H. P.**, declined bishopric of Edinburgh, 1886.

**LIGHTFOOT, J. B., D.D.** (Durham, 1879; Edinburgh, 1884).

**LINCOLN, H.** *Outline Lectures in History of Doctrine*, Boston, 1886.

**LINSENMANN, F. X.** Add: *Lehrbuch der Moraltheologie*, Freiburg, 1878; *Konrad Summenhart, ein Kulturbild aus den Anfängen der Universität Tübingen*, Tübingen, 1887. Since 1873 he has been joint editor of the *Tübinger Theolog. Quartalschrift*, to which he has been for many years a contributor.

**LIPSIUS, R. A.**, since 1886 has been editor of the *Theologischer Jahresbericht*, founded by Pünjer; *Die Pilatus-Acten*, 2d ed. Kiel, 1886.

**LITTLEDALE, R. F.** There have been three editions of his commentary on the Psalms.

**LOESCHE, G.** *Bellarmin's Lehre vom Papst und deren actuelle Bedeutung*, Halle, 1885.

**LOMAN, Abraham Dirk**, Dutch theologian; b. at The Hague, Sept. 16, 1823; studied at the Athenaeum of Amsterdam, the Lutheran Seminary in the same city, and at Heidelberg; became pastor at Maastricht, 1846; then at Deventer, 1849; professor in the Lutheran Seminary, Amsterdam, 1856; of theology in the Munitieijal University of Amsterdam, 1877. He has written numerous articles in the *Gids* and in the *Theologisch Tijdschrift*, Amsterdam and Leiden, 1861 sqq. (of which he was one of the founders). He is the editor of various hymn-books, old national Dutch songs, and of other musical compositions; and the author of *De germani Theologi humanitate* (his inaugural address), Amsterdam, 1856; and in Dutch of "Why seek the Living among the Dead?" 1862; "The Testimony of the Muratorian Canon" (upon the Gospel of John), 1865; "Protestantism and the Authority of the Church," 1868; "The Gospel of John: its Origin, First Readers, and its Acceptance in Antiquity," 1873.

**LOMMATZSCH, Siegfried Otto Nathanael, Lic. Theol., Ph.D.** (Berlin, 1860 and 1863), D.D. (*hon.*, Berlin, 1884), German Protestant theologian; b. at Berlin, Jan. 21, 1833; studied at the University of Berlin, 1853-59; became *privat-docent* there, 1870; professor extraordinary of theology, 1879. He is a disciple of Carl Immanuel Nitzsch, and Twisten, and an adherent of the so-called "Middle Party." Since 1881 he has been a member of the Royal Commission for the examination of upper-class teachers in evangelical theology. He is the author of *Schleiermacher's Lehre vom Wunder und Uebernatürlichen in Zusammenhang seiner Theologie und mit besonderer Berücksichtigung der Stellen über die Religion und der Predigten*, Berlin, 1872; *Luther's Lehre vom ethisch-religiösen Standpunkte aus mit besonderer Berücksichtigung seiner Theorie vom Gesetze*, 1879.

**LORIMER, George Cheney, D.D.** (Bethel Col-

lege, Russelville, Ky., 186-), Baptist; b. near Edinburgh, Scotland, in the year 1838; came to the United States in the year 1856; studied at Georgetown College, Ky.; was ordained pastor at Harrodsburg, Ky., 1859; from there went to Paducah, Ky., and thence to Louisville, Ky., where he remained eight years; then went to Albany, N.Y., and was there two years; thence to Shawmut-avenue Church, Boston; thence to Tremont Temple Church in the same city; thence to the First Church, Chicago, Ill., and is now pastor of the Michigan-avenue Church of that city. He is the author of *Under the Evergreens; or, a Night with Saint Nicholas*, Boston, 187-; *The Great Conflict: Discourse concerning Baptists and Religious Belief*, 1877; *Isms Old and New: Sermon Series for 1880-81*, 1881; *Jesus the World's Saviour: who He is, why He came, and what He did*, 1883; *Studies in Social Life*, New York, 1886.

**LOWE, W. H.**, was educated at Durham school; rowed in Cambridge University boat against Oxford, 1868, 1870, 1871; was curate of Fen Ditton, 1873-75; of Milton, 1880-82; in charge of Wilingham, 1886; captain of Second Cambridge (University) Rifle Volunteers, 1882-86. He edited *Tizuki i Jahangiri*, 1886.

**LUCKOCK, H. M.** *The Bishops in the Tower*, London, 1886.

**LUTHARDT, C. E.**, became canon of Meissen, 1870.

**LYON, D. C.** *Assyrian Manual*, Chicago, 1886.  
**MABON, W. A. V. V.**, was in Hudson County, N. J., superintendent of public schools (1848-55), examiner of all the teachers of public schools (1848-65), and commissioner for the equalization of taxes, 1876-81. The New Durham Church under him (1846-81) was not only prosperous, but the parent of several other churches.

**MACDUFF, J. R.** *Brighter than the Sun*, 1886; *Morning Family Prayers for a Year*, 1886; *Ripples in the Twilight: Fragments of Sunday Thought and Teaching*, 1886.

**McILVAINE, J. H.** *The Wisdom of the Apocalypse*, N. Y., 1886.

**MACKARNESS, J. F.**, was educated at Eton.

**MACLAHAN, W. D.**, served in the Indian army 1846-52, and retired as lieutenant.

**MACLEAR, C. F.**, was appointed honorary canon of Canterbury in 1885.

**MACMILLAN, H., F.S.A. Scot.** (1883). *The Office Leaf*, London, 1886.

**MAGOON, Elias Lyman, D.D.** (Rochester University, N.Y., 1853), Baptist; b. at Lebanon, N.H., Oct. 20, 1810; d. in Philadelphia, Penn., Nov. 25, 1886. He was educated at New Hampton Academy (1830-32), Waterville College, Me., now Colby University (1832-36), and at the Newton (Mass.) Theological Institution (1836-39); became pastor of the Second Baptist Church, Richmond, Va., 1839; resigned on account of the division in the denomination on the question of slavery, and became pastor of the Ninth-street Baptist Church, Cincinnati, O., 1845; of the Oliver-street Baptist Church, New York, 1849; of the First Baptist Church, Albany, N.Y., 1857; of the Broad-street Baptist Church, Philadelphia, Penn., 1867. He was apprenticed to the bricklayer's trade in 1826, worked at it until 1830; and by means of it during vacations and at other times supported himself through his academy, col-

lege, and seminary life. Because of it he early took interest in ecclesiastical architecture, and gathered in the course of years a large and valuable library upon the subject. He was a man of catholic tastes, wide reading, and great personal charm. A few years before his death he sold for twenty thousand dollars his art collection to Vassar College, of which he was a director, and at the same time presented his Protestant literature collection to Newton (Mass.) Theological Institution, his illustrated art works to Rochester (N.Y.) University, many of his miscellaneous works to Colby University and to Bates College (Maine), a collection of water-colors to the Metropolitan Museum of Art, New-York City, and his Roman-Catholic theological works to Cardinal McCloskey. He is the author of *Orators of the American Revolution*, New York, 1848; *Proverbs for the People*, Boston, 1848; *Living Orators in America*, New York, 1849; *Republican Christianity*, Boston, 1849; *Westward Empire, the Great Drama of Human Progress*, New York, 1856.

**MAHAN, A.** *Out of Darkness into Light*, London and Boston, 1875; *Autobiography: Intellectual, Moral, and Spiritual*, London, 1882.

**MAIER, A.**, is commander of the Order of the Zähringen Lion with the Star. He wrote *Historisch-kritische Untersuchungen über den Hebräerbrief*, Freiburg, 1851; *Die Gessolodie des apostolischen Zeitalters*, 1855; *Eregetisch-kritische Untersuchungen über die Christologie*, 1871.

**MANN, W. J.** *Life of Melchior Mühlenberg*, 1886.

**MANNING, H. E.** *Petri Privilegium*, Miscellanies, London, 1877, 2 vols.

**MARQUIS, David Calhoun, D.D.** (Washington and Jefferson College, Washington, Penn., 1875), Presbyterian; b. in Lawrence County, Penn., Nov. 15, 1834; graduated at Jefferson College, Canonsburg, Penn., 1857; taught, 1857-60; studied in Western Theological Seminary, Allegheny, Penn., 1860-62, and in the Theological Seminary of the North-west, Chicago, Ill., 1862-63; became pastor at Decatur, Ill., 1863; of North Church, Chicago, Ill., 1866; of Westminster Church, Baltimore, Md., 1870; of Lafayette-park Church, St. Louis, Mo., 1878; professor of New-Testament literature and exegesis in the Theological Seminary of the North-west (since 1886, McCormick Theological Seminary), Chicago, Ill., 1883. He was moderator of the General Assembly of the Presbyterian Church at Minneapolis, Minn., 1886.

**MARTI, Karl, Lic. Theol.** (Basel, 1879), Swiss Reformed; b. at Bubendorf, Baselland, Switzerland, April 25, 1855; studied at Basel, Göttingen, and Leipzig; became pastor at Buns, Baselland 1878, at Muttenz 1885; has been *privat-docent* at Basel since 1881. He belongs, in general, to the school of Ritschl. He is the author of the articles "Die Spuren der sog. Grundschrift des Hexateuchs in den vorexilischen Propheten des Alten Testaments," in *Jahrb. für prot. Theol.*, 1880; "Die alten Lauren und Klöster in der Wüste Juda" (on basis of information from Baurath Schick in Jerusalem), in *Zeitsch. d. deutsch. Palästinavereins*, 1880; "Das Thal Zeboim" [I Sam. xiii. 18], in same, 1881; and minor articles in the *Swiss Kirchenblatt*.

**MERRILL, S.**, has visited Palestine three different times, and has made the largest collection of birds and animals from that country that at pres-

ent exists. He published *The Site of Calvary*, Jerusalem, 1866.

**MERX, E. O. A., Ph.D.** (Breslau, Aug. 9, 1861), Lic. Theol. (Berlin, 1861), D.D. (hon., Jena, 1872); at Tübingen was professor of Semitic languages, at Giessen of Old-Testament exegesis, and now of the same at Heidelberg. To list of books add: *Grammatica syriaca*, vol. i., Halle, 1867; *Vocabulary of the Tigre Language written down by Moritz von Beurnmann*, 1868; (with Arnould) the 2d ed. of Tuch's *Commentar über die Genesis*, 1871; *Neusyrisches Lesebuch, Texte im Dialect von Urmit*, Giessen, 1871; *Türkische Sprüchwörter in Deutsche übersetzt*, Venice, 187-; *Zur Religionsphilosophie*, Giessen, 1872; *Die Saadyanische Uebersetzung des Hohen Liedes in die Arabische, nebst andern auf das Hohe Lied bezügl. Arab. Texten*, Heidelberg, 1882; *Wissenschaftl. Gutachten über die Stellen aus Sohar und Vital auf die H. Prof. Rohling seine Blutschuldigung gründen will*, Vienna, 1885; *Chrestomathia targumica vocabulis babilonicis instructa quam eodd. Mspis. editidit, lexicon adiecit, Historia artis grammaticæ apud Syros, accedit interpretatio Dionysii Thracis et Sereri bar Sihakku grammatica syriaca*, 1887; also articles, e.g., in the transactions of the Fourth Oriental Congress, Florence, 1880; *De Eusebianæ historiæ ecclesiasticæ versionibus syriacæ et armenicæ* (with Professor Wright of Cambridge, he has undertaken a revision of the Syriac text of Eusebius with a translation); in those of the Fifth Congress, Berlin, 1882, *Bemerkungen über die Vocalisation der Targume, mit Anhang über die Tschufukal'schen Fragmente*; in Uhlig, "G. Dionysii Thracis ars grammatica," Leipzig, 1883, *De versione armenica Dionysii Thracis disputatio*; in "Deutsche morgenl. Zeitschrift," 1885, *Proben der syr. Uebersetzung von Galenus' Schrift über die einfachen Heilmittel*; in "Protestant. Kirch. Ztg.," 1885, *Eine mittelalterliche Kritik der Offenbarung*, und *Zwei 200 jährigen Geburtstage Sebastian Bach's ("Bach als religiöser Componist")*.

**MESSNER, K. F. H., d.** in Berlin, Nov. 7, 1886. The paper he edited was suspended Nov. 13.

**MITCHELL, A. F.,** was moderator of the General Assembly of the Church of Scotland in 1885.

**MOELLER, E. W.,** edited *De Wetland's* commentary on Revelation, Leipzig, 1862.

**MOFFAT, J. C.** *Comparative Religions* has passed through several editions.

**MOMBERT, Jacob Isidor, D.D.** (University of Pennsylvania, Philadelphia, 1866), Episcopalian; b. at Cassel, Germany, Nov. 6, 1829; received his first education in the schools there; spent several years in business, which gave him opportunity of an early residence in England; there he passed through college, and after studies continued at Leipzig and Heidelberg, and extensive travels, took orders in the Church of England in 1857; was curate in Quebec, Canada, 1857-59; assistant (1859), and then rector of St. James's Church, Lancaster, Penn., 1860-69; American chaplain, Dresden, Saxony, 1869-75; since which time he has only partially exercised his ministry, having been engrossed with literary labors. Theologically he holds catholic and non-partisan ground, alike remote from the puerilities of medieval formalism, and the daring negations of the followers of Reuss. His studies have ranged over many fields in theology, philology, philosophy, history, and art. He has written many scholarly articles in dif-

ferent religious periodicals; translated *Tholuck's Commentary on the Psalms* (London 1856, Philadelphia 1857), and the *Commentary on the Catholic Epistles* in the American Lange Series, New York, 1867; edited with prolegomena (containing a Life of Tyndale) and various collations, William Tyndale's *Five Books of Moses* (being a verbatim reprint, copied by his own hand, of the edition of 1530 in the Lenox Library, New York, and compared with Tyndale's Genesis of 1531, and the Pentateuch in the Vulgate, Luther, and Matthew's Bible), New York [1884]; and is the author of the following independent works: *Faith Victorious: Account of the Venerable Dr. Johann Ebel, Late Archdeacon of the Old Town Church of Königsberg, in Prussia*, London and New York, 1852; *Handbook of the English Version of the Bible, with Copious Examples illustrating the Ancestry and Relationship of the Several Versions, and Comparative Tables* [1883]; *Great Lives: A Course of History in Biographies*, Boston, 1886, 2d ed. 1886.

**MOORHOUSE, J.,** was chaplain in ordinary to the Queen, 1874-76.

**MORISON, James.** *The Extent of the Atonement* has been often reprinted; *Saving Faith*, 9th ed. 1886; *St. Paul's Teaching on Sanctification, a Practical Exposition of Rom. vi.*, 1886.

**MORRIS, J. G.,** was the first editor of *The Lutheran Observer*, Philadelphia, Penn.

**MOULTON, W. F.,** with Milligan, wrote the commentary on John, in Schaff's *Popular Commentary*.

**MYRBERG, O. F. L. 19,** add after Notes: and Commentary. To list add: in Swedish: "Introduction to Romans," 1868; "Voices from the Holy Scriptures," 1877; "The Epistles translated from the Original," 1883; several pamphlets; founded in 1881, *Bibelforskaren*, a journal for critical and practical Bible studies.

**NIELSEN, F. K.,** was a member of the commission for a new hymn-book for the Danish Church, which appeared in 1885. To list of books (in Danish) add: *The Ethics of Tertullian*, 1879; *Scandinavian Free-Masonry and its History*, 1882; *The Basis of Free-Masonry*, 1883; *Lodge and Church*, 1883 (German translation, Leipzig, 1883); *Essays and Criticisms*, 1881.

**NILLES, N.** *Selectæ disputationes aculemicæ juris ecclesiasticæ*, Innsbruck, 1886 sqq.

**NIPPOLD, F. W. F.** *Die altkatholische Kirche des Erzstifts Utrecht*, Heidelberg, 1872; *Die römisch-katholische Kirche im Königreich der Niederlande*, Leipzig, 1877; edited *Christian Carl Josias, Freiherr von Bunsen, Deutsche Ausgabe, durch neue Mittheilungen erneuert*, 1868-72, 3 vols. Of the *Zur geschichtlichen Würdigung der Religion Jesu*, the 7th part appeared in 1886. The new edition of Hagenbach has been enlarged by him.

**OETTINGEN, A.** *Was heisst christlich-social? Zeitbetrachtungen*, Leipzig, 1886.

**OLTRAMARE, M. J. H., D.D.** (Strassburg, 1882).

**OORT, H.** *The Human Sacrifices in Israel* (Dutch), 1865; his *Gospel and Talmud* was translated with many additions in *The Modern Review*, London, 1883 (July and October); *Atlas for Biblical and Ecclesiastical History*, 1884, etc.

**OSGOOD, H.,** is the author of articles in *The Baptist Review*, and other periodicals.

**OVERTON, John Henry,** Church of England; canon of Stow Longa in Lincoln Cathedral; was

scholar of Lincoln College, Oxford; first class moderations, 1855; B.A., 1858; M.A., 1860; was ordained deacon 1858, priest 1859; was curate of Quedgeley, Gloucestershire, 1858-60; rector of Legbourne, Lincolnshire, 1860-83; since 1879 has been canon of Stow Longa in Lincoln Cathedral; and since 1883 rector of Epworth, Diocese of Lincoln. With Rev. C. J. Abbey he wrote, *The English Church in the Eighteenth Century*, London, 1878, 2 vols.; and separately, *William Law, Nonjuror and Mystic*, 1880; *Life in the English Church, 1660-1714*, 1885; *The Evangelical Revival in the Eighteenth Century*, 1886; and contributed to the *Encyclopædia Britannica* (9th edition) and *The Dictionary of National Biography*.

**OXENHAM, H. N.** *Memoir of Lieut. Rudolph De Liste*, R.N., London, 1886; translated Dollinger's *The Pope and the Council*, by Janus, London, 1869, 3d ed. 1870; *Letters from Rome*, by Quirinus, 1870; edited with introduction, notes, and appendices, *An Eirenicon of the Eighteenth Century*, London, 1870.

**PARK, E. A.**, received the degree of LL.D. at the 250th anniversary of Harvard University, Nov. 8, 1886.

**PARRY, E.**, in 1882 declined election by the Australian bishops, as bishop of Sydney and metropolitan.

**PATON, J. B.** B.A., 1849.

**PAXTON, John R.** The "R." is a mere initial.

**PAYNE-SMITH, R.**, wrote commentary on the books of Samuel, in the *Pulpit Commentary*.

**PEROWNE, J. J. S.**, was educated at Norwich Grammar School; was Bell's University scholar, 1842; Crosse Divinity scholar, 1845; prebendary of St. David's Cathedral, 1867-72. He is the author of *Remarks on Dr. Donaldson's "Jashar;"* *The Church, the Ministry, the Sacraments* (sermons), 1882; *The Athanasian Creed* (a sermon); *Confession in the Church of England* (sermon with appendix); articles on the Pentateuch, Zechariah, etc., in *Smith's Dictionary of the Bible*; articles in the *Contemporary Review*, *Expositor*, *Good Words*, etc.; editor of *Rogers on the Thirty-nine Articles* (Parker Society), 1853; *Al-Adjrumieh* (an Arabic grammar) 18—; *The Remains Literary and Theological of Bishop Thirlwall*, 3 vols.; and *Cambridge Greek Testament for Schools*, 1854 sqq.

**PFLIEDERER, O.** English translation of *Religionsphilosophie, The Philosophy of Religion on the Basis of its History* (vol. i., Spinoza to Schleiermacher), London, 1886.

**PHILPOTT, H.**, was chancellor of the University of Cambridge in 1847.

**PIERCE, H. N.**, was ordered deacon 1848; ordained priest, 1849; planted the Episcopal Church in Washington County, Tex.; was rector at Matagorda, Tex., 1852-54; took temporary charge of Trinity Church, New Orleans, last half of 1854; rector of St. Paul's, Rahway, N.J., 1855-57; of St. John's, Mobile, Ala., 1857-68; of St. Paul's, Springfield, Ill., 1868-70; consecrated bishop, 1870.

**PIERSON, A. T.** *The Crisis of Missions*, New York, 1886.

**PIGOU, F.** Full title of work cited as *Early Communion is Early Communion Addresses at Huddersfield, Liverpool, etc.*, London, 1877.

**PITRA, J. B.**, was transferred in 1884 to the see of Porto et Santa Rufina. The second series

of the *Spicilegium* is under title *Analeceta Sacra Spicilegii Solesmensi*; and the third, *Analeceta Novissima*, has already begun.

**PLATH, K. H. C.** *Fünfzig Jahre Gossnerscher Mission*, Berlin, 1886; *The Subject of Missions considered under Three New Aspects* (the Church and missions; the representation of the science of missions at the universities; commerce and the Church), Eng. trans., Edinburgh, 1873.

**PLUMMER, A.**, was educated at Launceston College, Sussex, 1852-58; wrote on Epistles of St. John, in *Cambridge Greek Testament*, 1886; also *The Church of the Early Fathers*, London, 1887.

**PLUMPTRE, E. H.** *Lazarus and Other Poems*, 1861, 4th ed. 1884; *Master and Scholar* (poems), 1866, 2d ed. 1884; *Christ and Christendom* (Boyle Lectures), 1867; *Theology and Life* (sermons), 1866, 2d ed. 1884; *Introduction to the New Testament*, 2d ed. 1884; *The Commedia and Canzoniere of Dante Alighieri* (new trans., with life, notes, and portraits), 1887, 2 vols.

**PORTER, J. L.** *Jerusalem, Bethany, and Bethlehem*, London, 1886. Dr. Porter was missionary in Syria, 1849-59.

**PREGER, J. W.**, *Die Entfaltung der Idee des Menschen durch die Weltgeschichte*, München, 1870; *Der kirchenpol. Kampf unter Ludwig d. Baiern u. sein Einfluss auf d. öffentl. Meinung in Deutschland*, 1877; *Die Verträge Ludwigs d. Baiern und Friedrich dem Schönen 1325 u. 1326*, 1883; *Die Politik Johannes XXII. in Bezug auf Italien und Deutschland*, 1885; *Psalmbüchlein Bibl. Psalmen in deutschen Liederverweisen*, Rothenburg, 1886; articles on R. Merswin, J. Tauler, *Mystische Theologie*, in Herzog's.

**PRESSÉNSÉ, E.**, is a corresponding member of the Lowell Institute, Boston, taking the place of Victor Cousin; takes an active part in the French Senate as a liberal; wrote *Variétés morales et politiques*, Paris, 1885.

**PRIME, Wendell, D.D.** (Union College, Schenectady, N.Y., 1880), Presbyterian, son of the late Samuel Irenæus Prime; b. at Matteawan, N.Y., Aug. 3, 1837; graduated at Columbia College, New-York City, 1856; studied theology for one year in Union Theological Seminary, Hampden Sidney, Va., and for two at Princeton (N.J.) Theological Seminary, where he graduated 1861; was pastor of Westminster Church, Detroit, Mich., 1861-67; of Union Church, Newburgh, N.Y., 1869-75; and since 1876 has been an editor of *The New-York Observer*.

**PRINS, J. J.**, became emeritus professor, 1885; wrote *Commentatio de loco difficili*, 1 Pet. iii. 18-22, *præmio ornata*, 1836; *Specimen de loco Luc. ii. 25-35*, 1836.

**PUAUX, F.**, and **SABATIER, A.** *Études sur la Révocation de l'Édit de Nantes*, Paris, 1886.

**PÜNJR, C. C. B.** *Grundriss der Religionsphilosophie*, ed. R. A. Lipsius, Braunschweig, 1886.

**QUINTARD, C. T., D.D.** (Trinity College, Hartford, Conn., 1866).

**RAEBIGER, J. F.** *Kritische Untersuchungen*, 2d ed. 1886.

**RAINY, R.**, takes a leading part in all the affairs of the Free Church of Scotland.

**RAND, W. W.** *Dictionary of the Bible* was upon the basis of Edward Robinson's.

**RANKE, E.** *Specimen codicis Novi Test. Fuldensis*, Marburg, 1860.

**REICHEL, C. P.**, was first senior moderator classics, 1843.

**REISCHLE, M. W. T.** *Ein Wort zur Controverse über die Mystik in Theologie*, Freiburg, 1886.

**REUTER, H. F.** *Augustinische Studien*, 1887.

**REVILLE, A.**, was pastor at Lunery (Seine Inférieure), 1849-51; the English translation mentioned, l. 11, is of the *Manuel d'instruction Protégomènes*, 2d ed. 1885; *Les Religions des peuples non civilisés*, Paris, 1883, 2 vols.; *Les Religions du Mexique, de l'Amérique centrale et du Pérou*, 1881. In 1880 he was made president of the *Section des études religieuses*, founded at the École des Hautes Études at the old Sorbonne, by the National Government, and lectures there on the history of doctrines.

**REYNOLDS, H. R.** *Buddhism and Christianity Compared and Contrasted* ("Present Day Tracts," No. 46) 1886.

**RICE, E. W.** *Pictorial Commentary on St. Matthew*, 1886.

**RICC, J. H.** Full title, l. 32, *The Sabbath and the Sabbath Law before and after Christ*.

**RICGS, E.** *Suggested Emendations of the Authorized English Version of the Old Testament*, Andover, 1873; *Suggested Modifications of the Revised Version of the New Testament*, 1883.

**ROBERTS, W. C., LL.D.** (College of New Jersey, 1886).

**ROBINSON, C. S.** Name of present church changed in 1886, from "Memorial" to "Madison Avenue." L. 23, after "thousand" add: copies.

**ROBINSON, E. C.**, received the degree of LL.D. at the 250th anniversary of Harvard University, Nov. 8, 1886.

**ROBINSON, T. H.** In Harrisburg, was pastor of Market-square Church.

**RUDIN, E. G. W. N.** *Survey of the Scriptural History of the Old Testament* (in Swedish), 1886.

**RÜETSCHI, R.**, is editor of the *Kirchenblatt für die reform-Schweiz*.

**RYDBERG, A. V.** His "Romantic Stories" and "Freebooter" have been translated into Danish and German; his "Adventures of Little Vigg," into German and French; issued "The Sibylline Books and Voluspa," Stockholm, 1881; "Poems," 1882 (Danish, German, and Polish translations); "The Myth of the Sword of Victory," Copenhagen, 1884; "Investigations in German Mythology," Stockholm, 1886.

**RYLE, J. C.**, was educated at Eton.

**SALMON, C.**, contributed various articles in Smith and Wace's *Dictionary of Christian Biography*.

**SAMSON, G. W.**, issued new edition, with supplements, of his *Divine Law as to Wines*, Philadelphia, 1886; *Guide to Self-Education*, 1886.

**SANDAY, W.**, studied at Balliol College as well as at Corpus Christi College, Oxford.

**SAUSSAYE, P. D. C.** German translation of *Vier Schetsen* has not yet appeared.

**SAVAGE, M. J.** *Social Problems*, 1886.

**SAYCE, A. H.** *Inscriptions of Mal Amir, etc.*, 1885; *Assyria: its Princes, Priests, and People*, 1886.

**SCHAFF, D. S.**, was moderator of the Synod of Missouri, 1886.

**SCHANZ, P.** *Commentar über das Evangelium des Matthæus*, Freiburg, 1870; *Marcus*, 1881; *Lucas*, Tübingen, 1883; *Johannes*, 1885.

**SCHÉELE, K. H. G.** German translation of *Church Catechising*, Gotha, 1886; he is editor of

the "Review for Christian Faith and Education," Upsala, 1883-86, Visby since 1887.

**SCHENCK, W. E.**, retired from secretaryship in 1886.

**SCHERER, E. H. A.**, since 1849 was a frequent contributor to the *Revue de théologie*, and since 1861 on the political and literary staff of *Le Temps*. He published *Mélanges de critique religieuse*, Geneva, 1860.

**SCHICKLER, Fernand de, Baron**, French Protestant layman; b. in Paris, Aug. 24, 1835; early distinguished himself, and endeared himself to his co-religionists, by his devotion to the cause of Protestantism in France, which his wealth enabled him materially to aid. He has been since 1865 president of the "Société de l'histoire du protestantisme français;" since 1878, president of the "Société biblique protestante de Paris;" since 1879, member of the Central Council of the Reformed Churches. In 1877 he was president of the liberal delegation of the reformed churches of France. He has contributed to the *Bulletin* of the "Société de l'histoire du protestantisme français;" to the *Journal du protestantisme français*; to the history of the Bible Society of Paris (*Notices biographiques sur les membres du comité biblique*), 1868; to the *Histoire de France dans les archives privées de la Grande-Bretagne*, 1879; to the *Rapport présenté au Jubilé semi-séculaire de la Société pour l'encouragement de l'instruction primaire parmi les protestants de France*, 1880; and has separately published *En Orient*, Paris, 1862; *Notice sur la Société de l'histoire du Protestantisme Français 1852-72*, 1874.

**SCHNEDERMANN, G. H.**, contributed to Strack and Zoehler's *Kurzgefasst. Kommentar*, Nordlingen, 1886 sqq., the commentaries on Corinthians, Ephesians, Colossians, and Philemon. He succeeded Kaftan in private teaching of dogmatic and New-Testament theology at Basel, 1883.

**SCHOLZ, A.** *Commentar zum Buch Judith*, 1887.

**SCHUETTE, Conrad Hermann Louis**, since 1884 editor of *The Columbus (O.) Theological Magazine*.

**SCHULTZ, Friedrich Wilhelm, Lic. Theol., Ph.D.** (Berlin, 1852 and 1853 respectively), D.D. To list add: "Cyrus der Grosse" (in *Theol. Studien u. Kritiken*, 1853, pp. 624 sqq.); "Die innere Bedeutung der alttestam. Feste" (in *Deutsche Zeitschrift des Schmieders*, 1857, Juni-u. Juli-heft); "Ueber die Eintheilung des Decalogus" (in *Luth. Zeitschrift* of Rudelbach and Guericke, 1858, 1.); numerous geographical and historical articles in *Herzog*; the sections on the geography of Palestine, the history and archeology of Israel, and the theology of the Old Testament, in Zoehler's *Handbuch der theologischen Wissenschaften*, Nordlingen, 1882, 2d ed. 1884.

**SCHULTZ, H.** *Zur Lehre von h. Abendmahl*, Gotha, 1886. He belongs to the school of Ritschl.

**SCHULZE, L. T.**, was director of the seminary at Magdeburg, for the training of teachers of religion in the gymnasia. Edited *Libri symbolici eccles. Luth.*, Berlin, 1856; Melancthon's *Loci præcipui*, 1856; Luther's *Ausführliche Erklärung der Epistel an die Galäer*, 1856; author of article *Ueber das Reformatorium vite clericorum vom 1494 des Jacobus Philipp von Basel in Ztschr. f. Kirchl. Wiss.*, 1886.

**SCHWANE, J.** *Ueber die Verträge*, Münster, 1871, 2d ed. 1872.

**SCHWARZ, K. H. W.** Eight vols. *Predigten aus der Gegenwart*, Leipzig, 1858-82.

**SEEBERG, R.** *Zur Geschichte des Begriffs der Kirche*, Dorpat, 1884.

**SEELEY, J. R.**, was bracketed, with three others, first in the first-class in classical tripos.

**SEISS, J. A.** *Right Life*, Philadelphia, 1886.

**SEPP, J. N., D.D.** Deposed by Lola Montez, and expelled from Munich, 1847. He was member of the parliaments at Frankfurt, Berlin, and Munich. Add to list: *Poems: Marcos Bozzaris*, 1860; *Ludwig Augustus, Koenig von Bayern und das Zeitalter der Wiedergeburt der Künste*, 1869; *Altbayerischer Sagenschatz, zur Bereicherung der indogermanischen Mythologie*, 1876; *Staats-Kirchen-zustände in Süddeutschland*, 1878; *Ursprung der Glasmaler-kunst im Kloster Tegernsee*, 1878; *Die Felsenkuppel auf Moria eine Justinianische Sophienkirche*, 1882; *Ein Volk von zehn Millionen, oder der Bayernstamm, Herkunft und Ausbreitung über Oestreich, Kärnthen, Steyermark und Tyrol, Kampfschrift wider Czechen und Magyaren* (a drama), 1st and 2d ed. 1882; *Der Jaegerwirth und die Zündlings-schlacht*, 1882; *Der bayerische Bauernkrieg (1705)*, 1884; *Die göttliche Tragödie* (Passion-drama for the play at Oberammergau in 1890), 1886.

**SEYERLEN, K. R.**, *repent* in the theological seminary at Tübingen, 1859-61.

**SHAFTESBURY, Earl of**, was educated at Harrow School; was an ecclesiastical commissioner from 1841 to 1847. His first public philanthropic effort was in 1833, when he introduced in the House of Commons a bill limiting the hours of children's labor in factories to ten a day. It was defeated; but a Government bill enjoining that with the exception of silk and lace mills, no children under nine were to be employed in the factories, while those under thirteen were to work not more than forty-eight hours a week, and were to receive from their employers at least two hours schooling a week, was carried. But it proved so imperfect and ineffective, that in 1838 he introduced another bill on the subject. This the Government also opposed. The outcome of the agitation was, however, that in 1850 he carried his point; and in 1853 Lord Palmerston gave the measure its present shape, viz., that children between eight and thirteen years of age must not be employed more than six hours and a half daily, or ten hours on alternate days, while those of tender years must do their work between ten and six o'clock. In 1840 he secured a royal commission to inquire into the condition of the children not protected by the Factory Act, e.g., those in mines; and, on the strength of its revelations, introduced two bills in 1842, one removing female children from the mines and collieries, and the other providing for the care and education of children in calico-print works. In 1844 he founded the Ragged School Union in London, which has done so much for the outcast children there. In 1864 he introduced in Parliament measures which ultimately led to the prohibition of chimney-sweeping by boys, and the compulsory employment of machines for the purpose. He was in 1834 one of the founders of the London City Mission; and in 1842, of a society for the construction of model lodging-houses. He was presi-

dent of the British and Foreign Bible Society from 1851 till his death, as also of the Young Men's Christian Association. He was largely instrumental in reforming the treatment of lunatics. He did much to elevate the costermonger class. But it would be impossible to estimate the good he did in the course of his long and active life. He was connected with nearly three hundred religious societies, and with many other philanthropic institutions. In 1884 the freedom of the City of London was presented to him. The secret of his success was his humble piety. For a full account of his extraordinary usefulness, see EDWIN HODDER: *The Life and Work of the Seventh Earl of Shaftesbury*, K.G., London, 1886, 3 vols.

**SHORT, C., d.** in New-York City, Dec. 24, 1886.

**SMYTH, E. C.**, received the degree of D.D. at the 250th anniversary of Harvard University, Nov. 8, 1886.

**SMYTH, N.**, edited, with introduction and notes, the eschatological portion of Dr. I. A. Dörner's *Theology*, separately in an English translation, *Dörner on the Future State*, New York, 1883.

**SPALDING, J. F.** For three years his jurisdiction included New Mexico, and for three years more New Mexico and Arizona. He was a member of the House of Deputies of General Convocation in 1865, 1868, and 1871.

**SPENCER, Jesse Ames, D.D.** (Columbia College, New-York City, 1852), Episcopalian; b. at Hyde Park, Dutchess County, N.Y., June 17, 1816; graduated at Columbia College, New-York City, 1837; studied theology at the (Episcopalian) General Theological Seminary, New-York City; became rector of St. James, Goshen, N.Y., 1840; resigned on account of ill health 1842; went to Europe; on his return taught, and engaged in literary work; travelled in Europe and the East, 1848-49; became professor of Latin and Oriental languages in Burlington College, N.J., 1849; was editor and secretary of the Episcopal Sunday-school Union and Church Book Society, New-York City, 1851-57; declined election as vice-president of Troy University, 1858; was rector of St. Paul's, Flatbush, L.I., 1863-65; professor of Greek, College of the City of New York, 1869-79. He is the author of *Discourses*, New York, 1813; *Egypt and the Holy Land*, 1849; *History of the United States*, 1856-69, 4 vols.; *Greek Praxis*, 1870; *Young Ruler, and Other Discourses*, 1871; edited *The Four Gospels, and Acts of the Apostles, in Greek, with English Notes* (together with the Greek text of the rest of the New Testament), 1847; *Cæsar's Commentaries* (with notes and lexicon), 1848; *Archbishop Trench's Poems*, 1856; *Xenophon's Anabasis* (from MSS. of Prof. A. Crosby), 1875; Arnold's series of Latin and Greek text-books.

**SPITTA, F. A. W.** *Festpredigten*, Bonn, 1886.

**STEINER, H.** *Der Zürcher Professor Joh. Heinrich Hottinger in Heidelberg, 1655-61*, Zürich, 1886.

**STEVENS, A.**, hon. A.M. (Brown University). **STEVENS, W. B.**, practised as a physician in Savannah, Ga., 1838-43.

**STEVENSON, William Fleming, D.D.** (University of Edinburgh, 1881); b. in Strabane, County Tyrone, Ireland, Sept. 20, 1832; d. at Rathgar, Dublin, Ireland, Sept. 16, 1886. He

was of that Ulster Presbyterian stock, which has given a special character to the northern province of Ireland. He graduated M.A. at the University of Glasgow, and finished his theological studies in Scotland and Germany. Occasional passages in his writings show that while interested in the speculative and critical sides of German theology, it was the warm, spiritual, Christian life of Germany, as displayed in German hymns and missions, which attracted him most. In 1856 he was licensed to preach by the Presbytery of Strabane, became town missionary, and worked in the fever-stricken lanes of the poor part of Belfast. In 1860 he accepted the call of the newly organized Rathgar-road Presbyterian Church, situated in a suburb of Dublin. Mr. Stevenson was the first minister of this church, and it was his first and only regular charge. On the 2d of February, 1862, the present church building was dedicated, Dr. Norman McLeod preaching the opening sermon. Literary work, especially about this time, occupied much of Mr. Stevenson's attention. His contributions to *Good Words*, Dr. McLeod's periodical, were numerous, and dealt largely with the heart-life and practical Christianity of Germany. *Praying and Working*, London, 1862, is of interest to the student of social problems, as well as to the friends of missions. *Lives and Deeds worth knowing*, New York, 1870, composed of collected articles, and published without authority, is not less interesting. *Hymns for Church and Home*, London, 1873, has a scholarly accuracy and thoroughness which make it very valuable to hymnologists.

In 1871 Mr. Stevenson was called to the work which, in some sense, was the most important of his life, for in that year he became co-adjutor with Rev. Dr. James Morgan, the convener of the Assembly's Foreign Mission; and in 1873 he became sole convener, while retaining the pastorate of his church. Successful as a preacher and a pastor, he seemed even better fitted for this new work, which he had assumed with great diffidence. In 1873 he visited America on the occasion of the meeting of the Evangelical Alliance in New York. In 1877 he undertook a journey round the world, in the interests of missions; some papers from his pen appeared on the subject of this journey, in *Good Words*. In 1881 he was unanimously chosen as moderator of the General Assembly of the Presbyterian Church in Ireland, which met in Dublin. Of course many offers came to him from fields of work wider than the comparatively narrow one of Irish Presbyterianism; but he simply could not leave his beloved people. His life had now been carried on for many years, under the highest pressure from his double duties as a pastor, and as an organizer and administrator of mission-work. His death, hastened by overwork, occurred suddenly, painlessly, and almost without warning, from heart-disease, in the full tide of his activity. As a pulpit orator, Dr. Stevenson belonged to the first class. His writings give a good idea of his pulpit style. His broadly tolerant spirit won the victory over even Irish party feeling, which runs almost as high in matters ecclesiastical as political. He was a member of the Senate of the Royal University; and his appointment as chaplain to the vice-regal court, under Lord Aberdeen's administration, was regarded as marking a change in the attitude of the

government towards Presbyterianism, as the attendance at his funeral of the clergy and highest dignitaries of the Episcopal and other churches, was regarded as an indication of the beginning of a better relation between the branches of the Church Catholic in Ireland than has existed in the past.

ROBERT W. HALL.

**STOCKMEYER, I.** *Die persönliche Aneignung des in Christo gegebenen Heiles*, 1878.

**STOECKER, A.**, is a member of the Reichstag and of the Prussian Chambers. He combines political with religious activity as a leader of the anti-Semitic movement, and of Christian socialism.

**STOKES, C. T.** *Ireland and the Celtic Church, a History of Ireland from St. Patrick to the English Conquest in 1172*, London, 1886; *Synopsis of Medieval History*, 1886.

**STORY, R. H.**, was appointed second clerk of the General Assembly, in succession to Professor Milligan, in May, 1886; and one of her Majesty's chaplains in September, 1886.

**STRACK, H. L.**, "while acknowledging the full right of critical investigation, is convinced that such investigation ought to be combined with reverence for the Holy Scriptures and an earnest Christian faith. That Christ died for us, and rose again, is an irrefutable fact, nay, one inaccessible to criticism." The Kaiser Wilhelm Gymnasium, where he taught in 1872-73, is in Berlin. The title of the monthly *Nathanail*, which he edits, has been changed, as also its place of publication; it is now called *Nathanail. Zeitschrift für die Arbeit der evangelischen Kirche an Israel*, Karlsruhe u. Leipzig. He edits, with Professor Zockler of Greifswald, the *Kurzgefasster Kommentar zu den heiligen Schriften Alten und Neuen Testaments, sowie zu den Apokryphen*, Nordlingen, 1886 sqq.

**STRONG, Josiah, D.D.** (Adelbert College of Western Reserve University, Cleveland, O., 1886), Congregationalist; b. at Naperville, Du Page County, Ill., Jan. 19, 1847; graduated at Western Reserve College, Hudson, O., 1869; studied theology at Lane Theological Seminary, Cincinnati, O., 1869-71, but did not graduate because of failure in health; was pastor of a home-missionary church at Cheyenne, Wyoming Territory, 1871-73; of the Western Reserve College Church, Hudson, O., 1873-76, when the college church, having united with the village church, no longer needed a pastor; of the Congregational Church at Sandusky, O., 1876-81; secretary of the Ohio Home Missionary Society, 1881-84; pastor of the Central Congregational Church, Cincinnati, O., 1881-86, when he became general agent of the Evangelical Alliance for the United States of America. He is the author of *Our Country*, published by the American Home Missionary Society, New York, 1885, 6th ed. (26,000th) 1886.

**STUART, George Hay**, Presbyterian layman; b. at Rose Hall, County Down, Ireland, April 2, 1816; educated at Banbridge, Ireland; took up his residence in Philadelphia in 1831; went into business, became president of the Mechanics' National Bank of that city; afterwards the Merchants' National Bank of Philadelphia was organized for him, and he became its president. He was the president of the United-States Christian Commission during the civil war (see article, "Christian Commission," in *Schaff-Herzog Encyc-*

*lopædia*, i. 449); is president of the Philadelphia branch of the United-States Evangelical Alliance; vice-president of the American Bible Society, of the American Tract Society, of the National Temperance Society; director of City Trusts (which includes Girard College), director of the Equitable Life Assurance Society of New York, director of the Insurance Company of the State of Pennsylvania; was chairman of the first executive committee of the Board of Indian Commissioners, organized under President Grant (serving until the original Board resigned); first president of the Young Men's Christian Association in Philadelphia, and president of three International Conventions of Young Men's Christian Associations; president of the Presbyterian National Convention which met in Philadelphia in 1867, resulting in union of O. S. and N. S. Presbyterian churches; and is prominently connected with other religious and philanthropic associations. See sketch of his life by Rev. Dr. Wylie, in A. S. Billingsby's *From the Flag to the Cross; Scenes and Incidents of Christianity in the War*, Philadelphia, 1872. (Substituted by Mr. Stuart for sketch given on p. 212.)

**STUBBS, W.** *Seventeen Lectures on the Study of Mediæval and Modern History, and Kindred Subjects*, London, 1886.

**SWETE, H. B.**, was educated at King's College, London; curate of Tor, Torquay, 1869-72.

**TALMAGE, Thomas De Witt, D. D.**, Presbyterian; b. near Bound Brook, N. J., Jan. 7, 1832; graduated at the University of the City of New York 1853, and at the New Brunswick (Reformed Dutch) Theological Seminary, N. J., 1856; became pastor of the Reformed-Dutch Church at Belleville, N. J., 1856; Syracuse, N. Y., 1859; Second Church, Philadelphia, Penn., 1862; Central Presbyterian Church, Schermerhorn Street, Brooklyn, N. Y., 1869. In 1870 the congregation erected on the same street, near the old site, a new and much larger church, known as the "Tabernacle." It was burnt Dec. 22, 1872; rebuilt, 1873; dedicated Feb. 22, 1874. The new tabernacle seats some five thousand persons; the church has now in 1886 three thousand three hundred and eleven communicants. Dr. Talmage edited *The Christian at Work*, New York, 1873-76; *The Advance of Chicago*, in 1877 and 1878; and now edits *Frank Leslie's Sunday Magazine*. His sermons are published every week in all the countries of Christendom, and translated into Norwegian, Russian, German, French, and Italian. Over six hundred secular and religious papers each week publish them entire, and thousands furnish synopses. Of the volumes made up of his sermons, lectures, essays, etc., may be mentioned, beside foreign publications, seven volumes of sermons, *Crumbs Swept Up*, *Abominations of Modern Society*, *Shots at Targets*, *Around the Tea-Table*, *Night Side of New York*, *Musk Torn Off*, *The Marriage Ring*, *The Battle for Bread*, *Orange-Blossoms Frosted*. (Substituted by Dr. Talmage for the sketch upon p. 214.)

**TAYLOR, C.**, is author of articles in *The Expositor* (*The Didache*), and the *Epistle of Barnabas*, June, 1886; *Journal of Philology*, Smith and Wace's *Diet. Christ. Biography*, etc. He came to the United States in 1886 as delegate from Cambridge University to Harvard University, and received from the latter the degree of LL. D. at its 250th anniversary, Nov. 8, 1886.

**TAYLOR, M. W.** *Life of Amanda Smith*, 1886; *The Negro in Methodism* (preparing).

**TAYLOR, W. M.** *The Parables of Our Saviour Expounded and Illustrated*, New York, 1886.

**THIERSCH, H. W. J.** *De Pentateuchi versione Alexandrina libri iii.*, Erlangen, 1841; *Grammatisches Lehrbuch für die ersten Unterricht in die hebräische Sprache*, 1842, 2d ed. under title *Hebräische Grammatik für Anfänger*, 1858; *Einige Worte über die Aechtheit der neutestamentlichen Schriften*, 1846; *De Epistola ad Hebræos commentatio historica*, Marburg, 1848; *De Stephani protomartyris oratione commentatio exegetica*, 1849; *Erinnerungen an E. A. von Schaden*, Frankfurt-a.-M., 1853; *Griechenlands Schicksale*, 1863; *Ueber vernünftige und christliche Erziehung der Kinder*, Basel, 1864; *Friedrich Thierschs Leben*, Leipzig, 1866, 2 vols.; *Melanchthon*, Augsburg, 1877; *John Wesley*, 1879; *Die Physiognomie des Mondes*, Nördlingen, 1879; *Ursprung und Entwicklung der Colonien in Nord-Amerika, 1496-1776*, Augsburg, 1880; *Ueber Johannes von Müller den Geschichtschreiber, und seinen handschriftlichen Nachlass*, 1881; *Lavater*, 1881; *Edmund Ludlow und seine Unglücksgefahrten als Flüchtlinge an dem gastlichen Herde in der Schweiz*, Basel, 1881; *Samuel Gobat*, 1884 (English translation, London, 1884); *Abbyssinia* (English translation by Mrs. Sarah M. S. Pereira, London, 1885).

**THOMAS, D.**, helped to secure the first twenty thousand pounds for the University of Wales; delivered an inaugural address on the opening of University College, under the presidency of the lord lieutenant of the county, 1877. The first seven volumes of *The Homilist* were republished 1886. He furnished the homilies, and Dr. Farrar the exegesis, in the commentary on Corinthians, in *The Pulpit Commentary*.

**THOMAS, Owen, D. D.** (College of New Jersey, Princeton, 1877), Welsh Calvinistic Methodist; b. at Holyhead, Anglesea, North Wales, Dec. 16, 1812; attended the Bala Calvinistic Methodist College from 1838 to October, 1841; then for two sessions the University of Edinburgh, but was unable, owing to circumstances, to finish the curriculum; became minister at Pwllheli, Caernarvonshire, 1844; (of the English Church) at Newtown, Montgomeryshire, 1846; in London, 1850; of the Welsh Presbyterian Church, Prince's Road, Liverpool, 1865. He was moderator of North Wales Association in 1863 and 1882; moderator of General Assembly, 1868; has been repeatedly sent as a deputation to visit the Scotch (Free), Irish, and English Assemblies, as well as to the Council of the Reformed Churches. His father was a stone-cutter by trade, and he worked at this trade from his fourteenth to his twentieth year. He has been for years joint editor of the *Traethyrddyd*, the oldest and ablest Welsh quarterly, and is the author of a large number of articles on theological, philosophical, critical, and historical subjects; many articles in the *Welsh Encyclopædia*; *Life of John Jones (Talsarn)* (containing a large account of the Welsh preachers, and theological controversies in Wales), Wrexham, 1874, 2 vols.; and a translation of *Killo's Pictorial New Testament* into Welsh, with very extensive additions, forming a full commentary on the Epistles to the Galatians, and most of Ephesians, Colossians, and Philippians, and especially of Hebrews (Wrexham, 1885, 2 vols.).



**THOROLD, A. W.**, was canon residentiary of York, 1874-77.

**TIELE, C. P.** *De godsdienst der liefde* ("The Religion of Love"), Amsterdam, 1868; *Babylonisch-assyrische Geschichte*, vol. i., Götting, 1886; 2d ed., much enlarged, of French translation of *Geschiedenis van den Godsdienst*, 1886; Danish translation of same, Copenhagen, 1884.

**TITCOMB, J. H.**, resigned his bishopric in consequence of a terrible mountain accident. He is now vicar of St. Peter's, Brockly, London.

**TOLLIN, H. G. N.** *Die hohenzollerischen Colonisationen*, 1876; *Die magdeburger Wallonen*, 1876; *Die französischen Colonien in Oranienburg, Köpenick und Rheinsberg*, 1876; *Albrecht von Mainz und Hans von Schenitz*, 1878; *Bürgermeister Aug. Wih. Franke*, 1884.

**TOORENBERGEN, J. J. van.** The first tom. of the *Monumenta*, etc., contains a reprint of the excessively rare *Economica Christiana*, whence the *Summe of Holy Scripture* is drawn.

**TOWNSEND, L. T.** *The Bible and other Ancient Literature in the Nineteenth Century*, 1885; *Pulpit Rhetoric*, 1886.

**TRENCH, R. C.** *Sermons New and Old*, London and New York, 1886.

**TROLLOPE, E.**, is the son of the late Sir John Trollope, Bart., and brother of the late Lord Kesteven, and was archdeacon of Stow in 1867.

**TROUTBECK, J.**, was educated at Rugby School.

**TSCHACKERT, P.** [Johannes Briessmann's] *Flosculi*, 1887.

**TUCKER, Henry William**, Church of England; prebendary of Wenlocksbarn in St. Paul's Cathedral; educated at Magdalen Hall, Oxford; graduated B. A. 1854, M. A. 1859; ordained deacon 1854, priest 1855; was curate of Chantry, Somersetshire, 1851-56; West Buckland, 1856-60; Devon, Cornwall, 1860-65; assistant secretary of the Society for Promoting Christian Knowledge, 1865-79; since 1875 has been secretary to the Associates of the late Rev. Dr. Bray; since 1879, secretary of the Society for the Propagation of the Gospel in Foreign Parts, and also honorary secretary of the Colonial Bishops' Fund. He is the author of *Under his Banner: Papers on Mission Work of Modern Times*, London, 1872, 7th ed. 1877; *Memoir of the Life and Episcopate of Edward Feild, D.D.* (bishop of Newfoundland), 1878, 4th ed. 1879; *Memoir of the Life and Episcopate of George Augustus Selwyn, D.D.* (bishop of Lichfield), 1878, 2 vols., 4th ed. 1881; *The English Church in Other Lands; or, the Spiritual Expansion of England*, London and New York, 1886.

**TUCKER, W. J.** One of the founders and editors of *The Andover Review*.

**TULLOCH, J. I.** 36, after *Philosophy add: in England in the Seventeenth Century*.

**TWINING, Kinsley, D. D.** (Yale College, New Haven, Conn., 1881), Congregationalist; b. at West Point, N. Y., July 18, 1832; graduated at Yale College 1853, and at Yale Theological Seminary 1856; was resident licentiate at Andover Seminary, 1857; was pastor of the Congregational Church, Hinsdale, Mich., 1857-63; acting pastor of the First Congregational Church, San Francisco, Cal., 1863-64; and then for nearly two years out of ministerial service in poor health;

pastor of Prospect-street Congregational Church, Cambridgeport, Mass., 1867-72; of the Union Congregational Church, Providence, R. I., 1872-76; in Europe, 1876-78; became literary editor of the *New-York Independent*, 1880.

**TYLER, W. S.** *Homer's Iliad, Books xvi.-xxiv.* New York, 1886. He received the degree of LL.D. at Harvard's 250th anniversary, Nov. 8, 1886.

**UHLHORN, J. C. W.** English translation, by Sophia Taylor, of vol. i., *Die christliche Liebeshätigkeit, Die alte Kirche, unter title, Christian Charity in the Ancient Church*, Edinburgh, 1883.

**VALENTINE, M., LL. D.** (Wittenburg College, Springfield, O., 1886).

**VANDYKE, Joseph Smith, D. D.** (College of New Jersey, Princeton, N. J., 1884), Presbyterian; b. at Bound Brook, N. J., Nov. 2, 1832; graduated at the College of New Jersey 1857, and at the theological seminary 1861, both in Princeton, N. J.; was tutor of Greek in the college there, 1859-61; pastor of First Presbyterian Church, Bloomsbury, N. J., 1861-69; and since has been pastor of the Second Presbyterian Church, Cranbury, N. J. During 1859 and 1860 he was engaged in lecturing upon education, in conjunction with the superintendent of public schools in New Jersey. He is the author of *Popeery the Foe of the Church and of the Republic*, Philadelphia, 1871, 12th thousand, New York, 1886; *The Legal Prohibition of the Liquor Traffic* (Tract No. 174 of the National Temperance Society), New York, 1879; *Through the Prison to the Throne, Illustrations of Life from the Biography of Joseph*, New York, 1881, 5th ed. 1886; *From Gloom to Gladness, Illustrations of Life from the Biography of Esther*, 1883, 3d ed. 1886; *Giving or Entertainment—Which?* (pamphlet recommending giving, in preference to other modes of raising money for church and charitable purposes), 1883, 11th ed. 1886 (ten thousand sold); *Theism and Evolution: an Examination of Modern Speculative Theories as related to Theistic Conceptions of the Universe*, 1886 (April), 2d ed. (October) 1886.

**VENABLES, E.**, wrote article "Monastic Rules and Architecture," in *Dict. Chr. Antiq.*; and articles "Bunyan," "Brevint," "Bullingham," "Cecil (Richard)," etc., in Leslie Stephen's *Dict. Nat. Biog.*

**VINCENT, M. R.** *Christ as a Teacher*, 1886; *Bible Words* (in preparation).

**VOELTER, Daniel Erhardt Johannes, Ph. D., Lic. Theol.** (both Tübingen, 1880 and 1883 respectively), Protestant theologian; b. at Esslingen, Wurtemberg, Sept. 14, 1855; studied at Tübingen (Evangelical Theological Seminary and University); became *repetent* in the theological seminary there, 1880; *privat-docent* of theology in the university 1881; ordinary professor of theology in the Lutheran Seminary in Amsterdam, 1885; and since February, 1886, has also held the same position in the University of Amsterdam. He is the author of *Die Entstehung der Apokalypse*, Freiburg, 1882, 2d ed. 1885; *Der Ursprung des Donatismus*, 1883.

**VOLCK, W.**, edited not only the ninth but the tenth and eleventh volumes of Hofmann's *Die h. Schrift N. T.*, Nordlingen, 1883, 1886. In the 10th ed. of Gesenius the title reads: *Hebraisches und aramaisches Handwörterbuch*.

**WACE, Henry**, was curate of St. Luke's, Bor-

wick Street, London, 1861-63. King's College, of which he is principal, is in London.

**WADDINGTON, C.**, discovered the true date of Polycarp's martyrdom (A.D. 155).

**WAGENMANN, J. A., D.D.** (1862), editor of the *Jahrbücher f. deutsche Theologie*, 1862-78; wrote articles in *Ilerzog* and *Allg. deutsche Biographie*.

**WALDENSTRÖM, P. P.** "On the Meaning of the Atonement" (*Om försoningens Betydelse*, Stockholm, 1873, reprinted Chicago, Ill., U.S.A.). A sermon preached in 1872 first gave impetus to the theological movement with which he is identified, and the book was written to defend and explain his views which had attracted so much attention. He prefers to put his distinctive teaching thus: *Non per gratiam propter Christo propitiatorem, sed propter gratiam per Christum mediatorem, redemptorem*. He is commonly accused in Sweden of denying the divinity of Christ; but this is a slander, for just the contrary is the case. In his translation of the New Testament, he accepts and defends the reading  $\delta$  μονογενής θεός in John i. 18.

**WANAMAKER, John**, Presbyterian layman; b. in Philadelphia, Penn., in the year 1838; received a common-school education, and early went into business. After being a clerk for a while in the year 1861, he started in the clothing business on his own account. He subsequently enlarged and altered his business, until now he is the owner of one of the largest retail stores in the United States, employs some three thousand persons, and is known throughout the country. He has displayed similar energy in Christian work. He started, in 1858, a Sunday school over a shoemaker's shop in the south-western part of Philadelphia, out of which has grown Bethany Presbyterian Church, with a seating capacity of 1,800, and Bethany Sunday School, numbering in 1886 2971 members. He was one of the founders of the Christian Commission; president of the Young Men's Christian Association of Philadelphia from 1870 to 1883; and has been prominent in many other Christian enterprises. He was chairman of the Bureau of Revenue and of the Press Committee, which did such efficient service in starting the Centennial Exposition in Philadelphia in 1876.

Approved by Mr. Wanamaker.

**WARFIELD, B. B.**, has written articles on biblical criticism and the *Didaché*, in "Bibliotheca Sacra," "Presbyterian," "Andover Review," and "Expositor," etc.

**WATTS, R.**, established the Westminster Church in Philadelphia 1852, and was ordained pastor of it 1853; was installed in the Gloucester-street Church, Dublin, 1863.

**WEED, Edwin Gardner, D.D.** (University of the South, Sewanee, Tenn., 1886), S.T.D. (Racine College, Wis., 1886), Episcopalian, bishop of Florida; b. at Savannah, Ga., July 23, 1837; graduated from the General Theological Seminary, New-York City, 1870; became rector of the Church of the Good Shepherd, Summerville, Ga., 1871; bishop, 1886.

**WEISS, Carl Philipp, Bernhard, Ph.D.** (Jena, 1852), Lic. Theol. (Königsberg, 1852), D.D. (hon., Königsberg, 1862); studied at Königsberg, Halle, and Berlin, 1844-48; was *Divisionspfarrer* at Königsberg, 1861-63; *Consistorialrath* und *Mitglied des Consistoriums* at Kiel, 1874-77; *Mitglied des Consistoriums* at Berlin, 1879-80; since 1880, *Ober-*

*Consistorialrath* und *vortragender Rath im Ministerium der geistlichen u. Unterrichts-Angelegenheiten*. To list of works add: *Lehrbuch der Einleitung in das Neue Testament*, Berlin, 1886. His *Lehrbuch der biblischen Theologie* was translated, Edinburgh, 1882-83, 2 vols. New editions of his commentaries, in the Meyer series, Mark and Luke (1885), John (1886), Romans (1886), Timothy and Titus (1886). Besides books, he has written numerous elaborate articles in *Studien u. Kritiken*, *Jahrbücher f. deutsche Theologie*, etc.

**WEISS, Nathanaël**, Reformed Church of France; b. at La Croix-aux-Mines, near Saint Die (Vosges), March 27, 1845; studied at the Protestant gymnasium at Strassburg, and finished course of theology with Protestant faculty of that university, 1867; was private tutor in Alsace and Paris, 1867-69; won the Schmutz prize by thesis, *Exposition, comparaison et critique du système ecclésiastique de Schleiermacher et de celui de l'Unité*, 1868; was Reformed pastor at Glacière, 1869-71; missionary agent of the French Sunday-school Society, 1871-75; pastor of the Reformed Church of Boulogne-sur-Seine since 1875; and is now adjunct librarian of the "Société du protestantisme français." He contributed articles upon Protestant France to Lichtenberger's *Encyclopédie des sciences religieuses*, and edited for the first time, with an introduction and notes, *La sortie de France pour cause de religion*, de Daniel Brousson et sa famille, 1685-93, Paris, 1886.

**WEIZSÄCKER, K.** *Das Neue Testament übersetzt*, Tübingen, 1875, 2d ed. Freiburg, 1882; *Das apostolische Zeitalter der christlichen Kirche*, Freiburg, 1886.

**WELLHAUSEN, J.** English translation of *Prolegomena*, with introduction by Prof. W. Robertson Smith, under title *Prolegomena to the History of Israel*, with a reprint of the article *Israel from the "Encycl. Britannica"*. Edinburgh, 1885.

**WENDT, H. H.**, studied at Leipzig and Göttingen, as well as at Tübingen.

**WESTCOTT, B. F.**, was a member of the Royal Commission on ecclesiastical courts, 1881-83; 2d ed. of *General View Hist. Eng. Bible*, 1872; *Christus Consummator: Some Aspects of the Work and Person of Christ in Relation to Modern Thought* (sermons) 1886.

**WHEDON, D. D.**, studied law at Rochester and Rome, N.Y.; became teacher in the Oneida Seminary, 1830. Two additional volumes of his collected writings appeared in 1886. Emory and Henry College is at Emory, Washington Co., Va.

**WIKNER, C. P.** "Sermons," vols. i., ii., 1877, 1883; "Notion of Quality," 1880.

**WILKES, Henry, d.** in Montreal, Wednesday, Nov. 17, 1886.

**WILKINSON, W. C.** *The Baptist Principle*, 1881; *Webster: an Ode*, 1882; *Classic French Course in English*, 1886. He has been several seasons "adjunct lecturer" on English literature in Wellesley College. He is at present (1886) conductor of a department (Pastoral Theology) in *The Homiletic Review*. He has twice travelled in Europe, attending lectures during one winter at the University of Paris, and spending some months in Germany, as well as visiting the chief centres of art in Italy.

**WILLIAMS, G.**, is on the committee of the British and Foreign Bible Society; is ex-president of the Sunday-school Union.

**WILLIAMS, William R.** Mr. Mornay Williams, his son, sends this additional information: "Dr. Williams had no middle name; the initial 'R' having been assumed by him, in early life, because of the annoying mistakes constantly arising from the simple appellation William Williams. He was ordained and installed as pastor of the Amity Baptist Church on the same evening on which the church itself was recognized, Dec. 17, 1832, remaining pastor to the time of his death, never having had another charge, nor his people another pastor. He was the first secretary of the American Baptist Home Missionary Society (1832); the first secretary, and one of the daughters, of the constitution of the Baptist Ministers' Conference, in January, 1833; for many years a member of the board of trustees of Rochester Theological Seminary, in the formation of which, as also of the University of Rochester (both established in 1850), he was actively concerned. He was also for many years on the publishing committee of the American Tract Society, and in that position corrected the proofs of their foreign publications (viz., French, German, Italian, and Spanish); he was one of the vice-presidents of that society, as also of the American Bible Society. He wrote the introduction to [the American reprint of John] Harris's *Great Commission*; or, *the Christian Church constituted and charged to convey the Gospel to the World*, Boston, 1842; to that of Miss Grigg's *Jacqueline Pascal, or Content Life at Port Royal*, New York, 1854; and to [W. W.] Everts's *William Colgate: a Christian Layman*, Philadelphia, 1881. His *Religious Progress, and Lectures on the Lord's Prayer*, were both republished in Scotland [in one volume, Edinburgh and London, 1851]."

**WILSON, J. L.**, became secretary *emeritus*, 1885. Died at his home near Marysville, S. C., July 13, 1886.

**WISE, D.** *Young Knights of the Cross*, New York, 1886.

**WITHEROW, T.** Italian translation of *Scriptural Baptism*, Florence, 1877.

**WITHROW, J. L.**, preached the opening sermon at the Des Moines meeting of the A. B. C. F. M. in 1886; accepted call to Third Presbyterian Church, Chicago, Ill., 1886.

**WOLF, E. J.**, has published some sermons; is editor of *The Lutheran Quarterly*.

**WOODRUFF, F. E.**, wrote on the Greek Fragment of the Rainer MSS., and a vindication of the genuineness of the Pastoral Epistles, in *The Andover Review*, 1886.

**WOOLSEY, T. D.**, received the degree of LL.D. at Harvard's 250th anniversary, Nov. 8, 1886.

**WORDSWORTH, C., D.C.L.** (*hon.*, Oxford, 1853), *D.D.* (*hon.*, Edinburgh and St. Andrews); *Catechesis*, 4th ed. 1868; *Remarks on Dr. Lightfoot's Essay*, 2d ed. 1884; *Discourse on Scottish Church History*, 1881; *Public Appeals in Behalf of Christian Liberty*, 1886, 2 vols.

**WORDSWORTH, J.**, was exhibitor of Winchester College. *Portions of St. Mark and St.*

*Matthew from the Bobbio MS. (k), and Other Fragments* (with Dr. Sanday and H. J. White), being No. 2 of a series of Old Latin biblical texts, 1886; "The Corbey St. James (*ff.*)" in *Studia Biblica*, Oxford, 1883; *A Pastoral Letter to the Clergy and Laity of the Diocese of Salisbury*, Salisbury, November, 1885; *Self-Discipline in Charity* (sermon on St. James i. 26, 27, preached in Salisbury Cathedral on May 30, 1886, for the clergy orphan schools), Salisbury, 1886; *Bristol Bishopric Endowment Fund* (sermon on Heb. xiii. 14, preached in Bristol Cathedral, June 27, 1886), Bristol.

**WORTHINGTON, George, D.D., LL.D.** (both from Hobart College, 1876 and 1885 respectively), Episcopalian, bishop of Nebraska; b. at Lenox, Mass., Oct. 14, 1838; graduated at Hobart College, Geneva, N. Y., 1860, and at the General Theological Seminary, New-York City, 1863; became assistant at St. Paul's Church, Troy, N. Y., 1863; rector of Christ Church, Ballston Spa, N. Y., 1865; rector of St. John's Church, Detroit, Mich., 1868. He was in 1879 twice elected by the clergy bishop of Michigan, but the laity refused to confirm. In 1883 he declined election by the General Convention as missionary bishop of Shanghai. In May, 1884, he was elected bishop of Nebraska, and declined; in November, 1884, was elected a second time, accepted, and was consecrated in St. John's Church, Detroit, Mich., Feb. 24, 1885.

**WRIGHT, C. H. H.** *The Divinity-school Question*, Dublin, 1886 (pp. 8); *Biblical Essays: or, Exegetical Studies on the Books of Job and Jonah, Ezekiel's Prophecy of Gog and Magog, St. Peter's "Spirits in Prison," and the Key to the Apocalypse*, Edinburgh, 1886.

**WRIGHT, W., M.A.**

**WYLIE, J. A.** *History of the Scottish Nation*, 1886, 2 vols.

**YOUNG, R.** *Materials for Bible Revision* (drawn from *The Analytical Concordance*), 1886.

**ZAHN, T.** *Hierma Pastor e N. T. illustr.*, Güttingen, 1867; *Missionsmethoden im Zeitalter der Apostel*, Erlangen, 1886 (two lectures).

**ZELLER, E.** *Plato's Gastmahl, übersetzt und erläutert*, Marburg, 1857; *Vorträge*, 2d ed. Leipzig 1875, 3d series Leipzig 1884; *Geschichte d. deutsch. Phil.*, 2d ed. 1875; *Grundriss d. Geschichte d. griech. Philosophie*, Leipzig, 1883, 2d edition 1885 (English translation by Sarah Frances Alleyne and Evelyn Abbott, *Outlines of the History of Greek Philosophy*, London and New York, 1886); *Friedrich d. Gr. als Philosoph*, Berlin, 1886.

**ZEZSCHWITZ, Gerhard von**, was pastor at Grosszschocher near Leipzig, 1852-56; lived at Neundorfeslau without office, 1861-63; lectured at Frankfurt, Basel, and Darmstadt, 1863-65; out of these lectures came *Zur Apologie des Christenthums nach Geschichte und Lehre*, Leipzig, 1866.

**ZOECKLER, O.**, edits, with H. L. Strack, *Kurzgefasstes Kommentar zu den heiligen Schriften A. u. N. T.'s nebst den Apokryphen*, Nordlingen, 1886 sqq., 12 vols.



## SECOND APPENDIX

TO

# ENCYCLOPÆDIA OF LIVING DIVINES.

Containing Additions to Biography and Literature from 1886 to 1890.

The titles of books are those produced by the respective persons since the appearance of the original edition of this Encyclopædia. As a rule, the place of publication is that last mentioned under the article in the body of the work.

- ABBOT, Ezra.** *The Authorship of the Fourth Gospel: External Evidences*, reprinted with other critical essays, edited by Prof. Joseph Henry Thayer (his successor), Boston, 1889.
- ABBOTT, E. A.** *The Kernel and the Husk*, 1887.
- ABBOTT, L.**, elected pastor of Plymouth Church, Brooklyn, as successor of Henry Ward Beecher, 1889; installed Jan. 16, 1890. *Commentary on Romans*, 1888; *Signs of Promise* (sermons), 1889.
- ADLER, N. M.**, d. in London, Tuesday, Jan. 21, 1890.
- ALEXANDER, W.** *The Epistles of John*, n. c., 1890.
- ALLEN, A. V. G.** *Jonathan Edwards*, 1889.
- ANDERSON, G.**, president Denison University, 1888.
- ANDERSON, M. B., L.H.D.** (Columbia Centennial, 1887); retired, May, 1888; d. at Lake Helen, Florida, Wed., Feb. 26, 1890.
- APPEL, Theodore.** *Life of John Williamson*, Newin, Phila., 1890.
- APPLE, Tho. C.**, retired from the presidency of Franklin and Marshall College, 1889, but retains professorship of Church History in the Theological Seminary at Lancaster. Was delegate of the German Reformed Church to conference with the Dutch Reformed for forming a federative union, at Catskill, N. Y., Aug., 1890.
- ARCYLL.** *Scotland as it Was and as it Is*, Edinburgh, 1st and 2d ed. 1887, 2 vols., repr. New York, 1887; *New British Constitution and its Master Builders*, 1887; *What is Truth?* 1889; *Iona*, 3d ed. 1889.
- ARMITAGE, T.**, resigned charge, 1888. *A History of the Baptists Traced by their Vital Principles and Practices from the Time of our Lord and Saviour Jesus Christ to the Year 1886*, N. Y., 1887.
- ARNOLD, M.**, d. at Liverpool, April 15, 1888.
- ARTHUR, W.** *Life of Gideon Ouseley*, 1876; *God without Religion: Deism and Sir James Stephen*, 1887.
- ASTIE, J. F.** *Louis Fourteenth and the Writers of his Age; being a Course of Lectures* (delivered in French). Trans. G. N. Kirk, Boston, 1855; *Le Vînet de la legende et celui de l'histoire*, 1882.
- ATTERBURY, W. W., D.D.** (N. Y. Univcrsity, 1888).
- BACHMANN, d.** at Rostock, April 12, 1888. Left the biography of Hengstenberg unfinished. *Letzte Predigten*, Güttersloh, 1888; *Blätter zu seinem Gedächtniss, nebst eine Auswahl seiner Gedächte*, Rostock (by H. Behm), 1889.
- BACON, L. W.**, pastor in Augusta, Ga., 1886; without charge, 1888.
- BAETHGEN, prof. ex.** at Halle, 1888; ord. prof., Greifswald, 1889. *Beiträge zur semitischen Religionsgeschichte. Der Gott Israels u. die Götter der Heiden*, Berlin, 1888.
- BAIRD, C. W.**, d. at Rye, N. Y., Thursday, Feb. 10, 1887.
- BARBOUR, W. M.**, became professor of Theology, Congregational College, Montreal, 1887.
- BARQES, J. J. L.** *Homélie sur saint Marc, apôtre et évangéliste, par Ambroise Seèdre. Texte arabe avec traduction et notes*, 1877; *Recherches archéologiques sur les colonies phéniciennes établies sur le littoral de la Cello-Ligurie*, Paris, 1878; *notice sur les Antiquités de Beledone*, 1883; *Rabbi Yapheth Abou Aly in Cantueum Canticoorum Commentarius*, 1884; *Vie du célèbre marabout cili Abou-Medien*, 1884.
- BARING-COULD.** *The Way of Sorrows*, 1887; *Death and Resurrection of Jesus*, 1888; *Our Inheritance* (on the Eucharist), 1888; *Richard Cobden, the Lightshipman*, 1888, 3 vols.; *Arminell: A Social Romance*, 1889, 3 vols.; *Grettit, the Outlaw: A*

*Story of Ireland*, 1889; *Historic Oddities and Strange Events*, 1st series, 1889, 2d ed. 1890; *Old Country Life*, 1889; *Pennycomequicks: A Novel*, 1889, 3 vols., 2d ed. 1890; *Conscience and Sin*, 1890; *Ecc: A Novel*, 1890; *Jaquetta, and Other Stories*, 1890 [with H. F. Sheppard]; *Songs and Ballads of the West*, 1890.

**BARNARD, F. A. P.**, retired, 1888; d. in New York, Sat., April 27, 1889.

**BASCOM, J.**, resigned, 1887.

**BASSERMANN, H.** *Akulenische Predigten*, Heidelberg, 1886; *Entwurf einer Systems evangelischer Liturgik*, Stuttgart, 1888; *Vier Predigten über das Gebet*, Heidelberg, 1889.

**BAUSSION, W.** *Die Geschichte des alttestamentlichen Priesterthums untersucht*, Leipzig, 1889.

**BAUR, G.**, d. at Leipzig, Wed., May 22, 1889.

**BAULISS, J. H.**, d. at Bay View, Mich., Wed., Aug. 14, 1889.

**BEARD, Chas., LL.D.** (St. Andrews, 1887); d. in Liverpool, April 9, 1888. *The Universal Christ, and Other Sermons*, 1888; *Martin Luther and the Reformation in Germany, until the Close of the Diet of Worms*, 1889 (posthumous and unfinished).

**BECKX, P. J.**, d. in Rome, March 4, 1887.

**BECHER, H. W.**, d. in Brooklyn, March 8, 1887.

**BEET, J. A.** *The Credentials of the Gospel: A Statement of the Reason of the Christian Hope*, 1890.

**BEHREND, A. J. F.** *The Philosophy of Preaching*, New York, 1890.

**BENDER, W.** (of the extreme left wing of the Ritschl school). Transferred to the philosophical faculty, Bonn, 1888. *Der Kampf um die Seligkeit*, Bonn, 1888; 4th ed. *Das Wesen, etc.*, 1888.

**BENNETT, C. W.** *Christian Archaeology*, N. Y., 1888.

**BENRATH, K.**, prof. ord., Königsberg, 1890. *Geschichte der Reformation in Venedig (in Schriften de Vereins f. Ref. gesch.)*, Halle, 1887.

**BERSIER, E. N. F.** (the first evangelical pulpit orator in France), d. in Paris, Nov. 19, 1889. He raised the funds for the Coligni monument at Paris. He attended the Fourth General Council of the Alliance of the Reformed Churches in London, 1888. *Projet de revision de la liturgie des églises réformées en France, préparée sur l'invitation du Synode général officieux*, 1888; new ed. *St. Paul's Vision*, N. Y., 1890.

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**BOMBERGER, J. H. A.**, d. at Zwingli-Hof, Collegeville, Pa., Ang. 19, 1890.

**BONAR, H. D.** (Aberdeen, 1853), d. in Edinburgh, July 31, 1889. *Songs of Love and Joy*, 1888; *Until the Daybreak, and Other Hymns Left Behind*, 1890.

**BONNET, Jules, Lit.D.** (Paris, 1850). *Quelques souvenirs sur Augustin Thierry*, 1877; *Famille de curione. Recit du XVI. siècle*, Bascl, 1878; *Histoire des souffrances du bienheureux Martyr Louis de Marolles* (reissud fr. 2d ed., ed. Jules Bonnet), Paris, 1882; *Souvenirs de l'église réformée de la Cabrette. Pages d'histoire locale*, 1884; *Recits du XVI. siècle, 3<sup>e</sup> serie*, Paris, 1885.

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**BORDIER, H. L.**, d. in Paris, Aug. 31, 1888.

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**BOYCE, J. P.**, d. at Pau in France, Dec. 28, 1888.

**BOYCE, W. B.**, Wesleyan, d. et. 86, at Sydney, N. S. Wales, March, 1889; twice president of the Australasian Wesleyan Conference; once president Eastern British American Conference. *Higher Criticism of the Bible*, London, 1881.

**BOYD, A. K. H.** *What Set him Right, with Other Chapters to Help*, 1885, 2d ed. 1888; *Our Homely*

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**BRACE, C. L.**, d. at Campfer, in the Engadin, Switzerland, Aug. 11, 1890. *The Unknown God; or, Inspiration Among Pre-Christian Races*, New York, 1890. He was succeeded by his son as secretary of the Children's Aid Society.

**BRADLEY, C. C.** *Lectures on the Book of Job*, 1887, 2d ed., 1888; *Address on Death of Frederick III. of Germany*, 1888.

**BRATKE, Lic. Dr. Eduard**, b. Feb. 26, 1861, (Prof. extraordinary of Church History in Bonn). *Wegweiser zur Quellen- und Litteraturkunde der Kirchengeschichte*, Gotha, 1890.

**BREDENKAMP, C. J.** Ordinary honorary professor at Kiel. *Der Prophet Jesaja*, 1887.

**BREED, W. P.**, d. at Philadelphia, Feb. 14, 1889, æt. 73 years.

**BRIEGER, Thdr.** *Die Torgauer Artikel. Beitrag zur Entstehungsgeschichte der Augsburgischen Confession*, Leipzig, 1889.

**BRIGGS, Charles A.**, transferred to the newly established chair of Biblical Theology, Nov., 1890; editor with Prof. Salmond of a *Theological Library*, Edinburgh and New York, 1891, sqq.; *Whither? A Theological Question for the Times*, New York, 1889, 3d ed. 1890; *Biblical History* (A Lecture at the opening of the Term of Union Theological Seminary, Sept. 19, 1889), 1889; edited and contributed to *How Shall we Revise? A Bundle of Papers*, 1890.

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**BROWN, Francis**, became Davenport professor of Hebrew and the cognate languages, Nov., 1890.

**BROWN, H. S.**, became Baptist, 1846; visited United States and Canada, 1873; chairman of Baptist Union, 1878. He has published *Autobiography*, London, 1887; *Manliness, and Other Sermons*, 1889. See *A Memorial Volume*, by W. S. Cuine, 1888, new ed. 1889.

**BROWN, J. B.** *The Risen Christ, the King of Men*, 1888, pop. ed. 1890.

**BROWN, J. H. H.**, d. at Fond du Lac, Wis., May 2, 1888.

**BROWNE, E. H.**, resigned 1890.

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**BUDE, K. (F. R.)**, ordinary professor at Strassburg, 1889.

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**BURCON, J. W.**, d. at Chichester, Aug. 6, 1888. *Lives of Twelve Good Men*, London, 1888, 2 vols., 3d ed. 1889.

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**CAMPBELL, W. H.**, d. at New Brunswick, Sunday, Dec. 7, 1890.

**CARPENTER, W. B.** *Nature and Man: Essays Scientific and Philosophical*, London, 1888; *Permanent Elements of Religion*, 1889.

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**CHAMBERS, T. W.** Edited papers on *Pentateuchal Criticism*, 1889; associate editor *Concise Dictionary of Religious Knowledge*, New York, 1891.

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**CHASE, Th.** President Haverford College, 1875; resigned, 1887.

**CHASTEL, E. (L.)** Posthumously, *Mélanges historiques et religieux*, 1888.

**CHEEVER, G. B., d.** at Englewood, N. J., Oct. 1, 1890.

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**CHURCH, Ph., d.** at Tarrytown, N. Y., June 5, 1886.

**CHURCH, R. W., d.** in London, Tuesday, Dec. 9, 1890. *Christian Church (Oxford House Papers)*, 1887.

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**COLLIER, R. L., d.** near Salisbury, Md., July 26, 1890.

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**COMBA, E.** *Henri Arnaud, sa Vie et ses Lettres*, La Tour, 1889.

**CONDER, C. R.** *Palestine*, New York, 1890.

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**COXE, A. Cleveland.** *Institutes of Christian*

*History: An Introduction to Historic Reading and Study*, Chicago, 1887 [The Baldwin Lectures of the University of Michigan, Ann Arbor, Mich.]; *The Paschal: Poems for Passion-tide and Easter*, 1889. Edited the *Ante-Nicene Fathers* of Donaldson & Roberts (*Clark's series*), New York (Christian Lit. Comp.), 1886-87, 9 vols.

**CRAIG, James Alexander, Ph.D.** (Leipzig, 1886). Presbyterian; b. at Fitzroy Harbor, Ontario, Canada, March 5, 1854; graduated at McGill University, Montreal, 1880, and at Yale Divinity School, 1883; was pastor of the First Congregational Church at Grand Haven, Mich., June to Oct., 1883; studied at Leipzig and in the British Museum, 1883-86; became instructor in Hebrew and Greek in Lane Theological Seminary, Cincinnati, O., 1886; adjunct professor of Biblical Exegesis, 1890. He has published *The Throne Inscription of Salmanser II.*, Leipzig, 1886; *The Monolith Inscription of Salmanser II.*, 1887; *Hebrew Word Manual*, Cincinnati, 1890, besides articles and reviews.

**CREIGHTON, Mandell.** *History of the Papacy during the Reformation*, vols. i. and ii., 1883; vols. iii. and iv., 1887. *Carlisle* (in *Historic Towns series*), 1889.

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**CULROSS, J.**, president of the Scottish Union, 1870; president of the Baptist Union of Great Britain and Ireland, 1887.

**CURRY, Dan'l, d.** in New York City, Aug. 17, 1887. *The Book of Job according to the Revised Version, with an Expository and Practical Commentary, with Illustrations from some of the most Eminent Expositors, and a Critical Introduction*, 1888; *Christian Education: Five Lectures before the Wesleyan University on the Merrick Foundation*, 1st series, 1889.

**CURRY, J. L. M.** *Constitutional Government in Spain: A Sketch*, New York, 1889.

**CUYLER, Th. L.** Resigned his charge, April, 1890. *Newly Enlisted: A Series of Talks with Young Converts*, New York, 1888.

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**DALTON, H.**, moved to Berlin, 1889. *Der Heiliger Katechismus, Heilbronn*, 1886; *Versassungsgeschichte der evangelisch-lutherischen Kirche in Russland*, vol. i., Gotha, 1887; *Offenes Send-*



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**DAVIDSON, R. T.**, bishop of Rochester, 1890.

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**DECOPPET, A. L.** *Méditations pratiques à l'usage du culte domestique ou des églises sans pasteur*, 2<sup>e</sup> serie, Paris, 1887; 3<sup>e</sup> serie, 1889; *Sermons pour les enfants*, 1888.

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**DELITZSCH, Franz, Ph.D.** and privat docent at Leipzig, 1842; d. there Mar. 20, 1890. *Das Salomonische Spruchbuch*, 1873 (English trans., 1875, 2 vols., 3d ed. London, 1887); *Neuer Commentar über die Genesis*, 1887; *Ein Tag in Capernaum*, 1871, 3d ed. 1886; *Ernste Fragen an die Gebildeten jüdischer Religion*, 1888, 2d ed. 1890 (*Solemn Questions addressed to Hebrews of Culture*, trans. from the German of F. D. by William C. Daland, Alfred Centre, N. Y., 1890); *Iris. Pflanzenstudien und Blumenstücke*, 1888; *Fortgesetzte Studien zur Entstehungsgeschichte der complutensischen Polyglotte*, 1888; *Der tiefe Graben zwischen alter und moderner Theologie. Ein Bekenntnis*, 1888, 2d ed. 1890; *Sind die Juden wirklich das auserwählte Volk?* 1889; *Messianische Weissagungen in geschichtlicher Folge*, 1890 (English version, with a sketch of his life by Prof. Dr. Samuel Ives Curtiss, of Chicago, Edinburgh, 1891); *Isaiah*, new Eng. trans., w. Introduction by Canon S. R. Driver, London, 1890.

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**DEMAREST, D. D.**, 4th ed. *History Ref. Ch.*, New York, 1889.

**DEMAREST, J. T.** *Notes on Dort and Westminster* (*New Brunswick Seminary Publications*, No. 3), 1890.

**DENTON, Wm., d.** in London, Jan. 2, 1888. *England in the Fifteenth Century*, London, 1888, New York, 1889.

**DERENBOURG, Jos.**, corrector of the press in the National Printing House, especially of Oriental languages (1856); professor of rabbinic and Talmudic Hebrew in the School of High Studies, Paris, 1877. He is a contributor to the *Revue des Études Juives*. He has written *Manuel du Lecteur*, 1871; *Notes Epigraphiques*, 1877; *Opuscles et traités d'Abou'l-Walid* (with his son, Prof. Harwig Derenbourg), 1880; *Deux versions hébraïques du Livre de Kallilah et Dimnah*, 1881; *Études sur l'Épigraphie du Yémen* (with his son), 1884, 894; *Le Livre des parterres fleuris d'Abou'l-Walid*, 1886. *Johannis de Capua. Directorium vite humane alias parabola antiquorum sapientium. Version latine du livre de Kallilah et Dimnah*, 1889.

**DEXTER, H. M., LL.D.** (Yale, 1890), d. at New Bedford, Mass., Thursday, Nov. 13, 1890. For tributes to his memory by Drs. Storrs, Quint, Cuyler, Walker, and others, see "The Congregationalist," Boston, for Nov. 20, 1890. He left in manuscript *A Bibliography of the Church Struggle in England during the 16th Century*, with 1,800 titles; and an unfinished *History of the Pilgrims*.

**DeWITT, John**, Reformed (Dutch), L.H.D. (Columbia College Centennial, Apr. 13, 1887).

**DIECKHOFF, A. W.** *Das gepredigte Wort und die heilige Schrift*, Rostock, 1886; *Luther's Lehre in ihrer ersten Gestalt*, 1887; *Leinnitz's Stellung zur Offenbarung*, 1888; *Das Wort Gottes. Gegen L. Volk und D. c. Oettingen*, 1888.

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**DODS, M.**, elected professor of New Testament Exegesis in the New College, Edinburgh, May 28, 1889. *The Book of Genesis*, London and New York, 1888; *The First Epistle to the Corinthians*, 1889; *An Introduction to the New Testament*, 1889.

**DOELLINGER, J. J. I. v., d.** at Munich, Jan. 10, 1890. *Cardinal Bellarmine's Scholastographie, lateinisch und deutsch, mit geschichtlichen Erläuterungen*, herausgegeben von I. I. v. Dollinger u. F. H. Reusch, Bonn, 1887; *Akademiache Vorträge*, 1. Bd. 1888, 2d ed. 1890, 2. Bd. 1889; *Ueber die Wiedervereinigung der christlichen Kirchen*, 1872, new ed. 1888; with Fr. Heinr.

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- DUFFIELD, G.**, d. at Bloomfield, N. J., July 6, 1888.
- DUFFIELD, S. (A.) W.**, d. at Bloomfield, N. J., May 12, 1887. *Latin Hymn-writers and their Hymns*, edited and completed by Prof. R. E. Thompson. D.D., of Univ. of Pa., 1889.
- DUHM, B.**, ord. Basel, 1889. *Ueber Ziel u. Methode der theologischen Wissenschaft*, Basel, 1889.
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**GARDINER, F.**, b. at "Oaklands," his father's place, Gardiner, Me., Sept. 11, 1822; studied at school of Dr. Muhlenberg, Flushing; two years at Hobart College, 1839–40; graduated at Bowdoin College, 1842, and General Theological Seminary, New York City, 1845; ordained deacon by Bishop Henshaw, of Rhode Island, at Christ Church, Gardiner, July 6, 1845; advanced to priesthood, Sept. 20, 1846; Rector of Trinity Church, Saco, Me., Nov. 1845 to Nov. 1847; Assistant at St. Luke's, Philadelphia, Jan. to July, 1848; Rector Christ Church, Bath, Oct. 1848 to Nov. 1851; in Europe, Nov. 1854 to June, 1856; Rector Trinity Church, Lewiston, Me., July, 1856 to Nov. 1857; in charge of his father's estate, Nov. 1857 to Nov. 1865, during which time he had charge of St. Matthew's Church, Hallowell, and assisted Bishop Burgess at Christ Church, Gardiner, and acted as professor of Hebrew, Greek, Systematic Divinity, and Ecclesiastical History in the tentative school of Bishop Burgess; elected to chair of Literature and Interpretation of the New Testament in Theological Seminary, Gambier, O., Nov. 1865; resigned, Sept. 1867; General Missionary in diocese of Mass., 1867; Associate-Rector, Trinity Church, Middle-town, Conn., 1867–68; professor of Old Testament and Chris-

tian Evidences, and Librarian, in Berkeley Divinity School, Middletown, 1869-82; president of Connecticut Industrial School and Middletown Board of Education, 1873-80; professor of Literature and Interpretation of New Testament and Librarian, Berkeley Divinity School, 1882; delegate to General Convention from Diocese of Maine, 1851, 1853, 1856, 1859, 1862, and 1865; d. at Middletown, Conn., July 18, 1889; *Old and New Testament in their Mutual Relations*, 1885; *Was the Religion of Israel a Revelation or merely a Development; being No. 2 of Essays on Pentateuchal Criticism?* 1887; *Aids to Scripture Study*, 1890. He also supplied articles in *Smith's Dictionary of the Bible* and the *Dictionary of Biblical Biography*, for *Johnson's Encyclopædia* and for the *Church Dictionary*. He edited Chrysostom's *Homilies on Hebrews* in vol. xiv. of the *Nicene and Post-Nicene Library of the Fathers*, New York, 1890.

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**LEA, Henry Charles, LL.D.** (Harvard, 1890), layman, b. in Philadelphia, Pa., Sept. 19, 1825. After many years of active life as a publisher, he retired, to devote himself to the study of European mediæval history, to which he had given attention since 1857. He has published *Superstition and Force: Essays on the Wager of Battle, The Wager of Law, The Ordeal and Torture*, Phila., 1866, 3d ed., 1878; *Studies in Church History: The Rise of the Temporal Power, Benefit of Clergy, Excommunication, The Early Church and Slavery*, 1869; *An Historical Sketch of Sacerdotal Celibacy*, 1867, 2d ed., 1884; *A History of the Inquisition of the Middle Ages*, N. Y., 1888, 3 vols.; *Chapters from the Religious History of Spain Connected with the Inquisition*, 1890.

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**LINCOLN, H.**, d. at Newton, Mass., Oct. 19, 1887.

**LINK, Adolf, Lic. Theol.** (Marburg, 1886), German Protestant theologian; b. at Coblenz, April 20, 1860; studied at Bonn, Göttingen, and Marburg, 1878-82; was *repentant* at Marburg 1882-88; *prætor-doctor* of New Testament, 1886; professor extraordinary at Königsberg, 1890. He is the author of *Christi Person und Werk im Lichte des Heermas*, Marburg, 1886, and of several articles in the *Allgemeine Deutsche Biographie*, vol. xxiii. sqq., Leipzig, 1886 sqq.

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bolic Explication of the Evangelical History; Being a Criticism of Dr. J. Cramer's Inaugural Oration," 1884. In the *Theologisch Tijdschrift* for 1882, 1883, 1886, Dr. Loman published a series of "Questiones Pauline," containing an inquiry into the origin and character of the epistles attributed to the Apostle Paul.

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**LYNE, Joseph Lyecester**, Church of England, b. in London, Nov. 23, 1837; educated at Trinity College, Glenalmond, Perth; ordained deacon, 1860; for a while was mission curate to Charles Lowder (see art. in the *Schaff-Herzog*), but in 1862 began his revival of the monastic Order of St. Benedict, which now has an abbey and priory at Llathony in Wales. His monastic name is "Ignatius of Jesus," and he is popularly known as Father Ignatius. He is a noted revivalist and the author of many hymns and tunes, besides tales, etc. He wears the old English Benedictine dress. He visited the United States in the winter of 1890-91, and held "missions" or revival services in various cities.

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**MCCOSH, J.**, retired from presidency of the

- College of New Jersey, 1888. *Psychology: The Motive Powers*, New York, 1887; *Realistic Philosophy Defended*, 1887; *Gospel Sermons*, 1888; *The Religious Aspect of Evolution*, 1888, 2d ed. 1890; *First and Fundamental Truths*, 1889; *Whither, O Whither? Tell Me Where*, 1889; *The Tests of the Various Kinds of Truth*, 1889.
- MACCRACKEN, H. M., LL.D.** (Miami University, 1887.)
- MACDUFF, J. R.** *St. Paul in Athens: The City and the Discourse*, London, 1887; *Story of a Shell: A Romance of the Sea*, 1887; *Morning Family Prayers for a Year*, New York, 1887; *Ripples in the Moonlight, Starlight, and Twilight*, 1888, 3 vols.; *Gloria Patri: Private Prayer for Morning and Evening*, 1889; *Silver and Golden Wings*, 1889; *Gloria Patri: A Book of Private Prayers for Morning and Evening*, New York, 1890.
- McFERRIN, J. B.,** d. at Nashville, Tenn., May 9, 1887.
- McGARVEY, J. W.** *The Text and the Canon*, Cincinnati, O., 1888; *Class Notes on Sacred History: Acts of Apostles*, Cincinnati, O., 1889.
- McGIFFERT, Arthur Cushman, Ph. D.** (Marburg, 1888). Presbyterian; b. at Saquoit, Oneida Co., N. Y., Mar. 4, 1861; graduated at Adelbert College of Western Reserve University, Cleveland, O., 1882; at Union Theological Seminary, New York, 1885; studied in Germany (Berlin and Marburg), 1885-87; in Paris and Rome, 1887-88; became instructor in Church History in Lane Theological Seminary, Cincinnati, 1888; professor in 1890. He contributed a chapter on the Vocabulary of the *Didache* to Dr. Schaff's edition of that work, Apr. 1885; and an article entitled the "*Didache* Viewed in its Relation to Other Writings," to the *Andover Review*, Apr., 1886; conducted the department of German Theological Literature in the same review during 1887-88; edited a *Dialogue between a Christian and a Jew* (*ἀντιζήτησις Παπιστικῆς καὶ Οὐλῶνος Ἰουδαίων πρὸς μοναχὸν τινα*) as a thesis for the degree of Ph. D. in the university of Marburg (New York, 1889); and translated the *Church History of Eusebius, with Prolegomena and Notes for the Second Series of Nicene and Post-Nicene Fathers*, ed. by Schaff and Wace (New York, Christ. Lit. Co., 1890); translated the Patristic and Scholastic periods of Erdmann's *Geschichte der Philosophie* for Prof. Hough's English translation of that work, London, 1890. He has written also numerous articles, critical notes, and book reviews for various journals.
- McGILL, A. T.,** d. at Princeton, N. J., Jan. 13, 1889. *Church Government*, Philadelphia, 1890. (Posthumous.)
- MACKARNESS, J. F.,** resigned bishopric, 1888; d. Sept. 17, 1889.
- McKENZIE, A.** *Some Things Abroad*, Boston, 1887.
- MACLAREN, A.** *Epistles of St. Paul to the Colossians and Philemon*, London, 1887; *Modern Miracle: Manifestation of God's Love and Power*, 1888; *The Unchanging Christ, and Other Sermons*, 1889; *The Holy of Holies* (Sermon on Jno. xv., xvi.), 1890.
- MACLEAR, C. F.** *St. Augustine's, Canterbury: Its Rise, Ruin, and Restoration*, London, 1888; *Introduction to the Creeds*, 1889.
- McTYEIRE, H. N.,** d. at Nashville, Tenn., Feb. 15, 1889.
- MACEE, W. C.,** transferred to the archbishopric of York, 1891. *The Atonement* [in *Helps to Belief* series], London, 1887; *Sermons* [in *Contemporary Pulpit Library*], 1888.
- MAHAN, A., D.D.** (Olivet College), d. at Eastbourne, Eng., Apr. 4, 1889. *Doctrine of the Will*, 1844; *System of Moral Philosophy*, 1848; *Philosophy and Spiritualism*, 1855; *Out of Darkness into Light*, 1876.
- MAIER, A.,** d. at Freiburg i. Br., July 24, 1889.
- MALAN, S. C.** *Original Notes on the Book of Proverbs, according to the Authorized Version*, vol. i., ch. i.-ix., London, 1890.
- MANGOLD, W. J.,** d. at Bonn, Mar. 1, 1890; *De er. sec. Matt. c. vi., r. 13b. ἀλλὰ ἵσαυ ἢ αὐτὸ τοῦ πομπῶν commentatio exegetica*, Bonn, 1886; 32 *Predigten* (1846-82), Marburg, 1890.
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- MANN, W. J.** *The Life and Times of Henry Melchior Muhlenberg*, Philadelphia, 1887.
- MANNING, H. E.** *The Independence of the Holy See*, 2d ed., London, 1887; *Toward Evening*, 1st and 2d eds., 1889.
- MARTI, K.** *Der Prophet Jeremia v. Anatol*, Basel, 1889; *Der richtige Standpunkt zur Beurtheilung der abweichenden theologischen Anschauungen*, 1890.
- MARTINEAU, J.** *A Study of Religion: Its Sources and Contents*, London, 1888, 2 vols., 2d ed. 1889; *The Seat of Authority in Religion*, London and New York, 1890; *Essays*, vol. i., 1891.
- MATHESON, G.** *Psalmist and Scientist: Modern Value of Religious Sentiment*, London, 1887; *Relation of Christian to Pre-Christian Morality*, 1887; *Landmarks of New Testament Morality*, 1888, New York, 1890; *Voices of the Spirit*, 1888; *Sacred Songs*, 1889; *Spiritual Development of St. Paul*, 1890.
- MATTOON, S.,** d. at Marion, O., Aug. 15, 1889.
- MEAD, C. M.** *Supernatural Revelation: An Essay Concerning the Basis of the Christian Faith*, New York, 1889.
- MEDD, P. C.** *An Office of Prayer for Use of Clergy, with Country Gentleman's Ideal*, London, 1887.
- MEINHOLD, J.,** prof. extraordinary at Bonn, 1889. *Beiträge zur Erklärung des Buches Daniel*, 1. Heft, *Dan. ii.-vi.*, Leipzig, 1888; and with S. Oetli. *Die geschichtlichen Hagiographen* [*Chronika, Esra, Nehemiah, Ruth, Esther*] und das Buch Daniel [in *Kurzgefasstes Kommentar*], Nördlingen, 1889.
- MERX (E. O.)** *Chrestomathia targumica* [Pars VIII. of *Porta linguarum orientaliū*], Berlin, 1888; *Historia artis grammaticæ opud Syros*. [9. Bd., Nr. 2. of *Abhandlungen für die Kunde des Morgenlandes*], Leipzig, 1889.
- MESSNER, K. F. H.,** d. in Berlin, Nov. 14, 1886.
- MEUSS, E.** *Unsere Stellung zur Schrift im Angesicht der heutigen Wissenschaft von der Schrift*. Vortrag, Breslau, 1887.
- MEYRICK, F.** *The Church of England, A. D. 597-1887*, London, 1887; *The Doctrine of the Church on Holy Communion Re-stated*, 2d ed. 1888.
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*matiques inédites du Ministère des affaires étrangères de France*, Bern, 1888; *Le Jansénisme politique et le Comte de Montlosier en 1826*, 1889.

**MILLER, John**, b. at Princeton, N. J., Apr. 6, 1819; graduated at College of N. J., 1836, and at Princeton Theological Seminary, 1841; pastor of Presbyterian churches at Frederick, Md., Philadelphia, and Petersburg, Va. Author of *Commentary on Proverbs*, New York, 1873, 2d ed., Princeton, N. J., 1887; *Fetich in Theology*, 1874; *Metaphysics, or Science of Perception*, 1874; *Questions Arakened by the Bible*, Philadelphia, 1877; *Commentary on the Epistle to the Romans*, Princeton, 1887; *Theology*, 1887 (all the above now published at Princeton, N. J.).

**MILLIGAN, W.** *Elijah: His Life and Times* [in *Men of the Bible* series], London, 1887; *The Book of Revelation* [in *Expositor's Bible*], 1889.

**MOFFAT, J. C.**, d. at Princeton, N. J., June 7, 1890; *Church History in Brief*, Philadelphia, 1888.

**MOMBERT, J. I.** *A History of Charles the Great (Charlemagne)*, New York, 1888; *A Handbook of the English Version*, 2d ed., New York, 1890; *The Crusades*, 1891.

**MONOD, G.** *Bibliographie de l'histoire de France*, Paris, 1888.

**MONOD, Th.**, since 1878 pastor in the Reformed Church of Paris. He has published besides those mentioned supra (p. 146), the following: *Denyng Self: Le Chrétien et sa Croix; De Qui il s'agit* (on the "Holiness" movement of 1874), 1875; *Loin du Nid, poésies*, 1882; *A cœur qui souffre*, Lausanne, 1883; *Crucifiés avec Christ*, 1883.

**MONRAD, D. G.**, d. at Nykjöbing, Falster, Mar. 28, 1887. *Et Bidrag til den apostolske Troeskjendelses Historie*, Copenhagen, 1887. See *en biografisk Skitse*, by T. Graae, Nykjöbing, 1887. 10th ed. Ger.-trans. of his *Worck of Prayer* (*Aus der Wildt des Gebetes*), Gotha, 1890.

**MOODY, D. L.** *Bible Characters: Embracing the Lives of Daniel, Lot, John Baptist, Joseph of Arimathea, and others*, New York, 1888.

**MOORHOUSE, J.** *A Charge to the Diocese of Manchester*, 1889; *A Charge to the Clergy and Churchwardens of the Diocese of Manchester*, 1889; *Christ and His Surroundings*, 1889.

**MORISON, J.** *Exposition of the Ninth Chapter of the Epistle to the Romans*, new ed., London, 1888; *Sheaves of Ministry: Sermons and Expositions*, 1890.

**MORRIS, E. D.** *Scripture Readings for Teachers and Schools*, Cincinnati, 1887; *Is there Salvation after Death?* New York, 1889.

**MUELLER, K. (F. F.)**, *Bericht über den gegenwärtigen Stand der Forschung auf dem Gebiet der reformatorischen Zeit* [in *Vorträgen der theologischen Konferenz zu Giessen III. Folge*], Giessen, 1887.

**MUNGER, T. T.** *The Appeal to Life*, Boston, 1887.

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**NAVILLE, J. E.** *La Philosophie et la religion*, Paris, 1887; *Le libre arbitre*, 1840.

**NESTLE (C.) E.**, became professor of Oriental

languages at Tübingen, 1890. *Veteris Testamenti graeci codices vaticanus et sinaiticus cum textu recepto collati*, 2d. ed., Leipzig, 1887; *Syrische Grammatik*, 2d ed. 1888; translated into English by Prof. R. S. Kennedy, 1889; *Litteraturae siriaca*, Berlin, 1888; *De sancta cruce. Ein Beitrag zur christl. Legendengeschichte*, 1889.

**NEVIN, A.**, d. at Lancaster, Pa., Sept. 2, 1890.

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**NEWMAN, F. W.** *Reminiscences of Dr. E. des (Kossuth and Pulszky)*, London, 1888. *Confessor's Death*, 1889; *Miscellanies*, vol. iii.: *Essays, Tracts, etc.*, Moral and Religious, 1889.

**NEWMAN, J. H.**, d. at Edgebaston, Birmingham, Eng., Aug. 11, 1890. *Letters and Correspondence of J. H. N. during his life in the English Church*, ed. by Anne Mozley, London, 1890, 2 vols.

**NEWMAN, J. P.**, elected a bishop of the M. E. Church, 1888; *The Supremacy of Law*, New York, 1890.

**NEWTON, R.**, d. at Philadelphia, Pa., May 25, 1887. *Bible Animals and the Lessons Taught by Them*, New York, 1888; *The Heath in the Wilderness; or, Sermons to the People: to which is added the Story of His Life and Ministry*, by W. H. N., 1888; *Illustrated Rambles in Bible Lands*, 1890.

**NEWTON, R. H.** *Social Studies*, New York, 1887; *Heroes of the Early Church*, Philadelphia, 1888.

**NICOLL, W. R.**, editor of the *British Weekly*, which he started in 1887, having been compelled previously to give up preaching, owing to the loss of his voice.

**NILLES, N.** *Variis pietatis exercitiis*, Innsbruck, 1889.

**NIPPOLD, F. W. F.** *Katholisch oder Jesuitisch*, Leipzig, 1888. *Der Verband kaufmännischer Kongregationen und kath.-kaufm. Vereine Deutschlands und eine öffentliche Aufklärung der Germanen.* [Heft 18 of *Flugschriften des evangelischen Bundes*]. Halle, 1888; *Die Protestantischen Religionsprozesse*, 2 Hefte, Halle, 1888; *Die vertrauten Briefe des Erzbischofs Spiegel von Köln*, Barmen, 1889; *Zur geschichtlichen Würdigung der Religion Jesu*, Bern, 1889; *Ziele und Vorgeschichte des evangelischen Bundes*, 1889; *Handbuch der neuesten Kirchengeschichte*, 3d ed., vol. iii., Berlin, 1890; *Karl von Hase*, 1890. Edited the 5th ed. of Hagenbach's *Kirchengeschichte*, with a literary Appendix, Leipzig, 1887, and the collected works of Hase, 1890, 849p.

**NITZSCH, F. A. B.** *Lehrbuch der evangelischen Dogmatik*, 1. Hälfte, Freiburg i. Br., 1889. *Die Idee und die Stufen des Opfercultus*, Kiel, 1889.

**NOWACK, W. G. H.** *Gedächtnisspredigt über 2. Kon., ii., 9-12, bei der Trauerfeier für Kaiser Wilhelm*, Strassburg, 1888; *"Hier stehe ich, ich kann nicht anders. Gott helfe mir!"* *Wort.* *Festpredigt bei der Lutherfeier am 13. Nov. 1887*, 1888.

**OETTINGEN, A. v.** *Zur Geschichte des Jenseits, mit einem Nachwort über Weltuntergang und jüngstes Gericht*, Dorpat, 1889; *Zur Duellfrage*, 1889.

**ORELLI (H.) C. v.** *Die Propheten Jesaja und Jeremia* [in *Kurzgefasstes Kommentar*], Nördlingen, 1889; *Das Buch Ezechiel und die zwölf kleinen Propheten* [in *Kurzgefasstes Kommentar*]

Nördlingen, 1888; *Die himmlischen Heerschaaren*, Basel, 1889; *Steht die heutige Weise der Arbeit für's Reich Gottes im Einklang mit dem Worte Gottes*, 1889; *The Prophecies of Jeremiah*, translated in "Clark's Theological Library," Edinburgh, 1889; *Schiet, welch' eine Liebe*, 1890.

**ORMISTON, W.**, resigned the pastorate of the Collegiate Reformed Dutch Church, New York City, Feb., 1888; was Presbyterian pastor at Pasadena, Cal., 1888-90; since 1890 has lived in Florida.

**OSBORN, H. S.** *A Class Book of Biblical History and Geography*, New York, 1890.

**OSWALD, J. H.** *Die dogmatische Theologie, das ist die Lehre von Gott in seinem Sein und Leben, im Sinne der katholischen Kirche dargestellt*, 1. Bd., Paderborn, 1887, 2. Bd., 1888; *Die religiöse Urgeschichte der Menschheit*, 2d ed., 1887; *Apocryphologie*, 2d ed., 1889.

**OTTO (J.) K. (Th.) R. v.** *Geschichte der Reformation im Erzherzogthum Oesterreich unter Kaiser Maximilian II.* [1564-76], Wien, 1889.

**PALMER, B. M.** *The Formation of Character; Twelve Lectures in the First Presbyterian Church*, New Orleans, La., 1890.

**PALMER, R.**, d. at Newark, N. J., Mar. 29, 1887.

**PARKER, Jos.** *Henry Ward Beecher: Eulogy in the Academy of Music*, Brooklyn, N. Y., London, 1887; *Every Morning Doth He Bring His Judgment to Light*, 1888; *People's Family Prayer-Book*, 1889; *The People's Bible*, vol. xi.; *The Book of Job*, 1889; *Vol. xii. The Psalter*, 1890; *Tyne Chapel*, 3d ed., 1889.

**PARKHURST, C. H.** *The Question of the Hour*, New York, 1887.

**PARRY, E.**, d. at St. Leonards, Apr. 11, 1890.

**PASSAGLIA, C.**, d. at Turin, Mar. 12, 1887.

**PATON, J. B.** *The Inner Mission: Four Addresses*, London, 1888.

**PATTERSON, R. M., LL.D.** (Lafayette College, Easton, Pa., 1888).

**PATTON, A. S.**, d. in Brooklyn, N. Y., Jan. 12, 1888. He wrote *Light in the Valley*, Philadelphia, 1852; *My Joy and Crown*, 1855; *Kindred the Missionary*, New York, 1858; *The Losing and Taking of Mansoul: or, Lectures on the Holy War*, New York, 1859; *Live for Jesus*, Philadelphia, 1861, and pamphlets and other publications of the American Tract Society.

**PATTON, F. L.**, elected president of the College of New Jersey, Feb. 9, 1888. Address on *The Rejection of the Westminster Confession*, delivered before the "Presbyterian Union," New York, 1889.

**PATTON, W. W.**, d. at Westfield, N. Y., Dec. 31, 1889.

**PEABODY, A. P.** *Moral Philosophy*, Boston, 1887; *Harvard Reminiscences*, 1888.

**PENTECOST, C. F.**, resigned pastorate of Tompkins Avenue Congregational Church, to re-enter the evangelistic field, 1890. *Evangelization: A Prayer Read Before the National Council of Congregational Churches*, . . . Oct. 17, 1886, Boston, 1887; *Bible Studies: Mark, Jewish History, Sunday-School Lessons for 1889*, London, 1888; *South Window; or, Keep Yourselves in the Love of God*, 1888; *The Gospel of Luke*, 1889; *Israel's Apostasy, and Studies from the Gospel of John (N. S. Lessons for 1891)*, 1890.

**PEROWNE, J. J. S.**, became bishop of Worcester, 1890. *The Doctrine of the Lord's Supper*, London, 1887; *Church Ministry, Sacraments: Five Sermons*, 1889.

**PERRIN, L.**, d. at Hartford, Conn., Feb. 18, 1889.

**PERRY, G. C.** *Students' Manual of English Church History*: part 2, London, 1887.

**PERRY, W. S.**, president of Griswold College from 1876; Anthon professor of Systematic Divinity, Griswold College, since 1876; unanimously elected Lord Bishop of Nova Scotia, Dominion of Canada, 1887, but declined.

**PFLIEDERER, O.** *Das Urchristenthum, seine Schriften und Lehren*, Berlin, 1887; *The Philosophy of Religion on the Basis of its History* (translation of *Die Religionsphilosophie*, mentioned on p. 167), London, 1886-88, 4 vols.; *The Development of Theology in Germany since Kant, and its Progress in Great Britain since 1825*, trans. from unpublished ms., 1890.

**PHELPS, A.**, d. at Bar Harbor, Me., Oct. 13, 1890; *My Note Book*, 1890.

**PHILPOTT, H.**, resigned bishopric, Aug., 1890.

**PICK, B.** *Historical Sketch of the Jews since the Destruction of Jerusalem*, New York, 1887; *The Life of Jesus according to Extra-Canonical Sources*, 1887; *The Talmud. What it is, and What it Knows about Jesus and His Followers*, 1888.

**PIERSON, A. T.**, became co-editor with J. M. Sherwood of the *Missionary Review of the World*, Jan., 1888; resigned pastorate of Bethany Church, Philadelphia, April, 1888, to go to Europe for a year. *Evangelistic Work in Principle and Practice*, New York, 1887; *Keys to the Word; or, Help to Bible Study*, 1887, new and cheaper ed., 1890; *The Crisis of Missions*, 1888; *The Inspired Word*, 1888; *Many Infallible Proofs*, new ed., 1889; *The One Gospel; or, the Combination of the Narrative of the Four Evangelists in One Complete Record*, 1890.

**PICOU, F.**, Dean of Chichester, 1888. *Manual of Confirmation*, London, 1888.

**PITRA, J. B.**, d. in Rome, Feb. 11, 1889.

**PITZER, A. W.** *Confidence in Christ; or, Faith that Saves*, Philadelphia, 1889.

**PLATH, K. H. C.** *Deutsche Kolonial-mission. Ein Vortrag*, Berlin, 1887; *Eine neue Reise nach Judien*, 1889; *Sieben Tage in Jerusalem*, 1889.

**PLUMMER, A.** *Church of the Early Fathers*, London, 1887; *Pastoral Epistles* [in *Expositor's Bible*], 1888.

**PLUMPTRE, E. H.**, d. in London (?), Sunday, Feb. 1, 1891. *Wells Cathedral and its Deans*, London, 1888.

**PORTER, J. L.**, d. at Belfast, March 16, 1889. *Through Samaria to Galilee and the Jordan*, London, 1888.

**PORTER, N.** *Fifteen Years in the Chapel of Yale College* [Sermons.] 1871-86. New York, 1887.

**POTTER, H. C.**, elected Bishop of New York, 1887.

**POTTER, H.**, d. in New York City, Jan. 2, 1887.

**PRATT, L.**, became pastor of Broadway Church, Norwich, Conn., 1888.

**PREGER, J. W.**, *Ueber die Verfassung der französischen Waldesier in der älteren Zeit*, München, 1890.

**PRENTISS, G. L.** *History of the Union Theological Seminary* (with biographical sketches of its founders and early professors down to Pres. Hitchcock), New York, 1889.

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**RANKE, E., d.** at Marburg, 1888. *Stuttgardiana Versionis Sacrarum Scripturarum Latine antihieronymiane fragmenta*, Wien, 1887.

**RAUSCHENBUSCH, A.**, resigned professorship in Rochester Theological Seminary, May, 1888, to return to Germany.

**RAUWHENOFF, L. W. E., d.** at Meran, Jan. 26, 1889. *Herren in der Geschichte*, Leiden, 1862; *De Actualiteits Politiek ran de Synode d. ned. Heros Kerk in het Jaar 1870*; *John Stuart Mill*, 1873.

**RAWLINSON, C.**, resigned Camden professorship at Oxford, 1889. *Bible Topography*, London, 1886; *Ancient Egypt* [in *Story of the Nations* series], 1887; *Ancient History*, 1887; *Moses: His Life and Times* [in *Men of the Bible* series], 1887; *Phoenicia* [in *Story of the Nations* series], 1889; *History of Phoenicia*, 1889; *Kings of Israel and Judah* [in *Men of the Bible* series], 1889; *Isaac and Jacob: Their Lives and Times* [in the same series], 1890.

**REDFORD, R. A.** *Vor Dei: The Doctrine of the Spirit as it is Set Forth in the Scriptures of the Old and New Testament*, London, 1890.

**REICHEL, O. J.** *The Elements of Canon Law*, London, 1887.

**REISCHLE, M. W. Th.** *Die Frage nach dem Wesen der Religion. Grundlegung zu einer Methodologie der Religionsphilosophie*, Freiburg, Br., 1889.

**RENAN, J. E.** *Histoire du peuple d'Israel*, Paris, sqq., 3 vols., 1887-90; *Drames philosophiques*, 1888. Besides those previously mentioned there are the following translations of his works into English, London, 1871: *The Song of Songs*, New York, 1864; *Studies of Religions and Criticism*, 1864, new edition, 1890; *Life of Jesus*, London, 1867; *The Apostles*, New York, 1869; *Constitutional Monarchy in France*, London, 1871; *Philosophical Dialogues and Fragments*, London, 1883; *St. Paul*, 1887; *The Gospels*, 1888; *Hadrian*, 1888; *Marcus Aurelius*, 1888; *The History of the People of Israel Till the Time of David*, 1888; *History of the People of Israel from the Reign of David to the Capture of Samaria*, 2d div., 1889; *Job*, Translated, with a Study on the Poem, 1889; *The Antichrist*, 1889; *The Abolition of Souverain*, New York, 1889; *The Future of Science*, 1891.

**REUSCH, F. H.** In company with Dr. Doellinger he edited *Die Selbstbiographie des Cardinals Dollmann*, Bonn, 1887; and *Geschichte der Moralstreitigkeiten in der römisch-katholischen Kirche seit dem 16. Jahrhundert*, Nördlingen, 1888, 2 vols. He also published *Die Fälschungen in dem Tractat des Thomas v. Aquin gegen die Griechen* [Opusculum contra errores Graecorum ad Urbanum VI.], München, 1889; *Index liberorum prohibitorum*, gedruckt zu Parna, 1580, nach dem einzigen bekannten Exemplare herausgegeben, Bonn, 1889, and *Briefe und Erklärungen von J. von Dollinger über die Vaticanischen Decrete*, München, 1890.

**REUSS, E. (W. E.).** *Hiob*, Braunschweig, 1888. A second revised edition of his *Critical Introduction to the Old Testament*, 1890. Vol. xl., 1890, of his edition of *Calvini Opera Omnia*.

**REUTER, H. F., D.D.** (hon., Kiel, 1853); d. at Göttingen, Sept. 18, 1889; *Augustinische Studien*, Gotha, 1887.

**REVILLE, A.** *La Religion Chinoise*. Paris, 1888, 2 vols.

**REYNOLDS, H. R.** *Athanasius: His Life and Work*, London, 1889; *John the Baptist*, 3d ed., 1889.

**RICE, E. W.** *People's Lesson Book on the Gospel of Matthew*, Philadelphia, 1887; *Stories of Great Painters: or, Religion in Art*, 1887; *Pictorial Commentary on Mark*, 3d ed., 1888; *Scholars' Handbook on the International Lessons*, 1889, 1888; *People's Commentary on the Gospel according to St. Luke*, 1889.

**RICHARDSON, E. C., Ph.D.** (Washington and Jefferson, 1888); became librarian of the College of New Jersey, Princeton, Sept. 1890; revised translation of Eusebius's *Life of Constantine* and *Oration in Praise of Constantine*, together with the *Oration of Constantine*, with prolegomena and notes in the *Eusebius* vol., the first vol. of the 2d series of Schaff and Wace's *Nicene and Post-Nicene Library*, New York and Oxford, 1890. (Has in preparation a translation of Jerome's *De Viris Illustribus* for the same series.)

**RIDDLE, M. B.**, became professor of New Testament Exegesis in Allegheny Seminary, Allegheny City, Pa., 1887. Edited Chrysostom's *Homilies on Matthew* in Schaff's *Nicene and Post-Nicene Library*, 1st series, vol. x., New York, 1888.

**RIEHM, E. (C. A.), d.** at Halle, Apr. 5, 1888. *Alttestamentliche Theologie; bearbeitet von Dr. Alex. Brantl*, Halle, 1889; *Einführung in das Alte Testament; bearbeitet von K. Polneke*, 1889-90, 2 vols.

**RIGG, J. H.** *A Comparative View of Church Organizations*, London, 1887.

**RIGGENBACH, B. E.** *Johann Tobias Beck. Ein Schriftgelehrter zum Himmelreich gelehrt*, Basel, 1887; *Untergegangene deutsche Universitäten*, 1887; "Jesus nimmt die Sünder an." *Prelytten*, 1889; *Die Wurzeln der Vergehen und Verbrechen im Familien- und Volksleben*, 2d ed., 1890.

**RIGGENBACH, Chr. Joh., d.** at Basel, Sept. 5, 1890.

**RIGGS, E.**, *Notes on Difficult Passages of the New Testament*, Boston and Chicago, 1889.

**RITSCHL, A., d.** at Göttingen, Mar. 2, 1889. *Drei akademische Reden*, am 4. *Secularitäts* der Geburt Luthers, 10. Nov., 1883, zur Preisvertheilung, 8. Juni, 1887, zur Feier des 150 jährigen Bestehens der Universität, 8. Aug., 1887, im Namen der Universität Göttingen, Bonn, 1887; *Theologie und Metaphysik*, 2d ed., 1887; *Die christliche Lehre von der Rechtfertigung und Veröhnung*, 3. Bd., 3d ed., revised, 1888; 1. Bd., *Die Geschichte der Lehre*, 3d ed., 1889, *Fides implicita. Eine Untersuchung über Kohlerglauben, Wissen und Glauben, Glauben und Kirche*, 1890. See *Worte der Erinnerung an Albrecht Ritschl, gesprochen an seinem Sarge*, 23. März, 1889, Göttingen, 1889.

**RITSCHL, O.**, ordinary professor at Kiel, 1889. *Schleiermacher's Stellung zum Christenthum in seinen Reden über die Religion*, Gotha,

1888; *Das christliche Lebensideal in Luther's Auf-fassung*, Halle, 1889.

**ROBERTS, W.**, d. at Utica, N. Y., Oct. 2, 1887.

**ROBERTS, W. C.** Moderator of the General Assembly, 1889.

**ROBERTS, W. H., LL.D.** (Miami University, Oxford, O., 1888.) Chairman of Committee on Revision of the Westminster Confession of Faith, 1890.

**ROBINSON, C. S.**, resigned pastorate of Memorial Church, New York City, 1887; editor of *Every Thursday*, a weekly religious family journal, New York, 1890; *The Pharaohs of the Bondage and the Exodus*, New York, 1887; *Studies in Mark's Gospel*, 1888; *Laudes Domini . . . for the Sunday-School*, 1888; *From Samuel to Solomon*, 1889; *Simon Peter: His Early Life and Times*, 1889; *Studies in Luke's Gospel*, 1st series, 1889, 2d series, 1890.

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**SALMOND, S. D. F.** *Life of Christ*, Edinburgh, 1889; *Exposition of the Shorter Catechism*, part 1, 1887, part 2, 1888 [all in the *Bible-Class Primers* series]. Editor of *Critical Review of Current Theological and Philosophical Literature*, Edinburgh, 1890 sqq. Has in preparation an English translation of John of Damascus for the second series of the *Nicene and Post-Nicene Library*, New York and Oxford.

**SANDAY, W.** *Appendices to the Greek Testament*, London, 1889.

**SANDERSON, Jos., LL.D.** (Bellevue College, Neb., 1890). *The Bow in the Clouds*, New York, 1888.

**SAVAGE, M. J.** *My Creed*, Boston, 1887; *These Degenerate Days*, 1887; *Bluffton: A Story of To-day*, 2d ed. 1887; *Religious Reconstruction*, 1888; *The*

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**SCHAEFER, A.** *Die Gottesmutter in der heiligen Schrift*, Münster, 1887; *Die Bücher des Neuen Testaments erklärt*, 1. Bd., 1890.

**SCHAFF, P., LL.D.** (Amherst College, Mass., 1876), D.D. (St. Andrew's, Scotland, 1887); since 1887, professor of Church History in Union Theological Seminary, New York City; attended as delegate the 5th centenary of Heidelberg University, 1886, and the eighth centenary of Bologna University, 1888; founded Am. Society of Church History, Mar. 23, 1888; spent several months in Italy and Switzerland, chiefly engaged in studies in the Vatican Library, 1890. Has published since 1886, *August Neander, Erinnerungen*, Gotha, 1886; *History of the Christian Church*, vol. vi., New York, 1888; *Church and State in the United States*, 1888; *The Progress of Religious Freedom as shown in the History of Toleration Acts*, 1889; *Creed Revision in the Presbyterian Churches*, 1st and 2d ed., enlarged, 1890; *Literature and Poetry*, 1890 (Studies in the English Language, Bible Poetry, Latin Hymns, Dante's "Divina Commedia," etc.); *Did Luther Commit Suicide?* 1890 (in Dec. No. of "Magazine of Christian Literature"); *The Renaissance, or Revival of Letters and Arts*, 1891 (in "Papers of the Amer. Soc. of Church History," vol. iii., 1-132); *Studies in Christian Biography; St. Chrysostom and St. Augustin*, 1891.

New revised editions of *Bible Dictionary*, 1890 (5th ed.); *Through Bible Lands*, 1889 (2d ed., with a chapter by E. Naville on the most recent discoveries in Egypt); *Companion to the Greek Testament and English Version*, 1888 (3d ed.); Westcott and Hort's *Greek Testament*, with Introduction, 3d ed. 1889; *Church History*, 1890; (1st vol., 3d rev.; 2d vol., 5th rev.; 3d vol., 3d rev.; 6th vol., 2d rev.); *Creeds of Christendom*, 1890 (6th ed.), enlarged in vol. ii.; has in preparation vols. v. and vii. of his *Church History*.

Edited *Nicene and Post-Nicene Library of the Fathers*; 1st series, *St. Augustin and St. Chrysostom*, New York, 1887-89, 14 vols. Edits with Principal Wace of King's College, London, the 2d series of that *Library*, to embrace 13 vols., of which vol. i., containing *Eusebius* (by Drs. McGiffert and Richardson), and vol. ii., containing the *Church Histories of Socrates and Sozomenus* (by Drs. Zenos and Hartranft), were published, New York and Oxford, 1890. Chairman of committee to superintend the preparation of a series of Denominational Church Histories of America, under the auspices of the American Society of Church History, in ten or more volumes.

**SCHANZ, P.** *Apologie des Christenthums*, 1. Theil, Freiburg i. Br., 1887, 2. und 3. Theil, 1888; *Gedichtnisrede auf den 8. Mai 1887 im Herrn entschlafenen Herrn Johannes Evangelist von Kuhn*, Rottenburg, 1887.

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- SCHLOTTMANN, K.**, d. at Halle, Nov. 7, 1887. *Erasmus redivivus sine de curia Romana lucisque insanabili*, II., Halle, 1889; *Kompendium der biblischen Theologie des Alten und Neuen Testaments*, herausgegeben von Prof. Dr. Ernst Kühn, Leipzig, 1889.
- SCHMID, H.** (Friedrich Ferdinand), educated at gymnasium to St. Anna in Augsburg; studied at Tübingen, 1828; also at Halle, Berlin, and Erlangen; in 1833 entered Predigerseminar at München; d. at Erlangen, Nov. 17, 1885. *Geschichte der katholischen Kirche Deutschlands von der Mitte des 18. Jahrhunderts bis in die Gegenwart*, München, 1874; *Lehrbuch der Dogmengeschichte*, 4th ed., von A. Hauck, Nördlingen, 1886, sqq.
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- SCHMUCKER, B. M.**, d. at Pottsdam, Pa., Oct. 18, 1888.
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- SCHWARZ, K. H. W.**, studied at Halle, 1830; Bonn, 1831; Berlin, 1832-34; Greifswald, 1834-36; Lic. Theol. (Greifswald, 1841), privat-docent at Halle, 1842, d. at Gotha, Mar. 25, 1885; his body was burned at his request. *Grundriss der christlichen Lehre, Leitfaden für den Religionsunterricht in Schule und Kirche*, Gotha, 1866, 6th ed. 1886.
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- SCUDDER, H. M.**, resigned pastor of Plymouth Congregational Church, Chicago, Ill., in spring of 1887 to be a volunteer missionary in Japan.
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- SHEDD, W. C. T.**, resigned professorship in Union Theological Seminary, 1890; but fills his chair temporarily till 1891; *Dogmatic Theology*, New York, 2 vols., 2d ed. 1889; *The Proposed Revision of the Westminster Standards*, New York, 1890.
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- SHIELDS, C. W.** *Philosophia Ultima; or, Science of the Sciences*, vol. i., 3d ed., unbridged and revised, New York, 1888, vol. ii., 1889.
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**SPROULL, Thomas, LL.D.** (Western University, Pa., 1886.)

**SPURGEON, C. H.** *According to Promise: The Lord and His Chosen People*, London, 1887; *Golden Alphabet*; or, *Praises of Holy Scripture*, 1887; *Metropolitan Tabernacle Pulpit. Sermons during 1886-89*, 3 vols.; *My Sermon Notes: CXXX. to CLIV.*, 1887; *My Sermon Notes: Romans to Revelation*, 1887; *According to Promise*, New York, 1887; *Pleading for Prayer, and other Sermons preached in 1886-87*; *Cheque Book of Precious Promises, Arranged for Daily Use*, London, 1888; *The Best Bread, and other Sermons preached in 1887*, New York, 1888; *Around the Wicket Gate*, London and New York, 1889; *Salt Cellars: Collection of Proverbs, Notes c.*, 1889, 2d series, 1890; *The Lord and the Loper, and other Sermons preached in 1888*, New York, 1889; *Twelve Striking Sermons*, New York and Chicago, 1890; *Metropolitan Tabernacle Pulpit during 1889*, London, 1890.

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**STALKER, J.** *Imago Christi: The Example of Jesus Christ*, Edinburgh, 1889, New York, 1890.

**STALL, S.**, editor of the *Lutheran Evangelist* since 1887. *Methods of Church Work; Religious, Social, and Financial*, New York, 1887.

**STEARNS, L. F.**, elected to but declined professorship of Systematic Theology in Union Theological Seminary, New York City, 1890. *The Evidences of Christian Experience* (Ely Lectures for 1890 in Union Theological Seminary), New York, 1890.

**STEARNS, O. S.** *Introduction to the Books of the Old Testament, with Analyses and Illustrative Literature*, Boston, 1888.

**STEINER, H.**, d. at Zürich, April 19, 1889.

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**STEVENS, C. B.**, edited Chrysostom's *Homilies on Acts and Romans* in vol. xi. of Schaff's *Nicene and Post-Nicene Library*, 1st series, New York, 1889; *A Short Exposition of the Epistle to the Galatians*, Hartford, Conn., 1890.

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**STOECKER, A.**, resigned, 1890. *Den Armen wird das Evangelium gepredigt*, Berlin, 1887; *O Land, höre des Herrn Wort!* 3d ed. 1888; *Die sozialen und kirchlichen Nothstände in grossen Städten*, Stuttgart, 1888; *Wandelt im Geist*, Berlin, 1888; *Die sonntägliche Predigt. Ein Jahrgang Volkspredigten*, 1888-89, 1889.

**STOKES, C. T.** In connection with C. H. H. Wright, edited *The Writings of St. Patrick, with Notes*, London, 1887; he also wrote *Ireland and the Celtic Church*, 2d ed. 1887; *Medieval History*, 1887; *Ireland and the Anglo-Norman Church*, 1889.

**STORRS, R. S., L.H.D.** (Columbia College, Centennial, Apr. 13, 1887); elected to and accepted the presidency of the A. B. C. F. M., succeeding Dr. Hopkins, 1887. *The Puritan Spirit: An Oration*, Boston and Chicago, 1890.

**STRACK, H. L.** *Einleitung in den Thalmud*, [Nr. 2 of *Schriften des Institutum Judaicum in Berlin*], Leipzig, 1887; *Aboda Zara, der Mischnatraktat "Gottesdienst"*, *Die Sprüche der Väter, ein ethisches Mischnatraktat, and Joca, der Mischnatraktat "Versöhnungstag"* [Nrs. 5, 6, and 3, respectively of *Schriften des Institutum Judaicum in Berlin*], 1888; in connection with F. W. Schultz, *Die Psalmen und die Sprüche Salomo's* [in *Kurzgefasstes Kommentar*], Nördlingen, 1888; *Hebräisches Vokabularium für Anfänger*, Berlin, 1888; *Schabbath. Der Mischnatraktat "Sabbath"* [also in *Schriften des Institutum Judaicum in Berlin*], Leipzig, 1889.

**STRONG, A. H.** *Systematic Theology*, Rochester, N. Y., 1887, 2d ed. 1889; *Philosophy and Religion*, New York, 1888.

**STRONG, J.** *The Tabernacle of Israel in the Desert*, Cincinnati, 1888; *Sacred Idyls: A Metrical Version of Solomon's Song, with Appropriate Explanations*, New York, 1889.

**STUART, G. H.**, d. in Philadelphia, Apr. 11, 1890. His biography edited by Prof. R. E. Thompson, Philadelphia, 1890.

**STUBBS, Wm.**, translated to bishopric of Oxford, 1888. *Lectures on the Study of Medieval and Modern History*, Oxford, 1887.



- STUCKENBERG, J. H. W.** *Introduction to the Study of Philosophy*, New York, 1888; *Diversity in Unity* (a sermon on the third anniversary of the American Church in Berlin, with a statement of facts), Berlin, 1890. Writes the "Monthly Review of Theology and Church Life" in Funk's *Homiletic Review*, New York.
- SWAINSON, C. A.**, d. at Cambridge, Sept. 16, 1887.
- SWETE, H. B.** *The Psalms in Greek, according to the Septuagint*, Cambridge, England, and New York, 1889.
- TALMACE, T. DeW.** *Woman: Her Power and Privileges*, New York, 1888; *The Pathway of Life*, Richmond, Va., 1888; *From the Manger to the Throne*, 1890.
- TARBOX, I. N.**, d. at West Newton, Mass., May 4, 1888.
- TAYLOR, G. L., L.H.D.** (Columbia College Centennial, Apr. 13, 1887). *What Shall We Do with the Sunday-School as an Institution?* New York, 1886, 5th ed. 1888; *The New Africa: Its Discovery and Destiny*, 1888; *The Gospel River; or, the Evolution of Christianity*, 1889.
- TAYLOR, W. M.** *The Scottish Pulpit, from the Reformation to the Present Day*, New York, 1887; *Skut in*, 1887; *The Miracles of Our Lord*, 1890.
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- THAYER, J. H.**, edited new ed. of *Sophocles Greek Lexicon*, New York, 1887.
- THIERSCH, H. W. J., Ph.D.** (Munich, 1838), studied at Munich, 1833-35, then at Erlangen, 1835-37, Tübingen, 1837-38; teacher at the Missionshaus, Basel, 1838-39; *repetent* at Erlangen, 1839, *docent*, 1840; was first interested in Irvingism by the Evangelist William Caird at Erlangen, 1836; won by Thomas Carlyle at Marburg, 1847; offered to resign, Aug. 1, 1849; visited England and was further confirmed, 1849; was allowed to resign, 1850; was *docent* in philosophical faculty at Marburg, 1853-58; pastor of small Irvingite congregation at Marburg and Kassel, and was superintendent of the Irvingite congregations in North Germany, 1850-60, of those in South Germany and Switzerland, 1860-64; removed to Munich, 1864-69, Augsburg, 1869-75; "Shepherd" of Irvingite congregations in South Germany, Switzerland, and Austria, 1875-85.
- THISTED, Waldemar Adolph**, b. in Jutland, Denmark, in the year 1815; d. at Copenhagen, Oct. 16, 1887; since 1862 parish priest of Tømmerup, Zealand. Wrote *Letters from Hell* in English, 1866, under pseudonym of M. Rowel; many other publications—verses, novels, travels—as Emanuel St. Hermidad, and *Polemic Theology*, as Herodion.
- THOMAS, J. B.**, became professor of Church History at Newton Theological Seminary, Newton, Mass., 1888.
- THOMSON, W.**, d. at the Palace, Bishopthorpe, near York, Dec. 25, 1890.
- THOMPSON, A. C.** *Foreign Missions: Their Place in the Pastorate, in Prayer, in Conferences; Ten Lectures*, New York, 1889.
- THOMPSON, H. M.** *The World and the Kingdom. (The Bishop Paddock Lectures.)* New York, 1888; *The World and the Man. (The Baldwin Lectures for 1890.)* 1890.
- THOMPSON, William**, d. at Hartford, Conn., Feb. 27, 1889.
- THOROLD, A. W.**, translated to Winchester, 1891.
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- TITCOMB, J. H.**, d. at St. Leonard's-on-Sea, Apr. 2, 1887. *A Message to the Church from the Nineteenth Century*, London, 1887, 2d ed. 1889; see *A Consecrated Life. Memoir by Rev. Allen T. Edwards*, London, 1887.
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- TRUMBULL, H. C.** *The Sunday-School: Its Origin, Mission, Methods, and Auxiliaries*, Philadelphia, 1888; *Principles and Practice*, 1889.
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- TUCKER, H. H.**, d. at Atlanta, Ga., Sept. 9, 1889.
- TULLOCH, J.** *Sundays at Balmoral*, London, 1887; *Luther, and other Leaders of the Reformation*, London, 1888; see *Memoir*, by Mrs. Oliphant, London, 1888; 3d ed. 1889.
- TUTTLE, D. S., D.D.** (University of the South, 1887).
- TYERMAN, L.**, d. at Clapham Park, London, Mar. 21, 1889.
- UHLHORN (J.) G. (W.)** *Th. Lohmann, Kirchengesetze der Evangelischen Kirche der Provinz Hannover, 1865-86, bearbeitet von Uhlhorn und Chalybäus*, Hannover, 1886; *Die praktische Vorbereitung der Candidaten der Theologie*, 2d ed., Stuttgart, 1887; *Katholizismus und Protestantismus gegenüber der sozialen Frage*, 1st and 2d ed., Göttingen, 1887; *Gnade und Wahrheit*, 1. Bd., 2d ed., Stuttgart, 1888, 2. Bd., 1890; *Der Gegensatz zwischen Protestantismus und Katholizismus in seinem geschichtlichen Verlauf* [1. Heft of *Die Unterscheidungslehren der evangelisch-lutherischen und der römisch-katholischen Kirche*], Braunschweig, 1888; *Das sittliche Leben in beiden Kirchen* [7. Heft of the same], 1888; *Agende nach den Ordnungen der evangelisch-lutherischen Kirche der Provinz Hannover*, Hannover, 1889; *Ordnungen der Krankenkommunion, Beirathnis und Nothweil*, Stuttgart, 1890; *Die christliche Liebesthätigkeit*, 3. Bd., 1890; *Der irlische Beruf des Christen*, Hannover, 1890.
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**VINCENT, M. R.**, elected professor of New Testament Exegesis in Union Theological Seminary, New York City, 1887. *Faith and Character. Sermons*, New York, 1886; *The Covenant of Peace*, 1887; *Word Studies in the New Testament*, vol. i., 1887, vol. ii., 1889, vol. iii., 1890.

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**WALKER, George Leon, D.D.** (Yale, 1870.) Congregationalist; b. at Rutland, Vt., April 30, 1830; son of Rev. Charles Walker, D.D.; studied law in Boston, Mass., intending to devote himself to legal practice. Led to prefer the ministry, he studied theology with his father, and at Andover Theo. Seminary, 1857-58; was pastor of State Street Church, Portland, Me., 1858-66; First Church, New Haven, Conn., 1868-73; First Church, Hartford, Conn., since 1879. Member of the Commission to prepare the Congregational Creed (1883). Preacher at 75th Anniversary of the A. B. C. F. M., Boston, 1885. Member of Board of Visitors, Andover Seminary, since 1888. Member of Corporation, Yale University, since 1887. Chairman of "Committee of Nine" to examine into the affairs of the A. B. C. F. M., 1889-90; published *History of the First Church in Hartford*, Hartford, 1884, and numerous sermons and addresses.

**WALKER, Williston, Ph.D.** (Leipzig, 1888), Congregationalist; son of preceding; b. at Portland, Me., July 1, 1860; graduated at Amherst College, 1883; at Hartford Theo. Seminary, 1886; studied, 1886-88 at the University of Leipzig; became Associate in History at Bryn Mawr College, 1888; associate professor of Medieval

and Modern History at Hartford Theo. Seminary, 1889. He has published *The Increase of Royal Power in France under Philip Augustus*, 1179-1223, Leipzig, 1888.

**WAGENMANN, J. A.**, d. at Göttingen, towards the end of Aug., 1890.

**WALSH, W. P.** *Echoes of Bible History*, London, 1888, 2d ed. 1889; *Heroes of the Mission Field*, 3d ed., 1888; *The Voices of the Psalms*, 1890.

**WALTHER, C. F. W.**, d. at St. Louis, Mo., May 8, 1887. See an appreciative article by C. W. Ernst (one of his pupils) in the *Boston Watchman* for June 2, 1887. Walther was the founder of strict Lutheran orthodoxy in the United States, and exerted more influence than any other divine of his church since the time of Dr. Henry Melchior Mühlberg, the Patriarch of the Am. Luth. Church. One of his last enterprises was a revised ed. of *Walek's Works of Luther*, to be completed in 25 vols., St. Louis.

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**WARD, W. H.**, elected president of the American Oriental Society in 1889.

**WARFIELD, B. B.**, professor of Systematic Theology, Princeton Theological Seminary, 1887. *An Introduction to the Textual Criticism of the New Testament*, New York, 1887. Editor of *Presbyterian and Reformed Review* since 1889.

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WELCH, R. B., d. at Healing Springs, Va., June 29, 1890, in his 65th year. His last work was on the revision of the Westminster Standard 1890. He was succeeded in Auburn Seminary by Dr. Darling.

WELLES, E. R., d. at Milwaukee, Wis., Oct. 20, 1888. *Sermons and Addresses*. Edited by His Son, Milwaukee, Wis., 1889.

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WIBERG, A., b. near the town of Hudiksvall, North Sweden, July 17, 1816; was "baptized," i. e., immersed, near Copenhagen, 1852; ordained a Baptist Missionary in New York, 1853; set apart for mission work in Sweden at Philadelphia, Pa., Aug. 23, 1855; d. in Stockholm, Nov. 5, 1887. He was a devoted missionary in Sweden for 32 years; the last 3 years a great sufferer from nervous and pulmonary diseases.

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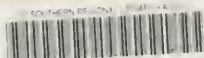
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